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Fourth and third year.

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Preface.

The Lutheran Church, in whose service the "Lutheran" stands, has no great prestige in the eyes of the world. The papacy flaunts its great hierarchy, which dominates the entire Roman Church in all five parts of the world; the great men of this world court and flatter it; it can point to great wealth, power, and splendor, and promises earthly advantages to those who convert to it, and has already lured many into its nets. - Reformed churches praise the great deeds of their fathers, who also knew how to wield the temporal sword and exert their influence on the political organization of world empires. In this country the sectarian churches are at the top. In the larger cities, the churches of the Reformed, namely the Episcopalians, Presbyterians and Congregationalists, are the churches of the nobility and the rich.

The Lutheran Church, the confessional Lutheran Church, cannot boast of earthly wealth, earthly power and splendor, and high esteem. We find it always in a poor shape, completely misunderstood, despised especially in this country because of its, as they say, foreign and old-fashioned doctrine and customs, so that even those who want to be Lutherans court the fashionable sects.

But nevertheless there is something of which the Lutheran Church can boast, can alone boast. It possesses the greatest riches that can exist on earth, the entire riches of heavenly doctrine; it has the doctrine that God has revealed in His Word for our salvation in complete purity, in all its fullness; it is, as the apostle says of the church at Corinth, "made rich in all things, in all doctrine and in all knowledge," 1 Corinthians 1:5.

Isn't that too much to say? Not at all. Come and see, you who doubt it.

The Lutheran Church, in all that it teaches, is guided exactly by the Holy Scriptures, it does nothing to them, it does nothing of them, it submits itself unreservedly to them.



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It does not follow the word of God. It wants to know nothing of any new revelation; it rejects the human traditions from which the Roman church draws doctrines; it does not let reason have a say in matters of heavenly doctrine, as the Reformed sects do. It holds the Scriptures to be the only source of doctrine, the only rule and guide, the only judge in matters of faith; it rejects all interpretations of Scripture that are not taken from it. All her doctrines must therefore be pure, because she accepts all the doctrines of the divine Word; she has no false doctrines, because she rejects all doctrines which conflict with God's Word. The word of the Lord applies to it: "If ye continue in my word, then are ye my disciples indeed, and shall know the truth; and the truth shall make you free. But they follow not a stranger, but flee from him: for they know not the voice of strangers," John 10:3. 5. "Thou hast kept my word, and hast not denied my name," Revelation 3:8.

Let us look at some of their doctrines. There is the important and glorious doctrine of Christ and the justification of a poor sinner for Christ's sake, which, like the sun, illuminates all other doctrines: Christ JESUS, the incarnate Son of God, in the place of all sinners, perfectly fulfilled the whole law, and by his suffering and death atoned for all men's sins, and perfectly redeemed them from the guilt and punishment of sins; and that "not mere human nature suffered for the whole world's sin, the quality of which is to suffer and die, but the Son of God himself truly, yet according to assumed human nature, suffered and (by virtue of our simple Christian faith) truly died." (Concordia, Decl. VIII, § 20.) Luther writes: "If he (the devil) were to accuse me of regarding Christ as a sincere man, crucified and dead for me, I would be lost; but if I were to attach treasure and weight to the fact that Christ, both true God and man, died for me, I would be lost.

This weighed and outweighed all sin, death, hell, and all sorrow and heartache. (Erl. ed. 49:140.) The ransom of his dear Son, our Mediator, the heavenly Father has accepted, and by raising him from the dead has declared the whole world of sinners redeemed, and absolved, that he now requires of sinners no further payment, no work for beatification. God has placed the righteousness and blessedness he has acquired in the means of grace, the Word, Holy Baptism, and the Holy Supper, and through these means, and through these means alone, he presents and gives it to men, demanding nothing but that man believe and accept what Christ has acquired for him and is presented to him through these means. God himself wants to work this faith in their hearts through these means of grace. And every sinner who believes in Christ is justified, freed from sin, absolved, and declared righteous through this faith alone, without any merit of works.

"Where this sun," says Luther, "shines and glows in the heart, there is a right understanding of all things, so that one can stand firm and hold on to all articles." (50, 29.) "Where this knowledge of Christ is gone, the sun has lost its shine, and is darkness, so that nothing is rightly understood, and no error or false doctrine of the devil can be resisted; and though one may retain the words of faith and Christ (as they have remained in the papacy), yet there is no ground of any article in the heart, and what remains is a vain foam and uncertain conceit, or a painted, colored faith" (ib. 28).

How glorious is the doctrine of the grace of God that alone has prepared salvation, that alone converts the sinner, that alone absolves the sinner, that keeps the justified in faith and also "disciplines" him to deny ungodliness and worldly lusts and to live chastely, righteously and godly in this world! Tit. 2, 12.

How glorious is the doctrine of the church! To the church confession has been publicly confessed." "The Diet of Augsburg belong all the faithful who adhere to Christ, and Christ reigns is not to be paid for with any money, for the sake of the and has his kingdom even among his enemies. All the members confession of faith and the Word of God, which has been made of the church are kings and priests in the sight of God, and have by our people.

a direct share in all the goods and rights that Christ has given to his church. They are free from the yoke and curse of the law, free from the ordinances of men, free from the ceremonial commandments of Moses, even from that of the Sabbath; they are subject only to Christ, their Lord, who purchased them. He is the sole ruler in this kingdom; no servant of the church has any other power than the power of the word; no one has a right to interpret anything as necessary to a Christian against his will; they are free masters over all things through faith, but according to love they are everyone's servants; they need not let anything be made sin that God has not declared to be sin, but they avoid with all diligence what is contrary to God's will.

Oh, how glorious it is that the Lutheran Church does not plunge poor sinners who would like to be saved into doubt, nor, like the Roman Church, does it keep them in doubt, but by its teachings makes them certain of God's grace and of their blessedness! To this belongs the doctrine of the universal perfect redemption of the world through Christ, the doctrine of the earnest universal calling, - the doctrine of baptism, in which God has already given all blessedness to the baptized, that he may take comfort in it throughout his life, and by virtue of it contend against sin, - the doctrine of absolution, which we are to accept "not as the present man's voice or word, but as God's word" (Augsburg Confession 25. Confession 25.), as "God's clear voice" (Apol. 12 § 40.); - the doctrine of Holy Communion, in which not only is forgiveness of sins promised and given to us by the Word, but also this forgiveness is confirmed and sealed as given to us by the oral enjoyment of the body and blood of Christ.

"We," says Luther, "have never desired a council to reform our church. For God the Holy Spirit, through His holy Word, has long since sanctified our Church, and has swept away all papal fornication and idolatry, so that we have everything (praise God!) pure and holy, the Word pure, baptism pure, the sacrament pure, the keys pure, and everything that belongs to the true Church, we have holy and pure, without all human doctrinal addition and filth. (Against Hans Wurst. Erl. A. **26, 42.**)

And this pure doctrine of theirs they testify to and preserve against all falsification in exceedingly glorious confessions.

Our Church professes the three general symbols of the ancient Church, in order to testify her conformity to that Church, and indeed she accepts these confessions in their proper sense, not like the Papacy and sects, who connect a different sense with the words.

Our main confession is the confession handed down at the Diet of Augsburg in 1530, the **Augsburg Confession**. Luther says of it: "It gives me great joy to have experienced this hour in which Christ was confessed by such confessors in such an assembly through such a glorious confession.

The **Apology** is a splendid defense and further elaboration of the Augsburg Confession.

In the **Schmalkaldic Articles**, which were presented, approved and accepted in 1537, not only the doctrine of the Augsburg Confession is repeated, but also "several articles of the Word of God are further explained, and also the cause and reason why one should renounce papist errors and idolatries and have no fellowship with them, and why one should not know or think of comparing oneself with the pope".

Since 350 years will have passed since the adoption of these Schmalkaldic Articles this year, we shall come to speak of them often in the course of the same year, and have occasion to show what a glorious treasure we also have in this confession, and how great a cause we have to thank the Lord of the Church for it.

Luther's two catechisms were included among the confessions, because "therein is comprehended all that is widely dealt with in holy Scripture and is necessary for a Christian man to know for his salvation. Of Luther's Small Catechism, Dr. Jonas said, "it is but a small booklet, which may be bought for 6 pennies, but 6000 worlds cannot pay for it." Mathesius said: "If Dr. Luther had done nothing else good in his course, except to bring both catechisms into houses, schools, and to the preaching chair, . . the whole world could never sufficiently thank and pay him for it."

The **Concordia Formula**, the last confession of our church, - what treasures of knowledge it contains! How God has so wonderfully ensured through it that the golden doctrine of the Augsburg Confession and the other confessions has been preserved for us and that the spirits who falsely claimed to be confessors of the Augsburg Confession and wanted to steal the treasure of the 'pure doctrine of the church' have been warded off!

Dr. Nic. Selnecker said in the funeral oration on Churfürst August: "We can be sure that as long as in these and other countries, churches and schools, this confession and declaration, as written in the reported Christian Concordienbuch, will be held, so long will also correctness in God's Word or in doctrine without fanaticism, besides other blessings of God, be and remain with us; But as soon as from the same right confession shall in the least be departed, that God also, who hath shewed us this great benefit yet last, shall depart from us, and cause all manner of blasphemy and idolatry to break in among us."

(Conclusion follows.)

"Our works are never so good that they should not be damnable sins, if God would enter into judgment with us." (Luther, X, 1473.)



(Submitted.)

The preacher's choice.

According to God's Word and the confession of our Evangelical Lutheran Church, every local Christian congregation has the right to choose its own preachers. The Lord has given it, namely the church of true believers in Him, the keys of the kingdom of heaven in every place (Matth. 18, 15-20.) and anointed it to the royal priesthood (1 Petr. 2, 5. 9.). It follows that she alone can be the one by whose calling the sacred office of preaching, which publicly administers the office of the keys and the priestly rights of individuals in the name of all, is conferred upon certain persons who are competent to do so. This is a doctrine so generally known, especially in our orthodox American Church, that it is hardly necessary to set it forth in detail here.

We Lutherans here in America recognize it as a praiseworthy blessing of God that we may make full and complete use of this divine right of ours. In our old home country, Germany, the exercise of this right has been taken out of the hands of the congregations. There are only a few, especially in the state churches, who even know that they possess such a precious right. There it is usually the consistories or other ecclesiastical authorities who appoint their preachers to the congregations, and these, the congregations, put up with this tacitly and therefore often charge themselves with irreligious or even completely unbelieving preachers without protest. We, on the other hand, we richly blessed local Lutherans, are neither patronized by the state in our church affairs, nor gagged by so-called spiritual overlords, but may freely and unhindered do what we have the right and duty to do according to God's Word. And praise God! Our congregations recognize how richly God has blessed them in just this respect, and thank Him for it with heart, mouth and hands.

The more a congregation realizes how great and glorious God's blessing is that it may freely choose its own preachers, the more conscientiously it will exercise this sacred right. There is indeed something exceedingly important and great about the election and calling of a preacher. The pastor is the shepherd and teacher appointed to a congregation by God Himself, whose office and calling it is to be an ambassador in Christ's stead to each individual member of the congregation, a pastor, a spiritual advisor, a guide to Christ, a leader to heaven. The spiritual and eternal well-being of the whole congregation often depends on how a preacher is, first of all in his teaching, but then also in his life. If he is a faithful, righteous servant of Jesus Christ, a true steward of God's mysteries, a man pure in doctrine and godly in conduct, he will save himself and those who hear him (1 Tim. 4:16). But if he is the opposite of all these things, he will do the most terrible harm to souls, and is the devil's henchman. How necessary it is, therefore, that a congregation, in its choice of preachers, should act with holy prudence, Christian wisdom, and strict conscientiousness! If it does not do this, if it acts carelessly, consciencelessly, according to carnal desires and without fear of God in choosing its preacher, it commits the following

not only a grave sin, but it can then easily happen by God's righteous judgment that she receives a man for a preacher who either becomes a downright curse to her, or yet hinders rather than promotes the building of the kingdom of God in her midst.

So it is obviously a very important subject about which the "Lutheran" wants to give some instruction in the following. To some of our dear readers, especially in younger congregations, such an instruction might not be unwelcome. What we communicate here is only the execution and application of what is indicated here and there in the writings published by our dear Synod as the right way in which preachers should be appointed, and which has long since proved itself in the practice of many congregations. -

It has already been said that according to God's Word it is the congregation that delegates the office of preaching to a certain person. The first question is, what is meant by "congregation" here? Is it merely the assembly of the so-called voting members? As is well known, we call this a congregational meeting, address it by the name congregation. Is it the congregation alone that chooses and calls preachers? Not so. This is the right of the whole congregation, i.e. actually and originally of the invisible church of true believers hidden in every visible local congregation. To this church Christ has given the keys of the kingdom of heaven; it is the bride church of the Lord, a priestly people; in its hands lies all church authority, that is, also the power and the right to elect preachers. To this congregation belong not only adults, but young and old, male and female, as many as believe in Christ. It would therefore be utterly wrong to suppose that only a part of the congregation, such as the adult male members, are the sole electors and appointees, while all the rest are merely idle, uninvolved spectators, who must therefore readily put up with that part or committee of the congregation appointing them any preacher they choose. Rather, we hold from the outset that the election of preachers is a right of the entire local congregation.

But the exercise of this right is a different matter. Holy Scripture tells us clearly that this is not everyone's business. In order to be able to exercise its rights in accordance with its duty, a congregation needs public meetings "in which it deliberates, decides, or even carries out those acts which are necessary for its self-government. But it is not God's will that wives and children should take part in such public deliberations and in the speaking, voting, and deciding connected therewith. "Let your wives keep silence among the church," commands the apostle, 1 Cor. 14:34, 35, "for it shall not be lawful for them to speak, but to be subjects, as also saith the law. But if they would learn anything, let them ask their husbands at home. It is evil for women to speak among the congregation." But the apostle Peter expressly commands the young, i.e. the under-aged, those who are still completely under parental discipline, "Be subject to the elders" (1 Pet. 5, p.).

But without a doubt, they also prove that they do not rule in the church. The church should consider the repression of the indolent flesh community, but allow themselves to be ruled in humility. It is highly desirable, wholesome, and even necessary. This is therefore obvious that the public exercise of the rights of the church is a tyranny of conscience, but a wholesome good discipline and congregation naturally belongs to the adult, civilly mature male order, which a congregation imposes on itself voluntarily. The members of the congregation, that only they should have a seat many years of experience of old congregations prove that it is and a vote in the public meetings necessary for the government conducive and serviceable. In the St. Louis congregation, for of the congregation, in short, that the actual government of the example, it has been practiced for years and bears good fruit; congregation lies in their hands. Even in the actual execution of everyone submits to it with joy.

the election of preachers, they are therefore to be regarded as The members who are able to vote must also be clear about the representatives of the entire local congregation. That in this who is to intervene in the execution of the election, either by order the rights of the latter remain completely undiminished, we acting or in an advisory capacity. We have in mind here only will see later. the case where a congregation wishes to fill the vacant

What a high calling, then, a voting member of the church has preaching office. While a congregation that wants to appoint a to exercise when he comes together with his brethren to make second preacher, or better expressed: an assistant preacher, the election of preachers! If ever, he acts in the name of Jesus may not do so without the consent and cooperation of the Christ, the Head of the church, for it is He who gives preachers already existing pastor - if it were to do so nevertheless, the to Jerusalem. If ever, it acts as a representative of the children appointment would be invalid, null and void -, the matter is of God in the congregation, for they are the ones through whom somewhat different in the case just mentioned. Here the the Lord actually carries out the ministry of preaching. How election of preachers is exclusively a matter for the deeply and vividly, therefore, should every member of the congregation, and no one may interfere without being called. congregation who is able to vote be imbued with the high dignity Nevertheless, it has always been the order of the church for the and heavy responsibility which rests upon him, especially when congregations to avail themselves of the help and counsel of he is to go about choosing a preacher in the name of Christ and proven orthodox preachers in filling their pastorate, and to call His congregation! Should we in general begin and complete all them to their election meetings. What Dr. Walther says about our work in the name of Jesus and according to the rules and this in his book "Kirche und Amt" ("Church and Ministry"), page guidelines of the divine word, how much more this holy work! 251, is well worth heeding. There it says: "If no ministers Shall we be strictly conscientious in all our speech and action, already belong to the calling congregation, the calling of the how much more so here, where we speak and act not merely for multitude is valid even without the participation of the former; our persons, but as representatives of the whole congregation but it requires 1. the love and unity which, according to Christ's in matters which concern the eternal salvation of many immortal will, should take place and be witnessed among all the souls?

Surely, therefore, a member of the congregation who is faithful bearers of the office, and 3. the holiness and importance entitled to vote should first become aware that he must not avoid of the cause. The sacredness and importance of the matter the high calling in question without the most urgent need. The itself: that even a single congregation should not act here careless omission of congregational meetings is always a sin, in according to its own insight alone, but should actually consult this case without doubt especially so. Only when it is absolutely church servants already present, if it is able to do so, and unavoidable may one miss the meetings appointed for the should avail itself of their counsel and instruction in this matter, election of preachers. You must tell yourself that you are leaving to them in particular the examination and public solemn personally responsible for everything that is discussed and installation of the person elected." This, as we have said, is decided there. God therefore requires of you that you do not ancient practice in the church, as we know, as regards the without necessity shirk the duty which you have to perform both apostolic church, e. g., from Tit. 1, 5. and Apost. 14, 23. as as a simple member of the congregation and as the regards the later Church, from the Schmalkaldic Articles representative of your family. And a congregation should insist (Appendix on the Authority and Supremacy of the Pope, VII, in all earnestness that every member of it who is able to vote Müller page 331). In our Synod, too, it has therefore, thank should really fulfil this duty. As in general every election meeting, God, always been held in this way, but the reminder should not especially those for the appointment of a preacher, should be superfluous that the dear congregations should not lose therefore be announced publicly in good time, if possible sight of the observance of this laudable order or regard it as repeatedly, so that no one can easily excuse himself with unnecessary and unimportant. Not only should the leadership ignorance. It should then not be tolerated that someone is of the election meetings be entrusted to a neighboring orthodox allowed to give up his right to vote without further ado. If he preacher (such as the "Vacant Preacher"), but above all, one cannot be present at all, he should be required to cast his vote should also avail oneself of the advice of the synodal officials in writing. If he fails to do so, he shall at the next opportunity and other experienced members of the synod. It is precisely for apologize or justify his conduct to the entire congregation, and if this reason that our congregations have united to form an necessary he shall be punished as a brother for his neglect of orthodox synod, so that they can be advised by it in all duty. We consider such an order to be necessary because of the important matters, and the appointed representatives of the synod are precisely its officials: the presides and visitators. It is by no means acceptable that, as unfortunately happens from time to time, the congregations, in the very process of filling their preaching

The church is not a church, but a synod, and it is not a synod. The congregation should be free to speak openly about all of that is a synod. The complaint has already been voiced among these and similar points in the congregation. On all these and us that in the election of pastors, unqualified and inexperienced similar points one should speak freely and openly in the persons are often consulted more than the synod officials congregation.

elected by the congregations themselves. This means acting It is not advisable that the decisive election be held in the against order and love, and the dear congregations often harm same congregation in which the candidates were nominated, themselves in this way. The synodal president or visitor usually and for good reason. We have heard above that the election of knows the circumstances of the congregations as well as the preachers is actually a matter for the entire congregation. qualities of the pastors in his district very well and is therefore Although we assign the right to propose candidates and to vote certainly qualified to judge which personality is most suitable for only to the adult male members in accordance with good the position in question, even if he may err here and there in his Christian order, we do not want to leave it exclusively to them to judgment. The congregations therefore undoubtedly do best if decide whether the proposed candidates are capable of being they not only have candidates proposed by officials of the synod elected according to God's Word. Without a doubt, members or by the teaching staff of our seminaries, but also who are not able to vote can also demand that they be informed conscientiously examine and respect the proposals made.

of the names of the men from whom the future shepherd is to be It is also of the utmost importance for the voting members of the elected, and they must be given the opportunity to voice any congregation to learn how to nominate candidates. Here it is a reservations they may have about the election of one or the recognized principle that every voting member of the other, or even their protest, at the appropriate place and time. It congregation has the right to propose candidates, as in all other is therefore advisable, before proceeding to the final election, to matters. This is quite self-evident, for there is no doubt that first present the candidates nominated by the congregation to anyone who has the right to vote may nominate a person who, the entire congregation, whether by giving the names of all those in his judgment, is especially qualified for the office to be filled. proposed, or by having already selected from the list of It is just as natural, however, that the proposed candidate must, candidates, by an absolute majority of votes, those who are to according to God's Word, be qualified for election in the first be admitted to the closer election. At the same time, one publicly place. The Holy Scriptures give very clear information as to what announces when the final election is to take place. If then no qualities are to be required of a preacher of the gospel. We find valid protest is made from among the rest of the congregation by the characteristics, i.e. the exact description of a gospel the "appointed" date, the whole congregation has thereby preacher especially in the so-called Pastoral Epistles, namely, declared that each of the candidates named is acceptable and in the letters of the Apostle Paul to Timothy and Titus. Let the welcome to it as a preacher and pastor, and it is thereby Christian reader look up and memorize for himself the passages excluded from the outset that after the election has taken place in question 1 Tim. 3, 2-7. Tit. 1, 6-9. 2 Tim. 2, 15. 24-26. We can someone may still leave and say: "I don't want the pastor, he is summarize everything there about the electability of a man to elected against my will, I contest the election!" What even some the holy office of preaching in these three pieces: 1. he must be congregations in the German state churches have retained, the a proven pure teacher, 2. he must be godly in his walk, 3. he so-called *Votum negativum*, i.e. the right to refuse to accept a must be able to administer the office of preaching in general. If proposed preacher, if they can justify this refusal as a just one, a congregation deliberately accepts a false teacher as a we in our orthodox American church, in which the congregational candidate for the office of preaching, it separates itself from the rights are fully respected, are also to leave as their right to the Lutheran, orthodox church; if it accepts as such a person who is non-voting members of the congregation under all notoriously ungodly, or who is acknowledged to be incapable of circumstances. Therefore, we are not at liberty to describe the holding the sacred office in spite of his personal piety, it stamps above-mentioned order, which has long since rightly existed in itself with the name of a ruthless or frivolous multitude. If, on the the St. Louis congregation, as exemplary.

other hand, after careful examination, it is found that the three The actual election, finally, is quite easy and simple, above-mentioned elements are not to be denied to a person provided that the above-mentioned steps have been proposed as a candidate, then the congregation may not remove conscientiously observed. The focus of the entire election him from the list of candidates without further ado. Otherwise, it process lies, at our discretion, in the nomination of candidates. must also be discussed whether each of the proposed If this has taken place without justified protest, i.e. unanimously, candidates is also suitable for the particular circumstances of the then it is clear that the person finally elected has also received congregation calling him. One may be quite qualified for the the vote of the entire congregation, i.e. has been elected preaching ministry in general, orthodox and pious, and yet it may unanimously. Only do not forget to call upon the Lord again and turn out that he is not the right man for the calling congregation; again, that he himself may direct the hearts of the people to the perhaps, for example, he is not suitable for the large field of man whom he has appointed pastor and bishop of his dear work. congregation. Therefore, also carry out the actual election

with holy earnestness, that it may be for the glory of God and the salvation of the Church, and not in the manner of politicians, who in their elections usually pursue only their personal interests. The votes should be cast in writing, so that each person, uninfluenced by the others, can proceed according to his or her own best knowledge and conscience. In most cases, the election will be the result of the majority of votes, namely, the absolute majority, i.e., whoever has received more votes than all the other candidates together is considered elected.

Although it may be impossible to prescribe a specific rule for the election of preachers down to the last detail, and although what we have outlined may be modified in one way or another according to time, place, and circumstances, we are nevertheless convinced that careful observation of the principles stated here will be conducive and conducive to the conscientious and godly exercise of the right to elect congregations.

May God grant that our dear Lutheran Zion here in America may remain in unimpaired possession of the precious rights granted to it by God until the last day, and that it may not, through its own fault, forfeit and finally even lose them through unfaithfulness in the exercise thereof. For this purpose, may he grant all of us, teachers and listeners, grace, wisdom, strength, willingness and accomplishment for the sake of Jesus Christ, our united head, bishop and shepherd!

E. W. K.

To the ecclesiastical chronicle.

I. America.

"Witness to the Truth." Rev. Sieker has resigned the editorship of this paper, published by the New York Pastoral Conference, and the Conference has given the editorship to Rev. A. E. Frey.

General Council. A pastor of the Pennsylvania Synod, Rev. Strohdach, recently held a Sunday school convention in his church, at which sect preachers officiated, and a Baptist preacher, among others, gave the prayer. "When Pastor Strohdach," remarks the "Witness," "is explaining the fourth principal to his confirmands, can he now also seriously expose the shameful blasphemy of holy baptism, as it is uttered by the Baptists continually? No! His own confirmands would have to say, "If you yourself believed what you say, you would not have invited the Baptist minister to our church, and had him pray in public, and consorted with him as a brother."

General Synod. Among the doctrinal books of the American sects there will be few in which the biblical Lutheran doctrine of Holy Communion is correctly presented. This is certainly much to be deplored. Repeatedly the attention of Americans has been called to it. Now a pastor of the General Synod, by the name of Schwartz, writes to a sectarian paper in New York that the American presentation of Lutheran doctrine is correct after all, and that few Lutherans (he probably means his General Synod) still believe the doctrine of the true presence of the body and blood of Christ in Holy Communion. Yet the man is so bold as to call this precious doctrine "a foolish conceit, a theological cricket, a remnant of Roman superstition"! What do you say, dear reader, to the fact that such men still call themselves Lutherans?

and that such a synod, in which such men are tolerated, still calls itself Lutheran?

General Synod. Members of this Lutheran Synod, including the editor of the *Lutheran Observer*, recently attended the 50th anniversary celebration of a Calvinist seminary, the Presbyterian in New York. They had been invited to attend, and considered it a great honor, and gladly accepted the invitation. O how anxious these people are to be regarded as equals by sects.

On the occasion of the sixteenth annual meeting of the Presbyterian Women's Association for Mission, a Hindu woman who had converted to Christianity was also present in New York. When she was still a pagan, she had put so much effort into her paganism that she could recite the wisdom books of the Hindu religion, called Vedas in her language, completely by heart. How shameful such an example is for Christians, who often know so little of their Bible, the book that God Himself has written down for the poor world of sinners, and are even worried that their children will have to learn too many sayings and might fall behind in this or that piece of worldly knowledge. It should also be noted that this woman gained the beginning of her knowledge of salvation in Christ Jesus through a Bible that a Christian missionary gave into her hands.

(Parish Journal.)

Blasphemy of a Temperance Preacher. At a recent meeting of temperance preachers held in New York, a certain Rev. Hamilton, among others, declared, "If Christ drank the intoxicating wine, he could kem be a member today of that branch of his church which I have the honor to represent."

The Seventh-day Adventists, who celebrate the Sabbath, are tremendously zealous to spread their many 'ravings'. They have missions in all parts of the world. Their Christmas offerings for their missions last year amounted to about \$18,000 cash.

Labor Movement in the Roman Church. An Irish priest, named McGlynn, has been cited to Rome for agitating for the Socialist party and advocating Socialist principles before and during the election in New York. - While the Archbishop of Canada condemns the Order of Knights of Labor, the American Archbishops and Bishops seem so far to refuse to speak disapprovingly against the Order. Mr. Powderly, Grand Master of the Order of the Knights of Labor, is a good Catholic. .

Judicial Decisions. From the "Christian Messenger" we learn the following: In Connecticut, Spiritualists claimed tax-exempt status as a "religious community" for a meeting locale where they held "church services" on Sunday with ghost haunting and table rapping, while during the week it was used for dancing and roller skating. The high court dismissed the claim. In New Hampshire, members of the "Salvation Army" had been arrested and fined for going about on Sunday beating drums and blaring trumpets and disturbing the Sabbath rest. They appealed to the state's highest court, citing a constitutional provision that gives all people "the natural and inalienable right" to "worship God according to the dictates of their own conscience and understanding." The court ruled that this gave them no right to disturb the peace of others by sounding drums and trumpets. In Tennessee, a blacksmith, belonging to a sect which regards Saturday as a holiday, and abstains from all work on that day, had struck the anvil merrily on Sunday, and thereby not only caused annoyance to his neighbors of other faiths, but also broke the law of the State, which requires all persons who are not of the same faith to be in good faith.

prohibits necessary work on the first day of the week, Sunday. The state supreme court has ruled that he has no right to do so, even though he celebrates another day.

n. Abroad.

In the churches of Lübeck existed until a few years ago exclusively the private confession. Now some have introduced a general confession. Despite this, two congregations still insist on private confession in a commendable way.

A beautiful confession. Recently Dr. Wakley, chief editor of the well-known medical journal "Lancette", died in England. Shortly before his death he expressly ordered that any biography published about him should also contain a confession of his Christian faith. He did not want to be counted among the "scholars" who abdicated religion, but rather wanted the world to know that he had found comfort during his illness solely in faith in the Lord Jesus Christ and that he died in the firm hope of a glorious resurrection.

F. P.

[Pieper]

Jesuits. The Jesuit Order, as is well known, is forbidden in the German Empire as hostile to the State. But many Papist noble families in Germany are such warm friends of this bodyguard of the Antichrist that they send their children abroad, to Austria, France and Belgium, to have them educated in institutions run by Jesuits. There again the terrible power of the papacy is shown. But the pope rules in the consciences of the unfortunates who lie imprisoned in his realm. As long as they consider the pope to be the representative of Christ on earth, they remain friends and supporters of the pope and his scales, in spite of all decrees of the authorities. The state government was right to expel the Jesuits. For they are as dangerous to the state as the socialists and anarchists. But it would now be up to the Protestant preachers to expose the abomination of Pabstism by the clear preaching of the Gospel, and thus, as much as is in them, to rid the consciences of Pabstism. But, alas, in Germany the horror of Pabstry has been almost universally lost.

F. P. [Beeper]

In Hamburg, as the "Allgem. ev.-luth. Kirchenzeitung" writes, the civic committee rejected the senate's proposal: to leave a rather large site belonging to the state for the purpose of building a house for the sick of the Grey Sisters of the Roman Catholic community to the board of the house for a small rent, otherwise free of charge. The main concern of the majority of the committee was that the actual purpose of the Grey Sisters was not to feed the sick, but rather to promote Roman Catholic propaganda in Hamburg. This view was based above all on an essay in the "Historisch-politische Blättern" of 1882, in which it is directly stated that Hamburg, as the old archbishop of Ansgar, is especially suitable as the center of Roman Catholic propaganda, but that the given way to this goal is to lead the Protestants back to the Roman Catholic Church through the robbery had been committed and that goods had been taken from the "clergy" and given to the "seculars."

Switzerland. The Capuchin friars declare in the Zug official gazette: "If in the future the Holy Mass is not attended in greater numbers, the Capuchin Fathers will no longer read this Holy Mass."

The house in which King Philip II of Spain, the fierce enemy of the Protestants, once lived has been converted into a Protestant orphanage.

In Germany, especially in Saxony, suicide is increasing at an alarming rate. In the latter state there were 36 suicides per 100,000 inhabitants in 1885! "In view of this serious fact," writes the "Stuttg. Sonntagsblatt", "it must make a disgusting impression when one reads the following advertisement in a popular paper from Isny: Invitation. The local Suicide Society will celebrate the departure of three members on Saturday, July 31, at the Lamm. All members, as well as those who would like to become members, are kindly invited. The Committee." Indeed, godlessness is celebrating ever greater triumphs.

Confiscation of spiritual goods.

At the time of the Reformation, there was a monastery at Hayn in Upper Hesse, not far from Waldeck, in which the monks led such a shameful, lewd life that it became disreputable to the town and the country. Landgrave Philip of Hesse therefore had the monastery dissolved and turned into a hospital, in which 500 poor people were now received and fed every year. The monks, crying out about the theft of the church, appealed to Pope Clement V, and he succeeded in persuading the emperor to send commissioners to Hayn, who were to reinstate the abbot and his family in the monastery from which they had been expelled. When the negotiations were to begin, the administrator, Mr. Heinze von Lüdder, stood up and gave a speech to the commissioners full of strength and life, in which he told the course of events, described the stinking laziness and the vicious fornication to which the present monks had submitted until then, finally gave a wave to someone close to him and fell silent. The door was opened and a large crowd of cripples, the blind, the deaf, the dumb and the insane entered. Then the administrator asked whether they demanded that these wretched people be expelled and those unfaithful people be reintroduced. Everything was silent. The trial was decided. In spite of all the anger that appeared in the red faces of the monks with their abbot, the imperial commissioners nevertheless withdrew, shrugging their shoulders and leaving the matter undone, and did not dare to claim that in this way a church robbery had been committed and that goods had been taken from the "clergy" and given to the "seculars."

Epicureanism and Enthusiasm.

I am still afraid of two sects, as: of Epicurismo and Enthusiasmo; the two sects will still reign.

For the whole world walks along in the utmost supreme certainty in the most extraordinary way, as if it wanted to live here eternally and as if there were no God nor any other life after this.

The rest, who will not be esteemed for it, as if they respected not God, will flutter after high things, despising the oral word of God, and dealing with their own thoughts and speculations, boasting of the Spirit, and pretending that the oral and outward word is nothing.

Purgatory.

The Spanish duke of Villa Medina once entered a church, where he was immediately presented with a plate with the request that something be laid out for the redemption of the poor souls from purgatory. The duke asked how much it must be to redeem a soul. When he was told that he could give as he pleased, he put up two doubloons and then asked whether the soul was really free. One answers: Indeed. Thereupon the duke quickly takes his doubloons from the plate again and says: "The money has now done its service and saved the poor soul from the danger of getting into purgatory again; but since my money is in danger of not getting back into my purse, I must take hold of it in time."

Death notices.

On the 28th of December last, Rev. H. Wunderlich of Tolleston, Jnd. passed away.

Once again God has taken one of His servants at the still early age of 41 years. It is our dear teacher at the secondary school, Mr. Wagest er, who, after much temporal tribulation and a three-month illness, gently and, as we confidently hope, blessedly fell asleep in his Savior on December 3, 1886.

Born at Niederhone in Kurheffen on February 5, 1845, he came to Canada at the age of 12, entered our teacher's seminary in Addison at the age of 22, and after completing his studies was appointed to the second class of our parish school. Here he labored faithfully and industriously for 15 years, according to the measure of his gifts and strength, until the end of his life, which, with his physical infirmity, often became very sore to him. - Twice he was married and in this twofold married state God gave him seven children. Two of them from his first marriage preceded and followed their mother into eternity, so that he left five more, aged between 10 months and 10 years, with his second wife.

As his last illness grew worse and worse, we prayed in church for his recovery. God, according to his wisdom, so heard our prayer that he soon gave him eternal recovery.

On the second Sunday of Advent, the disinterred body was buried in the ground on our parish graveyard in Christian burial, with an exceedingly large number of people in attendance - Pastors Trautmann, senior and junior, were also present - and the undersigned preached on Ps. 126, 5-6.

Adrian, Mich. I. Fackler.

Inaugurations.

By order of the Honorable Mr. Praeses Blitz, the Rev. C. H. Demetrio was installed at Cross Parish, La Fayctte and Saline Counties, Mo. on the 12th day of December, 1886, "in front of the undersigned, assisted by ? . I. H. Hamm instituted. A. BLpler.

Address: Rev. 6. 8. veinetrio, Loueorkia. I-a. 6o.. Uo.

On the 3rd Sunday of Advent, Rev. Jul. Deck- man-n at his church in Cedar Rapids by the undersigned with the assistance of Mr. ? . I. Aron. P h. Stud t.

By order of the Hoebw. Herr Präses Wunder, Pastor L. E. Knief was solemnly inducted into his new office with the congregation in Havana, Ill, by the undersigned on the 3rd Sunday of Advent, December 12, 1886.

Gottlieb Traub, seo.

Address: Rsv. 8. L. Lwiek, Havana, IU.

On the 20th Sunday after Trin. Mr. ? . C. Ponitz, on behalf of the Presidency of Illinoio, was introduced by the undersigned at his new branch in Humboldt Township, Coles Co, Ill. W. Lewerenz.

Church dedication.

On the 3rd Sunday of Advent, the new church (44X70) of the Lutheran. Dreieinigkcits congregation at Utica, N. U., was dedicated to the service of the Triune God. It was preached by the ?? . C. A. Wiegel, I. P. Beyer, I. Muehlhäuser (English) and I. H. Sieker. The Wcibgcbet was spoken by C . A. Germann.

Misstorrstfest.

On the 2nd Sunday of Advent, Dec. 5, 1886, the St. John's Lutheran congregation at Orange, Cal. celebrated its first missionary feast, ?.. G. Runkel and undersigned preached. The Collecte, after deducting expenses, was -42.50.

I. Kogler.

Conferenz - Display.

The Wittenberg Conference will meet, s. G. w., on the first Tuesday in February, at the church of Mr. ? . Schilling at Stevens Point, Wis. H. I. Fuhrmann.

(Delayed.)

Solicitation.

Series V of our shares has this time been hit by the lottery and has become due for payment. All holders of this series are requested to contact the undersigned regarding payment.

H. Frincke.

626 8.13. 8dr, luencoln, nebraska.

Proceeds to the Treasury of the Illinoio District:

For the synodal treasury: From ? . Mary's' congregation in Danville - 11.70. Harvest Festival Collecte from ? . Dear's congregation in Wine Hill 11.40. ? . Meyers' congregation in Lincoln -7.00. Synodical contribution from Teacher Rosen in Addison -2.00. ? . Hansen's congregation in Worden 14.25, Coll. on Thanksgiving Day by ? . Krause's congregation in Sadorus 7.08. (Summa -53.43.)

To the new building in Addison: By Kassirer Röscher in Fort Wayne 0.00.

For i nternal missi ou : ? . Wehrs' Gem. in Oak Glen 5.88. Part of Coll. on Thanksgiving Day of ? . Brueggemann's Gem. in Willow Creek 5.00. Durck ? . Succop in Chicago by H. Hedder 10.00, A. Schnake 5.00. By I'. Sieving in Uork Centre by H. Kuhlmann 1.00. ? . Meyers Gem. in Lincoln 50.00. By ? . Hansen in Worden by "an unnamed person" 1.00. (p. -77.88.)

For Jewish mission: Through ? . Succop in Chicago by H. Hedder 5.00 and through ? . Miracles there by N. N. 1.50. (p. -6.50.)

For negro mission: ? . Meyers Gem. in Lincoln 10.00. By Lekrer Wülllior in Addison by Herm. Lührs 2.00. Through ? . Miracles in Chicago by N. N. 1.50 and from the missionary box of the women in fr. Gem. 4.50. (S. -18.00.)

For the Pilgrch from in New York: Part of the Coll. on Thanksgiving Day from ? . Brueggemann's parish at Willow Creek 3.00. Subsequently from ? . Lewerenz' parish at Efsingham .40. ? . Meyers Gem. in Lincoln 10.00. By ? . Dietz from his Gem. in Seester and Lansing 9.00. (S. -22.40.)

For poor students in St. Louis : By ? . Schmidt at Freeport, Hockzeitcoll. at G. P. Löwenzahmer, 7.30.

For the Waschkassc in Springfield: By ? . Hansen ! in Worden by "an unnamed" .50.

For poor students in Springfield: Harvest Festival Coll. of ? . Bohlen's comm. in Summit 3.61. ? . Lewerenz's Gem. in Efsingham 7.73. By ? . Mueller at Lake View by Mrs. Wolfs 1.00. By ? . Büngrer in New Bremen by Habenicht Sr. for C. F. G. Koch 1.00. ? . Stricters Gem. in Proviso for Emil Richter 13.00. From Chicago : by ? . Succop, Hockzeits-Coll. at H. Schäfer, for G. Hartmann 8.08; durck ? . Miracle for Joh. Rien by Mrs. C. Otto 10.00, L. Hacker 1.00. (S. -45.42.)

For poor college students in Fort Wayne: By ? . Succop in Chicago from the Women's Association for C. Abel 15.00. By ? . Engelbreckt there from the Young People's Association for P. Eickstädt ! 5.00. By ? . Hansen in Worden for A^Merz from the Gem. 7.90 and, ges. on Casfen's wedding, 4.20. ^From Cbicago: durck ? . Miracle for A. Leutheußer from the women 10.00, the virgins in sr. Gem. 5.00; durck ? . Wagner for Fr. Eickstädt of the Women's Society 22.00 and for A. Grambauer of the Young Friars' Society 25.00. (S.-94.10.)

For the wash in Addison: L. Fiene Sr. in Addison 4.00.

For poor students in Addison: N. N. in Cbester for Job. Voigt 4.00. By Kassirer Eififeldt in Milwaukee for W. Hirsch 18.25. From Cbicago : durck ? . Miracles for Karl Haase from F. Fink 5.00, from the women in sr. Gem. 10.00, from the virgins 5.00: durck ? . Succop for G. Nuoffcr, Hockzeits- i Coll. at H. Schäfer, 8.08, for Tb. Grosunann vom Jüngl. - , Verein 15.00; durck ? . Engelbreckt for Tb. Großmann from the Jungfr.-Verein 15.00; durck ? . Wagner for E. Rискow from the Women's Association 21.00, for H. Konow from the Young Women's Association 9.00, from the Young Men's Association 10.00, from C. Marose 1.00, A. Beduhn 1.00.



By k. Wagoner at Clintonville, Wis. for G. Brewer 5.00. (S. - 127.38.)

For debt redemption and building fund in Milwaukee: Reform. Coll. by I?. Boblen's Gem. in Snmmit 7.27. From Chicago: by I?. Wunder by L. Ehrhardt 5.00, N. N. 25.00, L. Nitschkowskv 5.00, H. Eggert .50, E. Weißner 1.00; by I?. Bartling by E. H. Fischer, Peter Brens and C. Kemnitz sen. 10.00 each, Aug. Röwert, Aug. Banmann, Joh. Böske, Fr. Seemann, Gust. Babendererde, Christ. Grawe, Fr. Borndöft, Jak. Kröck, G. Laitsch, Chr. Zuber, Th. Sodemann, Joh. Bobnhoff, B. Edwards, H. Washausen each 5.00, Franz Fromm 4.00, Franz Milbahn, Joach. Schuknecht, Job. Volkmann, Aug. Stridde, Herm. Wöltjen, Karl Gerth, Gust. Müller, Karl Lewerentz 3.00 each, Gottf. Kleiner, Wöltjen, Frl. Aug. Wojadn, Karl Bollmann, W. Giese, Karl Morawske, Mattk. Smarje, Aug. Schreiber, Ferd. Bekdke, Joh. Bornhöft, Christ. Bors, Katy. Mamerow, Job. Lemboke, Fr. Schulz, Karl Hank, Jobanne Baade, Hrinr. Rosin, Karl Runge, Job. Fründt, Bro. Bors sen., Karl Lenz, Bro. Grawe, Joh. Tagel, Bro. Malohn, Bro. Heitmann, Ferd. Remle, Joh. Becker, Lud. Wöltjen, Aug. Rethamel, W. Nagel, Herm. Samuel, Dr. C. Bernhard, Heinr. Lewerentz, Aug. Heiden, Gotth. Budach, Ernst Jüngling each 2.00, Fr. Schwarz, Karl Klasen, Joach. Hink 1.50 each, Joh. Kasch, Ernst Will, Miss Sophie Fischer, Karl Schulz, Christ. Zars, Joach. Willet, Karl Wolter, Joh. Schmidt, Karl Schuknecht, Wittwe Kar. Ludwig, widow W. Schulz, Joh. Franz, Alb. Mecklenburg, Karl Bruder, Herm. Bruder, Heinr. Bruder, W. Wargowski, Karl Wegner, Heinr. Kusch, Karl Milz, Herm. Milz, Alb. Katschke, Ferd. Zakl- mann, Ferd. Schulz, Job. Mietzner, Ludw. Lips, Frau Winter, G. Battnig, Frau Battnig, Konr. Weiß, Ferd. Koblenz, Christine Nigg, Joh. Fehlkaber, Aug. Schalk, Fr. Towanz, Jak. Kosch- mieder, Wittwe Schumacher, Christ. Freundt, Mich. Morawske, Karl Kolpin, Karl Butt, Th. Schmidt, Mrs. Julie Hoffman", Mrs. N. N., Heinr. Hamel, Aug. Buske, Ludw. Leinberg, Joh. Wolf, Fritz Bors jun, Ernst Tommerering, Joh. Bruder, Fritz Juhnker, Aug. Frahm, Fr. Kappkengst, Aug. Kunze, Joh. Tepper, Miss Marie Fründt, Joh. Kasten, W. Repkow, G. Griesbach, Joh. Willert, Fritz Willert, Alb. Nottke, Christ. Busse, Joh. Johansen, Ludw. Metz, Joh. Kamps, Karl Kalderaro jun. Nowacka, Gottl. Russow, Th. Reinhardt, Fr. Tapenthien, Alb. Fromm, Joach. Stamer, Gottl. Fehniger, Herm. Fehniger, Miss Anna Fehniger, Wittwe N. N., Miss Heidorn, Karl Lewerentz jun., Joh. Lewerentz, Mrs. Marie Masberg, Karl Rokrbeck, Joh. Jacobs, Mrs. Johanne Bandemer, Karl Lippmann, Herm. Bohnhoff, W. Wolter, Adam Totzel, Aug. Fromm, Gust. Schmelzer, Karl Becker 1.00 each, W. Schulz, Mrs. Anna Röbl, Jul. Domröse, Heinr. Weiß, Emil Reinhardt, Gust. Lips, Phil. Eickhoff, Karl Krack, Ludw. Bonin, Frl. Bertha Kutzbach, Heinr. Ritzki, Karl Kalderaro sen., Frau Elise Potzel, Karl Schröder, Karl Dehne, P. Jürgen Krohn, Heinr. Zorn, And. Bekm, Fr. Wegner each .50, Aug. Bentler .85, W. Mecklenburg, Ludw. Müller, Gottf. Röschke, Fritz Oestreich, Joh. Reich each .25. k. Rabe's comm. at Yorkville 15.52. I?. Hild's parish at Bethlehem 30.00. I?. Brueggemann's congregation at Willow Creek, 1 st Sdg., 20.00. I?. Lewerenz' Gem. in Effingham 8.43. By k. Schmidt in Crystal Lake by Karl Mollien 1.00, C. B. Schmidt 1.00, Joach. Schroeder .50, N. N. 1.00. I?. Muellers Gem. in Schaumburg 28.00. ?. Grosses Gem. in Hartem, 5th platoon, 7.50. ?. Brewer's parish of Niles, 1 st tier, 20.00. I?. Strieter's church in Proviso, 17.00. By k. Burfeind in Richton: Coll. of churches, 6.25, G. Schulze, 1.00, F. Bode, 3.00. By I. H. Dierking of I?. Schröder's compound in Kankakee 85.00. ?. Hansen's parish in Worden 20.50. (p. - 617.07.)

For poor college students in Milwaukee: By I?. Miracles in Chicago for A. Ullrich from the women in his church. Congregation 10.00, from the Virgins 5.00. By I?. Wagner there for H. Preckel of the Women's Association 11.00. (p. -26.00.)

For salary in Milwaukee: I?. Rabe's comm. at Yorkville 15.00. By I?. Miracles in Chicago by F. Fink 5.00. F. Bückman Sr. in Ehester 5.00. Coll. on the 1st Sunday of Advent by I?. Büngers Gem. in New Bremen 6.10. (S. -31.10.)

For Sick Pastors and Teachers: By ?. Succop in Chicago by H. Hedder 5.00. By I?. Hansen in Worden by Mrs. N. N. 1.00. F. Bückman, Sr. in Ehester 5.00. (S. -11.00.)

For Wittwe Sallen ann: By k. Brewer in Niles from W. Kolb 5.00. k. Hansen in Worden 1.00, by "an unnamed person" 1.00, by another unnamed person .50. (S. -7.50.)

For the widow's fund: ?. Love at Wine Hill 4.00 and Coll. at W. Eiter's wedding there 3.80. k. Rabe's comm. at Yorkville 18.20. By k. Merbitz at Beardstown from N. N. 3.00. By k. Bartling at Chicago from H. Brüdigam 1.00. By ?. Hild at Bethlehem by Mrs. Christ. Hubnholz 1.00. k. Weyel in Willow Creek 2.00. From Chicago: by I?. Succops Gem. 39.25; by I?. Hölter of Gem. 16.07, W. Kallen- back 1.00 and by N. N. .50 (found in the bell bag); by ?. Engelbrecht's Gem. 15.00; from k. Uffenbeck's Gem. 9.35. I?. Loßner's Gem. in Lake Zurich 12.00. By k. Frederking from Mrs. Marie Rächer at Dwight 2.50. By I?. Winter in Hampton by N. N. 5.00. Teacher Gotsch in Staunton 2.00. Coll. by ?. Bergen's Gem. in Prairie Town 11.00. (p. -146.67.)

For the Deaf and Dumb Institution in Norris: By k. Müller in Lake View by F. Wolff 5.00. By I?. Succop in Chicago by H. Hedder 5.00. By ?. Hölter there by Marie Keller 1.00. (p. - 11.00.)

For the Lutheran Hospital in St. Louis: By k. Hild in Bethlehem by Karl Richert 1.00.

For Studirendr Orphans of Addison: By ?. Miracles in Chicago by F. Fink 5.00. By I?. Frederking, Coll. of Gem. at Dwigkt, 4.25. (p. -9.25.)

For the comm. in Ro (best, N. A.: By ?. Brueggemann at Willow Creek by Wittwe C. Mihm 1.00.

For the community in Utica, N. A.: By ?. Succop in Cbicago by H. Hedder 5.00.

For I?. Hübener's parish in Hanover: Abendm.-Coll. by ?. Schmidt's Gem. in Crystal Lake 3.50. By Brewer in Niles by W. Kolb 1.00. (p. -4.50.)

For the congregation in Honey Grove, Texas: By ?. Miracle in Cbicago from sr. Gem. 35.20 and from L. L. in St. Louis 1.00. (S. -36.20.)

Addison, Ill, 17th Der. 1886. H. Bartling, Casfirer.



Income to the Michigan "District"s coffers:

For the synodal treasury: By k. Hahn from the estate of Beck'scken Eheleute -10.00. By Wittwe Weidner 10.00. Congregation in Frankentrost 17.00. By k. Schliepsiek from H. Rüks 1.00. Congregation in Bay City 13.36. Congregation in Montague 5.00. (Summa -56.36.)

For the new building in St. Louis: By k. Hahn from the estate of the Beck's spouses 5.00.

For sick pastors and teachers : By k. Hahn from the estate of Mr. and Mrs. Beck 5.00. Congreg. in Sturgis 1.00. Congreg. in Sherman 1.25. Congreg. in Montague 3.30. (S. -10.55.)

To the household: 1) In St. Louis: comm. in Frankenlust 7.50; by ?. Hahn of Wittwe Weidner 5.00. 2) In Springfield: comm. in Frankenlust 7.50; by k. Hahn von Wittwe Weidner 5.00. 3) In Fort Wayne: comm. in Frankenlust 7.50; by k. Hahn by Wittwe Weidner 5.00. 4) In Addison: comm. in Frankenlust 7.50; by k. Hahn von Wittwe Weidner 5.00. 5) In Milwaukee: by k. Hahn von Wittwe Weidner 4.00. (S. -54.00.)

For poor students and pupils: In Addison: Gem. to Sandy Creek 6.00. From the estate of Beck's spouses 4.00, for St. Louis 4.00, Springfield 5.00, Fort Wayne 4.00, Milwaukee 3.00. (S. -26.00.)

For poor pupils from Michigan: By I*. Hahn from the estate of Beck's spouses 4.00. Wittwe Weidner 5.00. Gem. in Frankenlust 17.63, By k. Sievers sen. at Reisser's wedding ges. 8.00. Gem. in Amelith 9.42. FrauenVerrin in Montague 1.76. Gem. in Waldenburg 11.65. (S. -57.46.)

For inner mission: congreg. in Monroe 18.44. By ?. C. Franke by Mrs. K. 2.00. Mrs. G. Schmidt 1.00. Cong. in Burr Oak 3.36. Cong. in Centreville 1.11. Cong. in Turk Lake 1.00. By ?. Partenfelder of N. N. 1.00. Common in Hemlock 2.25. By I*. Cock by Wittwe Weidner 5.00. Common at Amelith 3.50. By I?. W. Schumacher 6.25. (p. -44.91.)

For the widow's fund: By r. Hahn from the estate of Beck's spouses 3.00. Wittwe Weidner 5.00. Gem.

to Sandy Creek 4.50. Gem. in Sebewaing 18.34. ?. Harsch 3.00. (p. -33.84.)

For the deaf and dumb: By ?. C. Franke, on G. Cron's silver wedding s., 5.65. Gem. in Frankenlust 28.00. On the wedding at I. L. Weiß in Frankenmuth s. 6.50. By ?. Sievers Sr. of A. Arnold 1.00. By n/a. Ch. Bauer of Fiedler 2.00. By I?. Hahn by Wittwe Weidner 5.00. Comm. in Lenox 6.50. Comm. in Benona 1.92. Comm. in Richville 5.00. Comm. in Hadley 4.00. (S. -65.57.)

For Negro mission: Teacher Harbeck's pupil 2.43. By ?. A. Ch. Bauer of Bag .54. By ?. Cock by Wittwe Weidner 5.00. Gem. in Clay Bank 1.60. Gem. in Amelith 5.81. (S. -15.38.)

For the mission to the Jews: Community in Frankenlust 10.00.

For emigr. -Mission: By I?. Hahn of Wittwe Weidner 2.00 for New York and 1.00 for Baltimore.

For the pilgrims' house: By k. Cämmerer from K. Froh & family 2.20. Gem. in Tawas City 8.13. By k. Hahn von Wittwe Weidner 20.00. Gem. in Nickville 5.00. (S. -35.33.)

For the orphanage near St. Louis : By ?. Hahn from the estate of the Beck's spouses 3.00.

For the hospital in St. Louis: Gem. to Sandy Creek.78.

For the orphanage in Addison: Gem. in Frankenlust 28.00. Darch ?. Sievers Sr. by A. Arnold 1.00. (S. -29.00.)

For the orphanage at Wittenberg: congreg. at Hemlock 4.25. Mrs. k. Hantel, thank offering, 2.00. Gem. in Rickville 3.25. By ?. Schliepsiek, given at M. Heier's wedding, 3.86. (p. -13.36.)

For the orphanage near Boston: By ?. Cock from Wittwe Weidner 5.00. Young Fr. club in Big Rapids 10.25. (S. -15.25.)

For the Gem. in Royal Oak: Gem. in Frankenmuth 19.25. Gem. in Millers 10.71. (p. -29.96.)

For the congregation in Lau sing: congregation in Frankenlust 12.00. By Kassirer Bartling 5.00. (S. -17.00.)

For the parishes in Columbus and Utica: By ?. Cock by Wittwe Weidner 5.00. each (p. -10.00.)

For certain students: Gem. to Sandy Creek for WissMüer in Fort Wayne 1.66. Zions Comm. in Detroit for W. Maurer in Addison 15.00.

For the Springfield Laundromat: By ?. Hahn by Wittwe Weidner 3.00. By k. Torney by W. Schilling .50.

For the German Free Church: Gem. in Frankenlust 12.00.

For k. Hübener's church building in Hanover: Through?. Sievers sen. from Mrs. A. B. Helmreich 2.00, at the child's baptism at I. G. Helmreich 2.30. G. M. Appold 2.70. At Fr. Staudacher's wedding 3.50. ?. Torney 1.00. By the same of W. Schilling 1.00. (S. -12.50.) Total -580.43.

Detroit, Dec. 20, 1886, Chr. Schmalzriedt, Cassirer.

Proceeds to the Minnesota and Dakota District's coffers:

For the synod treasury: From I>. Hitzemann -2.00.

To the seminary building in Addison: k. Köhler's congregation in Mountville 14.80.

For the Progymnasium in Milwaukee: By ?. Maurer of Father Bolland 1.00, F. Brinkmann 2.00, F. Mertens and C. Holst 1.00 each, F. Bösch .50, F. Burfeind .25. by ?. F. Pfotenhauer from Mr. F. Wildung in Odessa 5.00, from sr. Jmm. Gem. 6.42. I?. Friedrichs Gem. in Waconia 25.75. (p. -42.92.)

For the Milwaukee household: ?. Rolf's parish in St. Paul 9.00. ?. Horst's parish in Courtland 25.80. By k. F. Pfotenhauer from Mr. F. Wildung in Odessa 5.00. (p. -39.80.)

For the Pilgrim House in New York: k. Langes Gem. to Hay Creek 6.14.

For negro mission: k. Langes Gem. to Hay Creek 5.04.

Hitzemanns. Dreäetnigkeits-Gem. 3.77. k. Clöters Gem. in

Town Woodbury 5.67. By ? . G. A. Bernthal by a limb of his. Gem. 2.00. (S. -16.48.)

For mission to the Jews: ? . Hitzemanns Jmm.-Gem. 3.51.

For widows and orphans: ? . v. Brandt 1.00, from sr. Common in Sauk Rapids 3.02. I". Hitzemann 2.00. ? . F. Pfothenhauer 4.00. ? . Friedrich 5.00. By ? . G. A. Bernthal from a member of his... Gem. 5.00, deszl. 2.00. Thanksgiving offering by Mrs. M. in St. Paul 5.00. (S. -27.02.)

For the Waisemhaus near Wittenberg, Wis... By ? . Grabarkewitz, s. at the wedding of Albert Mathews 7.00. ? . Hitzemann 1.00. ? . Clöter's comm. in Town Woodbury 5.27. ? . Koehler's compound in Mountville 2.85. By ? . G. A. Bernthal of a member of his... Gem. 7.00, likewise 4.00, desgl. 1.00. (S. -28.12.)

For poor students : By?. Mäurer of Mrs. Eppen 3.00. ? .J.J. Bernthal's Gem. at Lewiston 8.00. (S.-11.00.)

For ? . Hübener's Gem. in Hannover: ? . A. Pfothenhauer 1.50. ? . F. Pfothenhauer 1.00. ? . I. I. Bernthal's comm. at Lewiston 5.00. (p. -7.50.)

For poor and sick pastors and teachers: ? . A. Pfothenhauer 1.00.

For? Fkey's church in Stillwater, Minn.: Kassirer H. Bartling 5.00.

For Wittwe Däschlein: By ? . I. F. Rubel of sr. Gem. in Town Delafield 7.50.

For inner mission: ? . Hertwig's congregation in Leaf Mountain 3.30, in Leaf Valley 2.00. By Praeses Sievers of ? . Engels congregation in Town Freiberg 5.45. By ? . Grabarkewitz by Mrs. Kresjevski 1.00. ? . Maurer's church in Belvidere 4.00. ? . Hitzemann's Joh.-Gem. 1.77. ? . Frick's community at Arlington 8.31. ? . W. Braunwarth and family 5.00.

By same, s. in North Branch 4.89, in Wyoming 2.48, in Pine City 2.70, in Barnum 2.35, in Rush City 2.27, from Mrs. Bramles in Pine City 2.00.

? . F. Pfothenhauer's Jmm. comm. 6.58. ? . I. I. Bernthal's comm. at Lewiston 10.00. ? . Horst's parish at Courtland 20.00. ? . Clöter's comm. at Town Woodbury 5.21. (p. -89.31.)

St. Paul, 20th Dee. 1886. T. H. Menk, Kassirer.

Entered the Coffee of the Nebraska District:-

For inner? Mission: By ? . W. Rudolph from his congregation in Kalamazoo -7.25, in Emerick 3.35, in Humphrey 5.20. By ? . A. Ude of his. Cong. in Alexandria 8.00, in Prairie Star 4.05. By ? . I. Hilgendorf at Arlington, communion coll. sr. Congregation, 5.00. By ? . E. I. Frese at Omaha by M. Klenk 5.00. By ? . G. Grüber in Utica from sr. Gem. .80. By ? . W. G. Bullinger of sr. Cong. at Clear Mater 11.50, au Cash Creek 12.50. By Mr. A. Schulz of Cong. at Middle Creek, Harvest Festival-Collecte, 9.42, from missionary box 6.45. By ? . E. Holm of the Scotia congregation 10.00. (S. -88.52.)

For the synodal treasury: Through ? . H. Fischer in Columbus from sr. Christus-Gem. 4.47.

For preachers' and teachers' widows and orphans: By ? . S. Meeske, bell-bag coll., 6.50. By ? . K. T. Grüber in Orton, Harvest Festival coll. sr. Comm., 8.00. By ? . A. Leuthäuser at Cedar Bluffs, Harvest Festival coll. sr. Comm., 4.00, by N. N. 2.00. By ? . G. Grüber at Utica and sr. Gem. 5.50. By ? . W. I. Gans in Uork, Harvest Festival Coll. sr. Comm., 8.17. By ? . E. Holm in Scotia by R. N. 3.00. (S. -37.17.)

For poor students in St. Louis: By ? . Tr. Häßler in Hoag, Harvest Festival Coll. sr. Congregation, 12.50. By ? . I. G. Lang in Arborville, wedding coll. by H. Mohrkens, 1.50. (p. -14.00.)

For poor students in Springfield: By ? . R. H. Biedermann of sr. Congregation in Friedensau 5.90. By ? . Burmeister, Harvest Festival Coll. sr. Jmm.-Gem., 7.30. (p. -13.20.)

For the orphanage at Addison: by ? . H. Bremer in Pierce, Harvest Festival Coll. sr. Comm., 12.92.

For the orphanage in St. Louis: By ? . H. : Oetting at Oakland by A. R. and A. 1.50. By ? . I. .Kipple, sent on H. Jensen's silb. Wedding, 6.15. (p. -7.65.)

For the orphanage in Wittenberg, Wis...: By ? . I. G. Lang at Arborville from the Women's Coffee .55.

For the Pilgrim House in New Uork: By ? . H. Oetting in Oakland by W. W. and I. R. 2.00 each, L. S., G. I., H. V. and I. N. each .50. By ? . A. Hvfius in Fontanelle by sr. Gem. 8.00. (S. -14.00.)

For the deaf and dumb in Norris: By...Bro. King in Seward from O. E. B. 1.00.

For the Free Church in Saxony: By ? . E. F. H. Mießler in Columbus 2.00. Total -195.48.

Lincoln, Dec. 20, 1886. i. c. bahls, cashier.

Entered the coffee of the "Southern" District.

(Since last receipt dated February 10, 1886.)

Synodical treasury: By ? . I. Trinklein, of his congregation at Houston, Texas, -8.35. By ? . G. W. Behnken, of his congregation. Congregation on the 2nd day of Christ, 3.40. By ? . L. Wabl, of his congregation at Mobile, Ala. Mobile, Ala., 13.25. By ? . H. D. Kilian, Serbian, Tex. Congregation on the 5th S. of Epiphany, 25.40. By ? . G. Buchschacher, Warda, Tex., sent to August Schumann's wedding, 3.30. By ? . A. Wilder, Klein, Tex., Christmas coll. sr. Gem., 10/21. By ? . G. Birkmann, Fedor, Tex., from his office. Comm. that. 14.60, sent on E. Dube's wedding, 2.35. By ? . G. W. Behnken, Cypress, Tex., by N. N. in sr. Comm. 3.00. By ? . C. L. Gsyer, Serbin, Tex. by sr. Gem. 8.05. By Messrs. H. C. Lind in New Orleans from St. John's Parish in N. O. 11.00. By Messrs. I. Broders in N. O. 1.00. By ? . P. Klindworth, Wm. Penn, 4kex., Coll. sr. Gem. 5.45. By ? . E. H. Wischmeyer, Rose Hill, Tex., Easter Coll. sr. Comm., 17.50. By St. John's Comm. in N. O. 9.90. By ? . M. Leimer, Swiss Alp, Tex. by Bro. Kaase, 5.00. (Summa -152.65.)

Widows and orphans: By ? . M. Leimer, Swiss Alp, Tex. sent to Fr. Kaase's wedding 5.35, to Joh. Kicsling's wedding 7.50, to ? . M. Leimer's child baptism 4.00. By ? . G. W. Behnken, Cypress, Tex. by Mrs. N. N. in sr. Parish, 5.00. By ? . P. Klindworth, Wm. Penn, Tex. coll. sr. Gem. 4.25, by himself 2.00. By ? . G. Buchschacher, Warda, Tex. in sr. comm.

at the wedding of Mr. ? . H. T. Kilian 12.50. By ? . I. Kaspar, Giddings, Tex., s. at S. Schkade's baptism there, 3.25, Coll. sr. Gem. 3.75. By ? . Arth. E. Michel, Pensacola, Fla. for widow Emma Sierks: from Mr. I. F.

Pfeiffer 5.00, Mr. F. Klein 1.00, Mrs. I. Klein .50, W. Klein .25, E. Klein .15, N. Klein .10, Mr. H. Muller.50, by Mr. I. M. Pfeiffer coll. 5.00, by Mrs. M. Pekersou 1.25, N. R. .28. by ? . S. Süß, Schuleuburg, Tex. by the

Salems comm. that. 2.50. By ? . M. Leimer, Swiss Alp, Tex. the, Coll. sr. Gem. 9.00. By Mr. H. C. Lind of the Job.-Gem. in N. O. 11.10. By ? . I.

Trinklein of sr. Cong. in Houston, Tex. 12.45. By I. B. Graupner, Vicarius, Coll. of Sa- lerns Cong. in Gretna, La. on the anniversary of the

Wittenberg Con- eordie, 5.00. By ? . G. W. Beknken, Cypress, Tex. part of the Pentecostal Coll. of sr. Comm. 5.00. By ? . A. Wilder, Klein, Tex.,

Pentecostal Coll. sr. Parish, 19.60. By G. Birkmann, Fedor, Tex., s. At Birkmann's wedding, 10.00. By E. H. Wischmeyer, Rose Hill, Tex.,

Pentecostal coll., sr. Gem. 10.10. From "B." in N. O. 1.00. By ? . M. Leimer, Swiss Alp, Tex. by Mrs. Schmidt .50, Mrs. Chr. Knippa .50. by ?

L. Wahl of sr. Gem. in Mobile, Ala., 8.25. Through ? . H. T. Kilian, serb, Tex. coll. sr. Cong. on the 10th S. A. D., at the introduction of Mr. Werner,

teacher, 22.00. By ? . I. Kaspar, Giddings, Tex. s., at S. Meissner's baptism of children, 2.00. (p. -180.60.)

To the new building in Addison: By ? . H. T. Kilian of sr. Congregation in Serbin, Tex., 25.00. By ? . G. W. Behnken, Cypress, Tex. by members

of his congregation (last payment) 6.00. (S. -31.00.)

Deaf and Dumb Institution in Norris, Mich.: By Teacher Keyl in N. O. by his pupils from Zion Congregation, 4.00. By ? . G. Birkmann, Fedor,

Tex. sent to Nerettig's baptism of children, 2.00. By ? . I. Kaspar, Giddings, Tex. sent to I. Noak's wedding, 2.90. (p. -8.90.)

Orphanage near St. Louis: By ? . C. L. Geyer, Serb, Tex., s. at the wedding of Mr. Ernst Biar, 5.75.

Pilgrim House in New York City: by Mr. Martin Stoll in St. Paul's parish, N. O. 1.00. by Jacob Foltmer, McComb City, Mist. 1.00, by H. L.

Frantz in N. O. 1.00, Wittwe Waldow in N. O. .50, teacher I. F. Thomson .50. by ? . I. Kaspar, Giddings, Tex. coll. sr. Comm. 10.00. By ? . A. Wilder,

Klein, Tex. by I. Tbeiß, Sr. there 1.00, G. Schorr, Klein, Tex. 1.00, I. Broders in N. O. 1.00. By ? . G. W. Behnken, Cypress, Tex. from "N. N."

there 5.00. By R. Amstein, Vicarius, Tue Grove, Tex. from the comm. there 4.00. By Mr. H. C. Lind from Joh. comm. in N. O. 11.10. Coll. of

Zions comm. in N. O. 20.00. By ? . M. Leimer, Swiss Alp, Tex. of Pentecost Coll. sr. Comm. 9:00. By ? . G. Birkmann, Fedor, Tex. sr. on

Herm. Röntsch's baptism of children, 2.50. By ? . A. Wilder, Klein, Tex., from the collection plate of his wife. M. Leimer, Swiss Alp, Tex. from Mrs.

Schwede in Weimar, Tex. 1.00. Mrs. Maria Rablwer, 1.00. By ? . E. H. Wischmeyer, Rose Hill, Tex., Conferenzcoll. sr. Gem. that., 2.00. By ? .

C. L. Geyer of sr. Gem. in Serbin, Tex., 4:30 p.m. By ? . I. Kaspar of his county at Giddings, Tex. Gem. at Giddings, Tex., 11.50. - (p. -127.40.)

Inner Mission in the South: Through ? . H. T. Kilian, Serb, Tex. s., s. at infant baptism at M. Krause, 1.50, at the following wedding services:

Kaspar 2.35, A. Diesner 1.50, Joh. Waltke 1.25. By ? . C. L. Gever of sr. Gem. in Serbin, Tex., 36.00. By ? . H. T. Kilian, sent at the joint service of

St. Peter's and St. Paul's congregations during the synod in Serbin, 24.60. (Funds sent to ? . Theo. Kokn, Dalläs, Tex. received from July 1 to

Dec. 31, 1885, according to s. Report of Feb. 1, 1886:) Ans Arlington, Tex. 2.00, from Dall-as, Tex. 91.00, from Dennison, Tex. .60, from Honey

Grove, Tex. 32.50, from Piano, Tex. 9.65, from Pottsboro, Tex. 15.95, from Paris, Tex. 1.30, Mrs. Engelson at Dallas, Tex. 2.00, Mrs. Zumbun

at Dallas, Tex. 1.00, Mrs. Meyer at Dallas, Tex. 1.25, from Mrs. Engärt at Dallas, Tex. 1.00. By Mr. H. C. Lind at N. O. from Job. comm. at N. O.

15.00. By ? . C. L. Gever, Serbian, Tex. sent to A. Mörb'e's infant baptism, 2.95. By ? . A. Wilder, Klein, Tex., by Theresa Tisza, .50. By ? . G. W.

Behnken, Cvress, Tex., Coll. sr. Filialgem., 5.00. By ? . E. H. Wischmeyer, Coll. at Pottsboro, Tex. at, 4.85, Coll. at Honev Grove, Tex.

at, 7.00, Coll.

, in Cboclaw, Tex. at .75, Coll. in Piano, Tex. at 2.70, Coll. in Arlington, Tex. at 3.00, Coll. in Dallas, Tex. at 12.00. From N. N. in St. John's Parish

at 2.00. Found in the bell bag of St. Paul's Parish, thank offering from N. N. on 68th birthday, 2.50. By ? . 8th election, Mobile, Ala. from Marv Smith

there, 1.00. From M. Stoll in St. Pauls parish, 1.00, Job. Meier das. .25. by E. F. W. Meier, cashier, St. Louis, Mo. from the Alg. Inner Mission

coffee, 200.00. by ? . F. Wunderlich, con- firmation coll. sr. Gem. at Bryan, Brazos Co, Tex. 5.55. By ? . M. Leimer, Swiss Alp, Tex., from Bro. Kaase

10.00. Through ? . H. T. Kilian, Serbian, Tex. s. at the following infant baptisms: by E. Zock 1.00, by A. Noack .75, by G. Schmidt 1.10. by I.

Teinert 1.10, by I. Mrosko 1.60; s. at wedding by A. Zoch 4.50. Coll. at the commonck. Mission feast of the Gemm. in N. O. 40.90. By ? . I.

Trinklein, Misfionfest Coll. of the Gem. at Houston, Tex. 35.75. By ? . G. W. Behnken, Missionfest Coll. of Gemm. at Cypress, Big Cypress and

Spr. Creek, 88.00. By ? . C. L. Geyer, misfionsfest coll. of the two gemm. of ?? . C. L. Geyer and H. T. Kilian, 65.00. By E. F. W. Meier, Allg.

Kassirer, St. Louis, from the Allg. Inner Mission Fund 642.54. By ? . A. Wilder, Klein, Tex. from Tberesa Theis that. .50. By Mr. H. L. Frantz,

Treasurer of the Missionary Society at New Orleans, 75.00. By the congreg. at Gretna, La. to defray the traveling expenses of Stud. Light,

of Springfield, Ill. 10.00. (Summa -1469.24.)

Progymnasium in New Orleans: Ges. auf der Hochzeit des Hrn. G. Marting u. Fräul. L. Pohlmann 12.40. By ? . G. W. Behnken, Cypress, Tex.

by N. N. in sr. Comm. 2.00. By Mr. H. C. Lind in N. O. from Joh. Comm. that. 17.00. Jac. Foltmer, McComb City, Miss. 2.50. By ? . P. Klindworth,

Wm. Penn, Tex. of N. N. in sr. Cong. 2.50. By the Virgins' Association of Zion's Cong. in N. O. 4.00. By k. Bakke of the Preachers' Conference in

N. O. 20.00. By B. Pohlmann from the Zion congregation in N. O. 20.25. From the Joh. congregation in N. Oi 14.15. By ? . C. 8. Geyer, Serbin,

Tex^,

ges. on E. Symm's child baptism, 1.55. By ?. M. Leimer, Swiss Alp, Tex. by K. Knippa .50, W. Placke sr. 1.00, G. Placke.50, Mrs. Schmidt 1.25, K. Ritter 1.50, A. Knippa 1.00, A. Kiesling .75, Joh. Kiesling 1.00, Mrs. Chr. Knippa 1.25, Friedr. Kaase 10.00, A. Kiesling .25, ?. M. Leimer 2.00. Colt, of Zion's congreg. in N. O. on Sept. 5, 1886 13.20. By I'. E. H. Wischmeyer, Rose Hill, Tex. conference coll. sr. Gem. that. 14.00. By ?. I. Trinklein of sr. Cong. in Houston, Tex., 7.50. By ?. G. W. Bebnkcn of his. Congregation in Cypress, Tex. 2.50. By Mr. Teacher Leubner, Serbin, Tex. sent at the baptism of children by Mr. I. Becker, 3.00. By Hen. Teacher I. Broders, orphan father of the Bethlehem Orphanage in N. O., 1.00. Mission Festival Coll. of the Gemm. of the ??. C. L. Geyer and H. T. Kilian, Serb, Tex, 39.20. By I'. A. Wilder, Klein, Tex. communion coll. of sr. Gem., 11.60. (Summa H209.35.) Negro mission in N. Ä.: By ?. Sweet of Mrs. N. N. at High Hill, Tex., 1.00. By I*. L. Wahl at Mobile, Ala. of mission seigcnth sold, 2.50, to contribution .25. By ?. G. Buchschachcr, Warda, Tex. sent to N. Pietsck's baptism of a child, 1.25. By Mr. H. C. Lind, Treasurer of the Mission Commission in N. O., from Mr. C. Schmalz that. 3.00. By ?. M. Leimer, Swiss Alp, Tex. from F. Kaase 5.00. By ?. T. Stieinke from 6th A. Stieinke in Buffalo, N. A., 2.00. Coll. at the joint mission feast of the Gemm. in N. O. 40.85. Mission feast coll. of the two Gemm. of the ??. C. L. Geyer and H. T. Kilian, Serbin, Tex. 13.40. By ?. I. Kaspar of sr. Gem. at Giddings, Tex., 11.50. (p. H80.75.) Em iar an part-mi ssi o n: By?. I. Kaspar, Giddings, Tex., ges. on I. Kiescnbnick's wedding, 4.10, on A. Symank's infant baptism, 1.00. (S. K5.10.) Ev.-luth. Free Church in Germany: By ?. P. Klindworth, Wm. Penn, Tex., 1.00. Gem. in Stillwater, Minn.: By?. P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. at 3.25. Poor Southern students. By ?. G. Buchschacher, Warda, Tex., sent to A. Lehmann's infant baptism at Winchester, Tex., 1.40. By ?. G. Birkmann, Fedvr, Tex. sent to Mr. Klemm's wedding, 3.05. By ?. T. Stieinke of Joh. Cong. in N. O. 10.00. By ?. G. Birkmann, Fcdör, Tex. sent on C. Michail's infant baptism, 2.00, on Aug. Weiser's infant baptism 1.25. By ?. P. Klindworth, Wm. Penn, Tex. by N. N. in sr. Parish 2.50. From Joh. Parish in N. O. by ?. T. Stieinke 13.05, 10.00, 7.00 and 7.00. (S. H57.25.) Poor students in Springfield: By ?. M. Leimer, Swiss Alp, Tex. by Fr. Niemcyer the. 1.00, by G. Schwede the. 2.00. (S. K3.00.) Stud. Chr. Am bach er in Springfield: By teacher E. Leubner, Serb, Tex. s., s. at infant baptism at E. Michael's, 1.30, at wedding at I. Miertschin's 9.45. (S. K10.75.) Parish in Ütica, N. A.: By ?. L. Election of sr. Gem. at Mobile, Ala., 5.00. Students Für st er and Zoch inFortWayne: By ?. G. Buchschacher, Warda, Tex. sent to E. Hilscher's wedding, 10.55. Stud. Zoch at Fort Wayne: By ?. G. Buchschacher, Warda, Tex. s., at M. Zoch's infant baptism, 2.00, at M. Jürks' infant baptism, 1.50. By ?. G. Birkmann, Fedor, Tex. s., on H. Mürbe's infant baptism, 2.10. (p. K5.60.) Stud. E. Wilder at Springfield: by ?. A. Wilder, Klein, Tex. east croll. sr. Gem., 17.68, coll. at Mr. Th. Krugs wedding 9.70. (S. H27.38.) Orphanage in N. O.: By ?. G. W. Behnken, Coll. under the Christmas tree sr. Gem. 10.00. By ?. G. Buchschacher, Warda, Tex., by A. Förster that. .50. By ?. A. Wilder, Klein, Tex., by A. Theiß that. .50, Karl Klein .50, Adam Kleir .50, Joh. Klein .50. By ?. G. W. Behnken, Cypress, Tex., by N. N. in sr. Gem. 5.00. By ?. P. Nösencr received from Columbus, Tex. from Mrs. Schwede there .80, Mrs. Obenhauc .50. by ?. C. L. Geyer, Serbian, Tex. sent to A. Handricke infant baptism, 2.00. By ?. I. Sweet, Schulcnburg, Tex., .75 By ?. A. Wilder, Klein, Tex. by A. Tisza that, .50. by ?. C. L. Geyer, Serbin, Tex. coll. on child's baptism at A Urban, 2.50. (S. H24.55.) Totalsumma K2419.07. New Orleans, Dec. 28, 188ch' G. W. F rye, Cassirer. 38 8t. 'uckrevr 8tr.

Income to the Western District coffers:

For the S y n odal Fund: By ?. Schwankovsky's parish in Baden K4.50. By Mr. Geißler of ?. Stemmermann's parish in Humboldt 3.20. By Mr. M. C. Barthel from ?. Jungcks in Palmer 2.49. By Mr. Schuricht of ?. Hanscr's church in St. Louis 6.00. By ?. A. W. Frese in Lyon from W. Brune 1.00. By Mr. Hörmann from ?. Jan-zow's church in St. Louis 17.35. (p. K34.54.) For the college maintenance: By Mr. Weinhold of ?. Zschoches Gem. in Frohna 35.70. For the high school in Concordia: By Mr. G. Weinrich from ?. Matuscbka's church in New Meile 9.00. By ?. Wangerin in St. Louis from Mrs. Kaiser 5.00. By Mr. Weinhold from ?. Zschoches Gem. in Frobnä 25.00. (S. H39.00.) To pay off the debt: By Mr. G. Weinrich of?. Matuschka's congregation in New Melle 20.25. ?. A. W. Frese's congregation in Port Hudson 8.55. By teacher Hafemeister from the congregation of the Holy Cross at Concordia 8.30. (p. K37.10.) For inner mission in the West: ?. Gricbel's congregation in California 6.20. By Mr. Vecht of the congregation in Pilot Knob 1.70. By ?. Brandt iu Lowell from his parish. Congregation 9.30, from the congregation in Scdalia 5.25. By ?. Kogler, part of the missionary group in Orange, 22.50. By Mr. M. C. Barthel from Mr. H. Guenther in Dallas, Tex. 4.00. By ?. Cousin from the God's Box of the Gem. in Atchisvn .36. (p. H49.31.) For Negro Mission: By ?. Kogler, part of the mission fstcoll. in Orange, 10.00. By Mr. M. C. Barthel from Mr. Swcnson in Willow, Cal., .50. (p. K10.50.) . For Jewish mission: By ?. Kogler, part of theMissionsfestcoll. in Orange, 5.00. For the orphanage near St. Louis: ?. Nützet in West Ely 10.00. By Kassirer Spilman 4.00. By Mr. Geissler from ?. Stemmermanns Gem. in Humboldt 1.90. By ?. Wangerin in St. Louis by Mrs. Kaiser 5.00. By ?. A.

W. Frese in Lyon, coll. on L. Breckenkamp's baptism of children, 9.00. By teacher Gotscb in Staunten from ibm and s. School children 3.00, by Heinr. Lotz .50. by ?. Vetter in Atchison by Mrs. Tbadon 1.00, Mrs. Hoffman" .50, Miss. A. Möller 1.00, Miss. L. Klüpper .50, Anna Mangelsdorf .50, from the school children's piggy bank 3.21. (p. K40.11.) For the widow's fund: By ?. Brandt in Lowell from the worthy women's association in sr. Community 15.00. ?. Nützet in West Ely 4.00. By ?. A. W. Frese in Lyons, thank offering from F. W., 1.00. By ?. Cousin in Atchison by Mrs. Thadon 1.00. (S. S21.00.) For the deaf and dumb: ?. Heyne's comm. in Lake Creek 4.00. For poor students in St. Louis: Christmas gift from Mr. H. Schäperkötter in ?. Siecks Gem. in St. Louis 100.00. For the church building of the parish ?. Hübeners in Hanover: By ?. Günther in Mora by sr. Gem. 3.45, by Dictr. Harms 2.00. By ?. Kogler, part of the mission fstcoll. in Orange, 5.00. ?. Heyne's congregation in Lake Creek 5.00. By Mr. Weinhold, from ?. Zschoche's congregation in Frohna 17.21. (p. H32.66.) For the Saxon Free Church: Through Mr. Weinhold of?. Zschoches congregation in Frohna 15.12. For the Kansas City comm.: By KassirerMenk 1.50. For the congreg. in Wells ville, Mo.: By Kassirer Spilman 22.00. For the commune in Stillwater, Minn.: ?. Hoyer's comm. in Spring Valley 1.60. For the church in Nochester, N. U.: By Mr. Schuricht of?. Hanscrs church in St. Louis 23.35. For the congregation in Alexandria, Va.: ?. Hoyer's Gem. in Spring Valley 1.65. For the Luther Memorial: ByKassirerSpilman 1.00. For the Pilgrim House in New Kork: By Mr. Vecht of the congregation at Pilot Knob 12.25. ?. Grimm's church in Washington 20.00. By ?. Brandt, coll. in sr. Common in Lowell, 11.50. ?. Senne's congregation at Alma, 8 p.m. By Mr. Schuricht of St. John's. Hanscr's congregation in St. Louis, naked, 1.20. ?. A. W. Frese's congregation at Port Hudson 22.00. ?. Veters Gem. at Atchison 20.50. (p. K107.45.) For the Bible Society: By KassirerSpilman 1.00. In the number of 1 December H5.00 for the hospital of Mrs. Körner are receipted for the second time. St. Louis, Dec. 22, 1886. H. H. Meyer, Cassirer.

For the college hausShalt in Fort Wayne

received since November 15, 1886: From ?. St. Hassold's parish in Huntington, Jnd: From Diedr. Sündermann 2 sacks of potatoes; Gvttl. Walter 1 S. do. and 1 S. beans; Joh. Hauenstein 1 S. cart, 1 S. grain, 4 Bush. Oats, 4 bush. Wheat; Mrs. W. Hauenstein 8 lbs. fresh butter; Heinr. Starke > 2 Galt. Sckunalz; Friedr. Schröder 2 S. Kart, and 4 Bush. Wheat; Jak. Röggers 2 S. Kart, and 7 heads of cabbage; Gottlieb Pöbler 2 S. Kart, and 4 Bush. Wheat; Henry Sündcrmann 2 busb. Wheat, and 1 S. of Turnips; John Brandt 1 S. Cart, 1 S. of Turnips, 1 Gall. Lard; N. N. I S. cart; Chr. Schöppc 7 gall. Apple butter, 2 bush. Wheat, and 2 bush. Oats. From ?. M. Michaels Gem.: From Friedr. Meyer 1 p. grain, 1 p. cart; Heinr. Bode 1 p. wheat, 1 p. grain; Karl Menger- son 1 p. grain; Friedr. Bubr 1 p. cart; Aug. Jürgens 1 p. oats; Heinr. Jürgens 1 p. do.; Aug. Dreßler 1 p. wheat, 1 p. cart.; Ernst Busche 2 p. oats; Aug. Bollmann 2 p. grain, Heinr. Vöglein 2 p. grain; Friedr. Gerte 7 p. grain; Ed. Fark 50 cts.; Jak. Göglein jr. 1 ham; H. Gerte 3 p. grain; Wittwe Kern 1 p. cart, and cabbage; Jak. Göglein sr. 1 p. cart, and 1 gall. Apfclbutter; Joh. Meyer 3 p. corn; Joh. Remus 1 p. corn; W. Prange 2 p. corn; Diedr. Lampe 1 p. wheat; j Heinr. Meyer 1 p. corn, 1 p. oats; Gottl. Schäfer 1 p. ! Rye; Friedr. Buhr jr. 1 p. wheat; Konr. Nömke 1 bush. ' rye; Joh. Nahmann 1 p. grain; H. Hauschild Bush. Grain; W. Schäfer 1 S. Grain; Heinr. Nieter 1 S. Wheat, 1 S." Grain; Diedr. Bischofs 2 p. grain; Chr. Stolz 2 p. grain; Job. Brück 1 p. wheat; W. M. 1 p. grain; Christ. Köster 2 p. wheat, 2 p. oats, 2 p. grain; Joh. Meyer jr. 1 p. grain; Heinr. Nahrwold 1 p. wheat for Chr. Bode and 1 p. grain for the household; Jak. von der Au 1 p. wheat, 1 p. oats; Joh. Göglein 3 p. grain; Jak. Baral 1 p. grain; G. Göglein 1 p. j oats; H. Jung 2 p. wheat, 1 p. oats, 1 p. grain; Wittwe M. Bartels 1 p. wheat; Konr. Dannenfelscr 1 p. wheat, 1 p. grain; Ant. Kohlmeier 1 p. wheat, 1 p. oats, 1 p. grain; Jak. Auer 1 p. wheat, 1 p. oats, 1 p. grain; Friedr. Skboppmann Bush. Turnips; Pet. Lahmeier 2 p. grain; Friedr. Volmer 1 quart beef. Ans ?. I. Lifts Gem.: From Andr. Werling 1 p. wheat, 3 bush. Grain; Joh. Werling 1 S. Wheat, 1S. Oats, 3 Bush. Grain; Mart. Fackler 1 S. wheat, 2 S. grain. From the community members living in the countryside" from?. C. Gross' Gem.: From Heinr. Göbring 1 p. wheat, 2 gall. Apfclbutter; Herm. Göbring 1 p. wheat, 1 gall. Apple butter; Diedr. Wiebkc 1 p. wheat. H. Vvlland öd Co. (in town 1 bbl. flour. Many thanks to the kind donors I On 20 December 1886. Schu st.

For the church building in Utira, N. N.,

received: From?. I. P. Beyer, Brooklyn, N. U., H27.00; from whose parish the. of 6. Rappold 1.00, Pet. Kruse 5.00, Karl Bonnewitz 3.00, Mrs. Löhr 1.00, Jak. Hopser 3.00, Cord. Michaelis 1.00, Conr. Zäh .50, John Byißwanger 2.00, Friedrich Boilstcin 1.00, John M. Friedrich 2.00, C. Weyrauch .50, Jak. Geist 1.00, Joh. Ncip 2.00, Joh. Hartmann 1.00, Frau Schlich- ting 1.00, Wittwe Wehrmann 1.00, Wittwe Sondermann 1.00, Pet. Leib 1.00, A. Gnant .50, Joh. Klinck 3.00, Joh. Faber 2.00, Lehrer Ocxle 2.00, Wilh. Sarges 1.00, Friedr. Specht 1.00, Friedr. Fries 5.00, Friedr. Stich 5.00, Heinr. Meyer 1.00, Heinr. Bischofs 5.00, Vr. Bischofs 5.00, Gg. Suttmeyer 1.00, Hermann Suttmeher 1.00, Mich. Kempf 1.00, Wittwe Hillmann 1.00, Heinr. Varney 2.00, Bernh. Georgii .50, Wilh. Stähler .50,



Karl Böhm 5.00, W. Dick 10.00, Pet. Meyer 2.00, Karl Rötting 1.00, Ferd. Heidenreich 2.00, Joh. Walther 2.00, Heinr. Clasen 2.00, C. Crämer 1.00, Ed. Sibbers 5.00, Cord. Meyer 5.00, Heinr. Dick 10.00, Hrn. Otten 5.00, Wittwe McDonald 1.00, Gg. Frank 10.00, Pet. Wintgen 5.00, W. M. Willens 3.00, Mrs. Crämer 1.00, Mrs. Holzberger .25.

From k. W. Busses Gem., New York City: From N. N. 25.00 (donated shares); Mrs. Kammer 1.00, I. Kießling 1.00, W. Keitham 1.00, Mrs. Heinig 1.00, B. Karsch 5.00, F. Karsch 5.00, Jak. Tiebken 2.00, Heinr. Ginger 1.00, Jos. Fausnevl. 00, Conr. Dihlefeld 3.00, Andr. Busch 5.00, I. Bahrenberg 5.00, Thom. Ginger 2.00, Heinr. Stöber 5.00, Henry Meyer 5.00, Th. Klinker 2.00, Henry Otten 2.00, Ludw. Becker 5.00, Mrs. Sperb 1.00, John Meyer 2.00, Karl Neumann 1.00, W. Schmidt 1.00, Heinr. Dreyer 5.00, Jak. Freund 3.00, Frau Gauch 1.00, Heinr. Borgstede 5.00, Joh. H. Barklage 5.00, Fr. W. Maude 2.00, Cord. Engelken 5.00, Meta Dodenhoff .50, Mrs. Hellenschmidt 2.00, Mrs. Bell 2.01.

By H. Vehslage, New York, through?. Sieker, 10.00 (donated stock); 1?. R. P. Budach, Luverne, Iowa, 5.00 (donated stock); 1?. I. P. Fackler, Canton, Mo., .25; Aug. Knoblauch, Vleecker, N.U., 1.00; by I". Nicer at PortRichmond, N.A., by Conr. Hesse 2.00, Joh. Hoffman" 1.00.

From Körners Gem., Brooklyn, N. U-, by Jul. Behn 10.00, Hugo Hanser Jr. 5.00, Karl Eisen 2.00, Friedr. Berg 1.00, Christ. Halzbäuser 3.00, Herm. Rathjen 5.00, Joh. Mäkler 5.00, Dan. Hutzelmänn 5.00, I. H. Haaß 1.00, W. Brandt 10.00, Franz Eckhardt 5.00, Joh. Eisen 3.00, Theo. Klingelhöfer 1.00, Mrs. Elise Jentz 5.00, Heinr. Krieger 2.00, Dietr. Tragmann 3.00, Karl Neidhardt 2.00, Jbb. Reek 3.00, Joh. Kriete 2.00.

From Ohio City, N. N-, by Joh. H. Fischer 5.00, Heinr. Fischer 5.00, Phil. Brandstädter .50, Chr. Fickert .50, Joh. Max 1.00, Paul Harn .50, Mrs. Herpig 2.00, Joh. Degenkolb 1.00, Adam Fischer .30, Joh. Fetsch 3.00, Mrs. Fetfch 1.00. By ?. Frincke at Baltimore, Md. by N. N. 1.00. I". W. Schwartz, Ruth P. O., Mich. 2.00. r. Dan. Graf, Blue Point, Ill, 1.00. ?. I. M. Buehler, San Francisco, Cal., 5.00. by k. Frey, Brooklyn, N. U., of Casp. Schneider, 1.00; Mrs. Reinert, 10.00. In stocks donated: by O. Hesse, New Uork, 5.00; I>. Sieker, New Hork, 30.00, I". Brunn, New Uork, 5.00, L. Lange Jr. of St. Louis, Mo.

From my brother-in-law Jak. Theobald in Peru, Jnd. 25.00, from his daughter Cath. Fensler, 5.00, from N. N. that. 1.00.

To the kind donors, as well as to all dear Christians who have supported our cause by purchasing shares (or donating them), we express our heartfelt thanks, with the wish of divine blessing.

On December 18, 1886.

C. A. Germann.

For poor students received with heartfelt thanks: by Mr. M. C. Barthel from Ferd. Lüttke, Winchester, Wis., H1.75; by Mr. Hebler 5.00 (for Stnd. K.); by the same from Mr. A. E. Brüning 1 copy of Kurtz' Kirchengeschichte (for Stud. K.), from Mr. M. Dietz several articles of clothing.

F. Beeper.

Received from my parish K59.00 with heartfelt thanks for fellow believers stricken by great drought near New Salem, Dak. Adolph Pfotenbauer.

New printed matter.

Sixth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, and other States. 1886.

This synodal report contains a diligently prepared paper on the important doctrine of the two estates of Christ. The sentences read: "1. There are two states of Christ: the humiliation and the exaltation. 2. Christ, the Most High, by His humiliation became the least on earth, and in His exaltation rose again to the highest height of majesty. 3. By his humiliation Christ renounced not the possession, nor the mere manifestation to men of the full use of the divine majesty, but the full and unceasing use of the divine majesty itself; and by his exaltation Christ also overcame not first the possession, nor the mere manifestation of the full use of the divine majesty, but the full and unceasing use of the divine majesty itself. (4) Christ, the person, the God-man, humbled himself, and the same Christ, the person, was also exalted, - but both exalted and humbled, Christ is only according to the one, human nature. 5th The chief end of both states is the procuring of our salvation, which Christ purchased for us in his humiliation, and appropriates to us in his exaltation. 6. so true, so wonderful are the sentences which apply to Christ the abased and the exalted." The price of the 86 page report is 20 Cts.

Changed address:

6th ^ust, 1500 Salisburg 8tr., 8t. I^ouis, Llo.

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Herausgegeben von der Deutschen Evangelischen Mission
 Zeitweilig redigirt von dem Ref.

43rd Year, St. Louis, Mo. 15th Jan. 1887, No. 2.

Preface.

(Conclusion.)

Among the great riches of the Lutheran Church is also the incomparable treasure that we have in the writings of Luther, this highly pardoned man, who, equipped with God's gifts, purified the Church from the abominations of the Papacy and led it back to apostolic purity. How clearly and distinctly he sets forth the doctrine in his writings, how powerfully he combats the ungodly Pabstry and all the mobs that fight against God's Word, how earnestly he punishes all ungodly beings of the world, how sweetly he incites to zeal in good works, and finally how sweetly he comforts the poor consciences! The Lutheran theologian Tim. Kirchner rightly called the writings in which he compiled the most important doctrinal points from Luther's works *thesauri*, i.e., treasures. The "Lutheran" has repeatedly praised Luther's writings. Only a few may be recalled here.

Nicolaus Amsdorf said: "I know well how gloriously this seems to be spoken, and how many are annoyed by this praise of Luther; but however others may judge of this firm assertion, I hold that since the apostles no one has been, nor ever will be, gifted with such great wisdom, faith, constancy, as we have seen in the venerable man Dr. M. Luther, not without great admiration of the gifts of God."

Dr. Hieronymus Weller: "To me all ecclesiastical writings, however learned, are suspect, if they do not endeavor to follow in Luther's footsteps. For I am sure that no one will ever stand forth who will surpass him in happy doctrinal gifts, in skill in interpreting the holy Scriptures, and in spirit."

Dr. Joachim Mörlin: "I recognize this as a great blessing of God, that He, according to His infinite and incomprehensible goodness, has bestowed this upon me, that I not only admire and value this gift of His (against which all the treasures of this earth are dung) with great veneration, but also love and cherish it most dearly." - "Luthe



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No. 2.

rus is a miracle man, whom God hath given to the world for valete and good night of rich grace before the latter day. Would to God we were so blessed as to understand what Lutherus was."

Dr. Alberus: "In one book of Dr. Martini is found more art and good doctrine than in all the books written and extant after the apostles' time."

The pious Elector John Frederick, who could not be moved to deny Luther's teachings even in the slightest points, either by the robbery of his country, or by the death sentence already passed on him, or by long imprisonment, used to say that Dr. Martini Luther's books were hearty and rich in spirit. Martini Luther's books were hearty, went through marrow and bone, and had a rich spirit; for if he read a sheet of other theologians' writings and held only one leaf of Luther's against it, he would find more juice and strength, and also more consolation, in them than in whole sheets of other scribes.

Among the riches of our church, we also include the numerous wonderful writings written by the faithful assistants and co-workers of Luther and later Lutheran theologians. These are partly books written especially for theologians, mostly in Latin, in which they explain the Holy Scriptures clearly, present the doctrines of faith clearly and refute the false doctrines thoroughly, describe the history of the church correctly and instruct the church servants faithfully to carry out their office correctly, - partly books written for all Christians in general, edification writings, prayer books, sermon books, catechism explanations.

Our church also possesses a great treasure in its hymns. The papacy excluded congregational singing and the mother tongue from the service. The German Lutheran hymn helped to overthrow the Papacy. The Jesuits say that the Lutheran songs have killed more souls (i.e., turned them away from the pope and brought them to Christ) than writings and sermons. Eternity will make it clear what unspeakable blessings the Lutheran hymns have also bestowed in other ways. Because of their abundance of

With its rich and incomparable songs, the likes of which no church can boast, our church is rightly called the "singing church".

Finally, we only refer to the beautiful services of the Lutheran church, in which the congregation not only hears the word preached - and indeed purely and loudly - but also unites in common praise and glory to God, - to its parish schools, in which the youth, besides other necessary knowledge, is instructed in the most necessary science, in the knowledge of God and his word, and is pointed to the treasure of pure doctrine, to their ecclesiastical catechism examinations, which serve to establish and retain the confirmed youth in the knowledge of the truth. We will return to one and the other later.

Here we cannot complain enough that not all rejoice in this wealth, that not all who bear the Lutheran name have a share in it. Oh, so many who call themselves Lutherans drag themselves along with the cross that the Lutheran church has thrown out, with synergism, chiliasm, priestly rule, and so on. Many who bear the Lutheran name do not even know the riches of the Lutheran church; they strive to appear equal to the poor sects, Reformed, Methodists, Unrighteous; they throw away the pure gold of Lutheran doctrine and rejoice in the tinsel of the enthusiasts. Others want to hold on to the riches of the Lutheran church, but they remain in fellowship with those who are not serious about doctrine, who mock at pure doctrine and court the sects.

O how God has so highly graced our Synod and the Synods standing on the same ground of faith with it, that we have the dear Word of God pure and unadulterated! We say with Luther: "Therefore we should boast neither of our wisdom, nor of our strength, nor of our riches, but of the fact that we have the precious pearl, the dear Word, and thereby know God, our dear Father, and Jesus Christ, whom he has sent. This is our treasure and inheritance, which is sure and certain.

is eternal, and better than all the world's goods. Let him then that hath these things, let others gather money, and live in a great feast, and be proud, and be exalted; but he, though he be despised and poor in the sight of the world, let not these things be controverted, but thank God for his unspeakable gift, and pray that he may abide in it. It is not a question of how rich and glorious we are here on earth; if we keep this treasure, we are rich and honored enough. St. Paul was a worthless, miserable man on earth, whom the devil and the world afflicted most severely, but before God he was a dear, worthy man. He was also so poor that he had to support himself with his own hands, and yet, with such great poverty, he was richer than the emperor of Rome, and had no other riches than the knowledge of Christ. Against the same, saith he, Philippians 3, I count all things (nothing on earth excepted) to be mischief and dirt." (On Ps. 23. Erl. A. 39, 81 f.)

Oh, how we would be grateful for such grace! "The good Lord," Luther continues, "grant that we too, like David, Paul, and other saints, may esteem our treasure, which is the very same treasure they had, so great and exalt it above all goods on earth, and thank God from the bottom of our hearts that he has honored us with it above others by many thousands. He might as well have let us go astray as Turks, Tartars, Jews, and other idolaters, who know nothing of the treasure; or let us remain obdurate as the Papists, who blaspheme and condemn this treasure of ours." id. 82.)

Let us therefore hold fast this jewel of pure doctrine. "Hold also the place fast that which thou hast, that no man take thy crown," says the Son of God. This is to say that enemies seek to take from us what is given to us, and that we must therefore fight against these enemies. If they want to rob us of a treasure, they cannot hold it without a fight. Therefore, we must not shy away from the fight. If we did not want to fight for the treasure of pure doctrine, we would give it away.

Therefore, dear reader, do not let it alienate you if your pastor also punishes error and warns against union with the sects, if the "Lutheran" also attacks the papacy, the false Lutherans, and the sects. This fight is about the most glorious jewel, the pure doctrine of the divine word. The fight is necessary to keep what we have, what is familiar to us.

The "Lutheran" will, by God's grace, continue to show the glory of the Lutheran Church, as the Church of the pure confession, will continue to exhort its readers to preserve the treasure given to them, and to help fight for the same. G.

They praise thee for ever. Sela. Blessed are the men that take thee for their strength, And walk after thee with their hearts, That give through the valley of tears, And make wells there. And the teachers advertise adorned with many blessings. They get one victory after another, so that it may be seen that the right God is in Zion. O LORD God of hosts, hear my prayer; hear it, O God of Jacob. Sela. O God, our shield, behold; behold the kingdom of thine anointed. For one day in thy courts is better than a thousand. I will rather keep the door of my God's house, Than dwell long in the tabernacles of the wicked. For the LORD God is a sun and a shield: the LORD giveth grace and honour: he will not fail the good of the upright. O LORD of hosts, blessed is the man that trusteth in thee.

This psalm praises the beauty and glory of God's house and the happiness of those who have their home in it. The psalmist longs with great desire for the courts and altars of the Lord. - But what draws him there so powerfully? The wonderful splendor that was once seen in Solomon's temple? Or the sweet sound of the cymbals and harps, which there sounded to heaven? - I think that all this he will not have despised, to be sure. Nor is it to be despised. But, as we see from the psalm itself, it was really something quite different why he so eagerly desired the temple, and felt so happy when he was in it. And what was that? Because this house was the house of his God, because in this house dwelt the living God, not indeed dwelling as an idol in his temple, but yet really dwelling, namely, by his Word, and because the holy singer loved this Word so dearly, therefore, therefore also the house was so lovely to him. Because such glorious things were preached there, therefore

So it is actually the word of God that his heart desires. It is the word of God, which he praises here with ever-changing words and under various images as the greatest treasure on earth. It is this word for the enjoyment of which he praises and thanks God, for the preservation of which he asks; the word to which he would like to entice and draw all things with him.

Now, beloved, this is something for us. For if we want to speak the truth, most of us will have to admit that this word does not always seem to us to be so high and so glorious as it appeared to the singer of this psalm. Yes, we will not be able to deny that now and then it may even be said within us: "Well, do we always want to praise only the word of God? Has God not other things of value?" But then we will have experienced that such thoughts are not of any use to us, but that as soon as we have no real pleasure in words, we become all the more reluctant to do any other good things.

So let us now take this psalm before us and consider it bit by bit. If God wills it (and he wills it), this psalm will make us think differently about his word, yes, it will fill and refresh our hearts with a holy desire and eagerness for his word. And this, more than many other things, will make us able to understand and to take to heart the teachings of this word, which we are to consider in this meeting, as in all other things.

(Submitted.)

Synodal sermon by President H. C. Schwan.

Psalm 84.

A psalm of the children of Korah, to be sung on the githith. How pleasant are thy dwelling places, O LORD of hosts! My soul desireth and longeth for the courts of the LORD: my body and soul rejoice in the living God. For the bird hath found a house, and the swallow her nest, where she hath made her young hedges, even thine altars, O LORD of hosts, my King and my God. Blessed are they that dwell in thy house.



Things to know and accomplish the good pleasing will of our God.

V. 1-3. "How lovely are thy dwellings, O LORD of hosts! My soul desireth and longeth for the courts of the LORD: my body and soul rejoice in the living God." - These words are said to have been intoned by the children of Korah, the choristers at Jerusalem, as they walked up the steps to the temple with cymbals and harps in their hands, there to await their service. But they will not have been the only ones. Certainly these verses were often heard from the mouths of the wandering crowds of people, who were accustomed to go up to Jerusalem three times a year for the high festivals. It was not so easy then as it is for us now. We could, if we wished, go into the house of God every day. They couldn't. For in all the land there was but one temple. The journey was long, the way arduous. But when at last the weary wanderers had reached the longed-for spot, from which they could get the first glimpse of Jerusalem; when they saw the holy mountain and the "high-built city" and the temple, the temple with its golden battlements, oh, then too from a thousand throats may have rung out, "How lovely are thy dwellings, O LORD of hosts!"

But now, my dearest listeners, we too, and indeed all of us, could sing such a song of jubilation every time we enter our houses of worship. It is true that in most of them there is not quite the same splendour to be seen that was once admired by all the world in Solomon's temple. But in one respect even our most modest little church is not inferior to the majestic temple in Jerusalem. What is preached in our churches is truly no less than what was once preached there. It is true that in that temple, too, the word of the living God was heard, not merely the word of men. And by no means only the law, but also the promises of the gospel. But all this we also have in our houses of worship. But then we have something else which they did not have and which is much, much greater and more glorious. We have the New Testament. We have not merely individual evangelical promises, but the whole, full and fulfilled gospel, the gospel of the New Testament. Oh how the children of God of that time would have liked to have had that too! The Lord himself says that many prophets and kings had asked for it. And truly, what would David and Solomon have done, how gladly would Solomon have given up all the great splendor of his temple for it, and thrown in his crown and scepter, if he could have heard and had what we have and hear! Verily, here is more than Solomon! Now then, he who even to some extent recognizes this, should, even when he enters our lowliest little tabernacle of God, rejoice and sing from the heart: How lovely are thy dwellings, O LORD of hosts! My soul desires and longs for the courts of the Lord; my body and soul rejoice in the living God!

But, someone may ask, what is the great thing about this gospel? - Let us look at the following verses; perhaps we will find it there.

V. 4. u, 5.: "For the bird has made a house.



And the swallow hath found her nest, where she hath young hedges, even thine altars, O LORD of hosts, my King and my God. Blessed are they that dwell in thy house: they praise thee for ever. Sela." - To understand this rightly, you must once imagine a bird, a swallow or a sparrow, assailed unawares by storm, rain, or snow. The air has become so dark that he is unable to find a hiding-place. He can hardly flutter from cold and wet. He is lost far from his home. The storm tosses him to and fro. Where shall he go now, the poor bird? What will become of him? - At last he spies himself a little place. Up there it is, against the wall, under the roof. And behold, everything is ready for him. There he can hide, there his young hedges. Quickly he slips in. - Now look at the bird once more! How happy he is now! No matter how much it storms outside, what does he care? He's safe. He sits warm. For - the bird has found a house and the swallow her nest.

Now what does this similitude mean? Answer: We human beings resemble such a bird. As long as we flutter about in the world with a worldly mind, we too are nothing but lost, disturbed, foul-mouthed, and fleeting birds. When the sun of happiness shines on us, how high our thoughts soar! If it is bad weather, how quickly we let our wings down and crawl on the ground! Every wind moves us. The storms of passions and desires toss us here and there. Oh, truly, as long as our hearts cling to the world, we are and remain restless, peaceless birds, chased to and fro by all weathers, birds whom at last the infernal hawk fetches; unless we first find - the house, the nest, wherein alone there is salvation and safety. - Our psalmist also seems to have experienced this. He too may have looked at the world for a while. But he found that the world has nothing that can really satisfy the soul for long; that, on the contrary, in the midst of all its joys and pleasures, one is and remains a beaten, miserable, wretched man until he finds the house, the nest. And what was the nest which he found? "Thy altars, O LORD of hosts, my King and my God!" But now further, what was it that drew him to those altars? What was it that brought him salvation there, to find rest? Surely it was not the stones of which these altars were built? But what then? Answer: It was the Word, the Word of God, which was preached there and which invited him to repentance and conversion. For there it was said, "Return, thou apostate Israel, saith the LORD; and I will not disguise my face against you. For I am merciful, saith the LORD, and will not be angry for ever. But know thine iniquity, that thou hast sinned against the LORD thy God." (Jerem. 3:12.) And, "Can a woman forget her child, and not have mercy on the son of her womb?" Though she forget him, yet will I not forget thee. Behold, in the hands I have marked thee." (Isa. 49:15.) And, "I, I blot out thy transgression for my own sake, and remember not thy sins." (Isa. 43:25.) "Though thy sin be as red as blood, yet shall it be as white as snow." (Isa. 1, 18.) Behold, this word...

drew him back to his God and Saviour and thus into the saving nest. Yes, when this word came alive into his heart and his heart was in this word, then he was in the nest. There his soul found its home, its rest.

But if the word of the Old Testament could already do such great things, what a much richer grace we now have in the word of the gospel of the New Testament! But grace was already offered in the old covenant. And not an uncertain one, but "the certain mercies of David." But it was a grace which had yet to be earned, which was yet to come, which was only later to be fully revealed. - But in the new covenant it is no longer said, "It cometh, it cometh," but, "The saving grace of God hath appeared unto all men." For when the Son of God appeared on earth, there it appeared, the saving grace. Since the Word became flesh, now, as often as the Word of grace is preached, by this preached Word, the Word which was in the beginning, and with God, and God, the Word which became flesh, and in the flesh has already accomplished the great redemption, comes down to us Himself. And not, as once, only into the holiest of the temple, where only once in a year, and only the high priest, and only with trembling above the cherubim, saw his glory; but come at all times, and to all who hear the word; come to all hearts, will into all hearts, and not merely for a fleeting visit, but to make his abode there, yea, to become one with us. Truly, and oh, that we would ever think it, as often as it is now said, "Come unto me, all ye that labour and are heavy laden . ." and, "Him that cometh to me I will not cast out," so often does the Incarnate Son of God Himself stand before us, stretching forth His hands to us, taking all who believe Him into His arms, and carrying them into the blessed sanctuary and stronghold of salvation, into the nest which He has prepared for them. And even if their hearts were cold and dead, under his wings new, warm, blessed life comes in.

Behold, this is what the word, the gospel, does. And he that learneth of these things receiveth other thoughts from the word of God. - Come then: Whoever still has the naughty bird in him, go to the word! Into the word! There is the nest where the young are nestled, that is, where children are born to the Lord, like dew from the dawn.

But he that hath found the nest, let him do even as the bird doeth that sitteth in the nest. Let him now sing out of this nest: Nest out: How lovely are your dwellings, O LORD of hosts! My body and soul rejoice in the living God. "Under thy shields am I free from the tempest of all foes. Though sin and hell terrify me, JEsus will cover me."

Well, what we have heard so far should be enough to draw us to the dear word of God. But the psalmist knows more. Let's just keep listening. - V. 6-8: Blessed are the men that count thee their strength, and walk after thee with their hearts, that go through the valley of tears, and make wells there. And the teachers are adorned with many blessings. They receive victory after victory; that it must be seen the right God is in Zion."

Now you must let yourselves imagine another picture. Just think of a number of

Pilgrims who have a long way to go. But the way is through the wilderness. And in the desert there is no house, no tree to give shade and shelter, no book from which to get a fresh drink. Nothing but sand, loose, deep sand, on which the hot sun shines. Oh, how the feet of the wanderers burn, how their tongues stick to the roof of their mouths, how languidly they drag themselves along! It seems as if they must all pine away, die, perish. - But behold! They come to a place where the ground looks moist. They scratch, they dig. At last it wells up. Water, water! Oh, how they draw, how they drink, how with every draught new life comes into their weary limbs! Refreshed in body and soul, they go on their way.

Now similar to the physical condition of such pilgrims, the spiritual condition of God's children is on their earthly journey. Their heart is of course already in the nest, already in heaven itself: Heaven itself. But their feet still have to tread the dust of the earth. God's children also have to go through the world like other people. And especially for them the world is a desert, a pit of misery. It can offer them nothing to satisfy their thirsty souls. So the heat of affliction often parches their hearts. It seems to them that they must die and perish. They sigh with Elijah: "It is enough; now, O Lord, take my soul from me. - But how then? Has God forgotten them, who drew them to himself out of pure goodness? Has he no well in the wilderness for his pilgrims? Of course he has. But their eyes are stayed. Or these eyes are so full of tears of pusillanimity that they do not see what is there. Only when they cry out: "Lord, help us, we are perishing!" they usually see that they already have what they are looking for. But what is their well? The word, the word again, the precious word of the living God. As soon as this is brought to their minds, as soon as they reflect upon it, dig into it, and penetrate deeper and deeper, here a well of comfort opens, there a spring of salvation, yes, at last "the flood of grace washes over them. The tired knees and hands straighten up. If they have just cried out, as the deer cries for fresh water, now they rejoice: "Though body and soul languish, yet, God, thou art always my heart's comfort and my portion."

Whoever has not yet had any experience of this himself, let him remember it for the future. When the next tribulation and temptation comes, know that then is your time. Then dig, penetrate to the bottom of the gospel, until the living waters flow into your soul. Only do not desist. It will not be in vain.

But if thou hast already refreshed and strengthened thyself out of this fountain, now also notice well what the psalm has to say to thee still further in what follows.

The Holy Spirit, when he was to write of the wanderings in the wilderness, had set before the psalmist the holy patriarchs as they dug wells there. But now he reminds him of something else that they also used to do. For when they had found water and feasted on it, they did not fill up the wells again or let them fall into disrepair. Rather, they maintained them very carefully.

They also thought of Andre, who needed the water. But still more. We also read that where Abraham, Isaac and Jacob settled and dug wells, they also built altars and preached the name of the Lord. And as they were not without blessing as hearers of the Word, so they were adorned with much blessing as teachers of it, as preachers. With the preaching of the Word they received one victory after another. Over whom? Over those who heard the Word. Wonderful victories! Victories over which the conquered did not grumble, but were filled with joy, because through them they did not become slaves, but on the contrary became victors and masters themselves, namely over sin, death and the devil. Wonderful victories, in which everyone "must see that the right God is in Zion. - So the holy arch-fathers shared not only the earthly water, but also the spiritual water of life with others. First they drank it themselves, but then they also gave it to others. Let us remember this. That was right. Both must go together. And so it shall be with us also. While the children of the old covenant were already a priestly people according to God's will, we Christians are now expressly called to proclaim as spiritual priests the virtues of Him who called us from darkness to His marvelous light. Each according to his office, profession, and opportunity. Ah, why are so many of us so lax in this service? Do you think that what you teach to Audern escapes you yourself? Do not worry. God's fountain hath fullness of water. "He that believeth shall have rivers of living water flowing from his body," saith the Lord. And what you let flow on others, comes back to you with double blessing. But, remember: Always drink first yourself before you give water to others. Do not preach to others and become reprobate yourself.

Oh, what could happen if every individual in all the congregations of our great community were quite willing and eager to share with others the spiritual gifts God has given him! If all our teachers in church, school and home were to achieve one victory after another through teaching and example! Would not everyone then see that the right God is surely in our Zion? Well, let him who desires this with all his heart learn to pray, as our Psalmist prays. The right word not only teaches, but also works right prayer.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

As is well known, the **Methodists** harbor the terrible error that Christians can already reach perfection in sanctification here in this life. In the "Happy Messenger" a preacher of the "United Brethren" writes: "Can I love God with all my heart, soul, and mind, and my neighbor as myself? That is the most important of all questions. . . . And I rejoice that I . . . can answer that question with a joyful yes!" - What blindness! God does require perfect love in His law, but it does not follow that we can have such perfect love. Luther

makes this quite clear when he writes: "If they (the papists) were not blind, mad, and foolish, they should see that Christ does not say what I can do or have done, but (what) I ought to do. It followeth not, when mau saith, Ehristus calleth us to keep the commandments, therefore so they may be kept by us. He tells me what I ought to do, they say, I can do it. Not by a long shot, journeyman; there is a great difference between ought-to-do and can-do. So, if I owe a hundred florins, and am to pay them, can I do it? How, if I cannot pay a hundred florins? I shall not for a long time be able to pay it. I shall do it, alas, I know that well, but where shall I get it? There rises the beggar's dance. They do not say here what I have done, whether I have paid it and given it, but what I should do, namely, pay the hundred florins."

Also a boy of 16 years travels around the country as a so-called evangelist, who is supposed to bring about religious "revivals". The preacher of the English Otterbein congregation in Reading writes about this boy (the boy Evangelist) according to the translation of the "Merry Messenger", among other things: "When the official authority of my congregation was first asked to secure the help of this boy, it was received with hesitation. It is rare for the brethren of the Neading Otterbeins congregation to hesitate to accept the request of their preacher; but when the request was made to secure a boy to excite an interest in a forthcoming prolonged meeting, the brethren in charge did not hesitate to express their doubt as to the advisability of the proposition. Out of respect for their preacher, however, they consented, and on Sunday evening, November 21, Br. Pilgrim appeared in our pulpit. The church was thronged with listeners, the lad preached a good sermon, and all were astonished and well pleased. The next evening, and every evening after for two weeks, with two exceptions, he preached to crowded congregations, and each successive attempt seemed to surpass the preceding one. We were all astonished, and none more so than myself. All, indeed, expected a numerous congregation to begin with out of curiosity, but we were astonished that the lad could hold the meeting undiminished, and meet more than the expectation of all. At the close of the second week about 40 penitents had reported at the altar, 20 of whom were converted, and the interest in the boy's work had meanwhile increased." - "Br. Pilgrim is sixteen years old, and has the appearance and voice of a boy, but in his discourses possesses the poise and freedom of a man." - So then the gushers who will not go God's way must always have something new and exciting to keep up their cause.

Among the Unirt evangelicals here, the parochial schools do not seem to be thriving. The "Friedensbote" writes: "The pain child of our synod is the church school, a pain child for many preachers and for many congregations. Congregation. Now it is an old experience: he who is in pain thinks of it. The parochial school is also often thought of, great debates are held about it in the conferences, long resolutions are passed, and - it remains the same, i.e., the parochial school keeps the pain or it passes away one fine day. - Our synod used to have fine schools in some places, where today only scanty remains of them are to be found, or there is no trace of them left. Thus I once asked a dear brother minister in a larger city: How is it with the parochial schools in L., in former times there were flourishing schools there? He answered: 'We have only one parochial school left in the whole town, which is a



The others have all been ruined by people who were everything else but teachers; I can't even think of founding a parochial school, the parish doesn't want to know anything about it.' The situation in L. is like that in many towns and parishes."

Roman priests. According to the reckoning of the "Herald of the Faith," "as many priests are yet casually ordained in the Union as there are days in the year. Top of the list are the rapidly growing dioceses of Leavenworth and St. Paul."

II. foreign countries.

Holy Water for the Forfeiture of Milk. In October of last year, a court case took place before the district court in Augsburg, which testifies to the blindness and superstition of the Roman people. A dairywoman by the name of Marie Ersinger of Utting was accused of adding about 1 liter of water to a quantity of 7 liters of milk when she delivered milk to the cheese factory owner Schaberth in Landsberg. The Eisinger admits the charge, but excuses herself by saying that she did not commit any food adulteration, because she, obeying her and her deceased parents' religious feelings, did not add ordinary water, but out of the fear of God and in order to avoid any further sin against God, added holy water; she considers the act she committed, the adding of holy water to the milk, as a thanksgiving for the gift of God given to her by her cows!

The Prussian Ministers of the Interior and of Culture have once again spoken out **against the cremation of corpses by** refusing the Society for Cremation in Frankfurt a. M. permission to erect a cremation oven in the cemetery. The ministerial decree states: "At present, wide circles of the population take exception to the cremation of corpses, and in view of the prevailing religious opinion, the cremation of corpses is not likely to meet with much approval in the future either."

Persecution of the Lutherans in Russia. The "Reichsbote" takes the following story from a private letter from the Baltic provinces: Eight years ago, a noblewoman had reprimanded her Estonian servant for an impropriety; soon thereafter, the servant converted to the Greek Church. When, after some time, the lady had to reprimand the man again, she did so with the guileless addition: "Since you converted, it is even worse with you than before." After six years she was reprimanded for this remark, and soon after a Gensdarm appeared one day at the Edelhof with an official declaration that he had been instructed to keep a constant watch on the lady. He stayed there immediately, went to the noblewoman's room, accompanied her from that hour like her shadow, and did not leave her side; wherever she went, he went. The lady was on the verge of going mad as a result of this torment, and her husband saw no other salvation than to sell his estate and buy himself abroad.

In the Russian Baltic provinces the oppression of the Lutherans continues. Thus the church property of the Lutheran churches in Reval has recently been seized by the government. But this oppression seems, by God's grace, to bear good fruit with some and to become a salutary chastening. Thus it is written to a German newspaper, among others, from the Baltic provinces: "We have sinned grievously against our (Lutheran) church through indifference. We have not valued and respected highly enough the dear, valuable treasure which we possess in our church." If the sentiment expressed in these words were to be found in wider circles in the Baltic provinces, then

that the times of persecution will become true times of blessing for the Lutherans there. The writer from the Baltic provinces cites as a sign of the indifference that has set in that many Lutherans have married Russian women, although by doing so they have committed themselves to having their children educated in the confession of the Greek Catholic Church. This, however, is quite appalling. Only a Lutheran whose heart has completely fallen away from the truth can enter into such a commitment. But the decay of the Lutheran Church in the Baltic provinces is even more evident in the fact that theological professors of the University of Dorpat could publicly lie that the Bible is the Word of God. Although some testimonies against the professors' unbelief have been heard, the majority of the pastors seem to be on the side of the Dorpat professors. May this time of persecution, by God's grace, also bring forth the fruit of renouncing, as one man, the fundamental error of the Dorpat professors.

F. P.

[Pieper]

"Oh, God, from heaven look in there."

In 1529 an old blind man sang German songs in front of the doors in Lübeck. Because of this he was expelled from the city by the council. On the 2nd Sunday of Advent, a chaplain named Hillebrand preached the early morning sermon in the church of St. Jacob, and as he began to pray for the dead after the sermon, two little boys began to sing: "Oh, God, look in from heaven," etc., and the people joined in and sang the whole song to the end. This is the first German psalm that was sung in Lübeck. Thus the whole city was won over to the pure doctrine, and when afterwards a monk spoke something that was contrary to the truth, they immediately began to sing: "Ah, God, from heaven look in" etc. and the preacher had to leave the pulpit.

"Salvation is come unto us from grace and goodness."

A beggar came from Prussia to Wittenberg and sang this song at Luther's door. Dr. Luther listened to him diligently until the end; then he gave the beggar the only coin he had. Asked where he came from and where he had learned the song, the beggar replied that he came from Prussia, where this song was often sung in church. Then Dr. Luther's eyes were filled with the thought that God was so gracious to this country and had allowed it to come so far in the knowledge of his word.

Julitta of Iconium.

In the year 304 Julitta, a Lycaonian of royal descent, died a blood witness to JEsu. When the order to sacrifice to the gods was made known in Iconium, her father's city, she removed herself from it. Of all her treasures she took with her only her three-year-old son, Cyricus, and two faithful female servants. In Tarsus, however, she was seized, brought back to Iconium, and brought before the governor Alexander. She freely confessed that she was a Christian. Because of this confession she was put to the torture, but she endured all the tortures with great patience. Only the child wept bitterly when she saw her mother suffer so, and wanted to go to her. Even the governor's hard heart was moved by these tears, and as he was attracted by the special beauty of the boy, he took him on his lap and tried to calm him. But the child cried more and more violently, calling his mother and

ceaselessly by name, and when after all it was not brought to her, it suddenly began to imitate her words, and cried aloud, "I am a Christian! I am a Christian!" But this touching expression, which should have softened a rock-heart, changed the governor's pity into sudden fury. He hurled the boy to the earth in such a rage that his brains splattered about on the ground.

The steadfast mother had to watch this terrible deed from her bed of pain. But as much as her mother's heart bled, she thanked God in a loud voice that her child had gone ahead of her, and that she need no longer worry about his future fate. To increase her agony, the wild governor poured boiling pitch on her feet and tore her side with sharp hooks. Finally he condemned her to be beheaded. She was led to the place where criminals were buried. Here she fell on her knees and prayed: "I thank thee, O my God, that thou hast first brought my son into thy kingdom. Dignify now also thy handmaid, unworthy as she is, that she may be received there! Lead me, like the wise virgins, to thy everlasting marriage!" When she had spoken this, the executioner cut off her head.

Theodosia.

Theodosia was a pious virgin from the city of Tyre in Phoenicia, brought up in the Christian faith from childhood and devoted to her Lord and Saviour with all her heart. In her eighteenth year she stayed in the city of Caesarea, where at that time the cruel governor Urbanus was most zealously persecuting Christians. He had resolved to exterminate the Christian name in Palestine. Many Christians were seized and martyred to death by him. In the tender virgin Theodosia dwelt a heroic spirit. She did not allow herself to be deterred by fear from approaching her martyred brothers, partly in order to strengthen her own faith through their joyful confession, and partly in order to bring comfort to the martyrs on their difficult journey in the grace and power of God that filled her. The guards considered this sacrifice a crime and' brought the virgin before the governor. Her heroic courage, which she showed during the interrogation and the following torture, was considered by the savage Urbanus to be a mockery of his judicial power, and he ordered that the tortures be increased more and more. The weak maiden, however, endured the most dreadful tortures without a complaint or even a sigh passing her lips. Her face shone with serenity and heavenly peace, and she said to her judge: "Your cruelty leads me to eternal happiness. But to God I give thanks from the bottom of my heart, that he has made me worthy of such grace." When Urbanus saw that the virgin still did not die in spite of her terrible wounds, he caused her to fall into the sea. This happened in the year 308.

Anniversary.

On the 16th of this month, when this number comes into the hands of our readers, celebrates, w. G., our dear Dr. Walther celebrates his 50th anniversary in office. The next number will cheaply be a celebratory number.

Inaugurations.

By order of our president, Mr. k. A. Käselitz was introduced to his new congregation at Juka, Marion Co, Ill.
K. A. Meyer.

Mr. D. Ch. W. Otto, called by my congregation to be an assistant preacher, was inducted by me on behalf of the Honorable Presidency of the Iowa District, assisted by Mr. G. Rei- singer, on the 2nd Sunday of Advent.
A. D. Greif.

Address: Rev. d Otto, 1036 liVost 5tt" 8tr, Davcrnport, Iorva.

On behalf of the Honorable Presbytery of the Wiseonsin District, on the Sunday after the New Year, Mr.D. Karl Sorg was introduced to his St. John's parish at East Merrill by the undersigned, assisted by Mr. D. W. Neh- winkel.
D. Kosche.
Address: Rev. 6arl 8or^, Lox 276, LLsrill, VVi8.

By order of the Hon. Mr. Sievers, Mr. D. E. Strölin was introduced by the undersigned to the congregation at Hills- boro on Reformation Day.
I. Fri ck.
Address: Iisv. L. ittroolin, Ilillsboro, Iraill Oo>, Dakota.

Kk^rheir dedications.

On Christmas Day, the St. Paul Lutheran congregation at Cullman, Ala. dedicated their newly built church (30X50) to the service of the Triune God. Mr. D. Burkart preached in the forenoon, and the undersigned (English) in the afternoon. F. Engelbert.

On the 4th Sunday of Advent, the Lutheran congregation of St. John's, Town Wein, Marathon Co, Wis, dedicated their newly built little church (24X34) to the service of the Triune God. In the forenoon the undersigned preached, in the afternoon Mr. Student H. Restin.
F. H. Siebrandt.

On the 3rd Sunday in Advent, the Trinity Lutheran congregation at Black Creek Falls, Marathon Co, Wis, dedicated their first, new church (30X50 feet in size with steeple) to the, services of the Triune God. Festive preachers were Mr. k. F. Otto and L. G. Dorpat.

Conferenz - Ads.

The Northern Illinois Pastoral Conference will hold its SSst meeting, s. G. w., Feb. 8, 9, 10, in Joliet. Registration desired with U. Schuessler. - Those members who do not have half-price tickets between Chicago and Joliet should contact the undersigned immediately. - The monthly conference is cancelled in February.
Th. Bünger.

Quincy Speciale Conference held February 8-10 at the church of Mr. D. Hallerberg at Quincy, Ill.
E. Schülke.

Shedding by Addison's pupils

can no longer be granted under any circumstances in the current school year.
Addison, Jan. 10, 1887. E. A. W. Krau ß.

Incarcerated in the Illinois District Caste:

Synodical Fund: From DD. congregations: Hallerberg at Quincy HIO.OO, Döderlein at Homewood 8.15, Norden at Hinckley 5.00, Mennicke at Rock Island 30.00, Bünger at Steele- ville 4.50, Dorn at Pleasant Ridge 10.11, Brauer at Beecher 13.18, Goehringer at Staunton 16.70. Half of Christmas Colleete by U. Great Gern, at Addison 41.32. (S. G138.96.)
Synod building case: D. Hallerberg's congreg. in Quincy 5.00.
New construction in Addison: By Kassirer Menk in St. Paul 14.80.
Nebraska interior mission: by D. Merbitz in Beardstown by W. B. 2.00.
Inner Mission: By k. Bartling in Chicago by Emil Reinhardt 1.00. F. L. Krage in Addison 1.00. (S. H2.00.)
Negro Mission: k. Hallerberg's Gem. in Quincy 5.00. By U. Bartling in Chicago from little Willie Bornhöft 1.00. F. L. Krage in Addison 1.00. (S. K7.00.)
Mission to the Jews: F. L. Krage in Addison 1.00.
Pilgrim House in New Uork: By Chas. Hansgen of k. Mennickes Gem. in Rock Island 10.00.
College household in Springfield: U. Hallerberg's comm. in Quincy 4.00.
Poor students in Springfield: from Rock Island: by Chas. Hänsgen for F. Kroeger of the Women's Association 5.00; by D. Mennicke of the Missionary Society for F. Kröger 5.00, for F. Möller 5.00. By k. Feiertag in Colehour for R. Seils 5.00, G. Wolter 5.00. By k. Hölter in Chicago by H. Kornacker for E. Starck 4.00 and by David Weyer for Maas 2.00. By D. Frederking out of the comm. bell-bag at Dwight for Hempling 5.00. (S. H36.00.)

Poor college students in Fort Wayne: By Höl-ter in Cbicago from the Young Fr. Association for Stephan 10.00. By I Mennicke in Rock Island from the Missionary Association for G. Möller 5.00, for E. Mennicke 5.00 (S. -20.00.)

Seminary household in Addison: By Kassirer Menk in St. Paul 1.00. Poor students in Addison: By Kassirer E. F. W. Meier in St. Louis 41.35. By Kassirer Frye in New Orleans 10.20 u. for Gerh. Palliuer 3.00. By Wagner in Cbicago for E. Müller from C. Lübke 5.00, N. N. 1.00. By W. Meier in St. Louis for C. Baral 13.50. (p. -79.65.)

Poor college students in Milwaukee: bys. Hahn tn Lincoln, Kans. sent on W. Wiegert and M. Schlack's wedding, 4.50. F. Beck in Secor forrm on Herm. Sieving 6.00. (S. -10.50.)

Debt repayment and building fund in Milwaukee: By Ich Wunder in Chicago by C. Behrens 2.00, K. Kaiser 2.00, L. Hacker 1.00, F. Koplin 5.00, F. W. Puscheck 5.00, H. Rumsfeld 5.00, A. Mascher .50. By Bartling there by F. Schütte 5.00, Louis Appelt 5.00, Franz Schröder 3.00, Th. Schlorf 3.00, Joach. Plamp 2.00, Fr. Daib 2.00, Joh. Senske 2.5, W. Kammerar 1.00, Emil Laitsock 1.00, Herm. Ullrich 1.00, W. Nimtz, .50, Nd. Krezyzke 1.00, Joh. Keurc 3.00, Fr. Kolodzick .50. I' Succop's dcrs. Gem. there 108.25. by I Brewer of the Gem. at Crete, 2nd Sdg., by I Merbitz at Beards- town 2.00. I Sieving's Gem. at York Centre 30.70. I' Wange- rins Gem. at Solitt 40.00. (S. -257.05.)

Prog. school and salary in Milwaukee: I Hallerberg's Gem. in 25.00. k. Döderlein's Gem. in Homewovd 6.86. By Cbas. Hänsgen of the Gem. at Rock Island 26.00. half of the Weibachts Coll. of Grosses Gem. at Addison 41.32. by I Frederking, Coll. of the Gem. at Dwight, 10.50. I' Hölter's Gem. at Chicago 27.51). By k. Reinke there of W. Bohl 1.00. (p. -138.27.)

Sick pastors and teachers: I Hallerberg's parish in Quincy I'. Döderlein in Homewovd by Chr. Hibbing 5.00. I'. Weisbrodt's congrog. in Mount Olive 5.37. F. L. Krage in Addison 1.00. Half of the Evensong coll. of Cämmerc's congrog. in Chandlerville 3.04. (S. -24.41.) Widow's Fund: I'. Hallerberg's Gem. in Quincy 10.00. I Ottmann's Gem. in Collinsville 17.65. By I Bartling in Chicago from Wittwe Pelz 1.00, 5.00. Mrs. A. Heiden .50, Nud. Pekie 1.00, Mrs. W. H. Steinmeyer in Carlinville 2.00. By i'. Witte in Pekin by I. Homel .50, By I Hölter in Ckicago by Mrs. Dor. Boy 1.00, Mrs. Marie Keller 1.00. By I?. Bartling there by Miss Aug. Wojabn 1.00. By I Scknvarß in Mount Carroll, Coll. on Christmas Eve, 4.75. By I Sieving in York Centre by Mrs. Schuster 1.00. Half of the Evensong Coll. by I Cämmerers Gene, in Chandler- ville 3.04. I'. Erasing in Meredosia 4.00 and Coll. sr. Gem. 6.00. (p. -54.44.)

Taubstum men-A nstalt in Norris: Bys. Streckfuß in Cbicago from the Women's Club 10.00, Mrs. Miller 1.00, Mrs. H. R. 1.00. Mrs. W. H. Steinmeyer in Carlinville 1.00. By teacher Luecke in Troy from Martin and Paul Luecke's piggy bank 1.50. (S. -14.50.)

Orphanage near St. Louis: By I Weisbrodt at Mount Olive, Coll. on Christmas Eve, 12.00. By Teacher Luecke at Troy, ges. on Christmas Eve at the Christmas gift-giving, 8.68. By I Chamberlain at Chandlerville from the Christ Child 4.00. (S. -24.68.)

Studerende Waisen ans Addison: By I Miracle in Cbicago by L. Nitschkowski 2.00, K. Kaiser 1.00. From I Great Gem. in Addison by F. L. Krage 3.00, Ch. Heidemann 1.00. (S. -7.00.)

Alexandria parish, Va: ^Ottmann's comm. in Collinsville 5.45.

Community in Honey Grove, Texas: By I>. Miracles in Cbicago by L. Hacker 1.00.

Addison, Ill, Dec. 31, 1886. h. bartling, cassirer.

Income to the Middle District coffers:

New construction in St. Louis: by Karl Sander of k. Gross' church in Fort Wayne -1.00.

Debt redemption fund: I Werfelmanns Gem. in Neu- Dettelsau 24.20.

Synod treasury: I Seuel's congreg. at Indianapolis 13.32. I Franke's congreg. at Fort Wayne 0.15. I'. Dankworld's Gem. at Mount Hope 0.23. By G. Sprandel of the Gem. at Kendallville 5.02. Reformation Festcoll. of the Gem. at Jnde- pendcnee 12.00. I Gotsch's Gem. at Hvagland 5.50, 1*. Querl's Gcm. at Toledo 10.28. I'. Zschoches Gem. in Marion Township 0.00. I'. Betbkes Gcm. at Reynolds 7.30. Ans I'. Sic- vings Gem. in Fairfield Centre 2.00. Von I Schoeneberg's Gem. in La Fanette 40.10. I'. Sauer's Gem. in Fort Wayne 63.58. I Hassolt's Gem. in Hnnhtington 8.20. I Jox's Gem. in Logansport 18.25. I Bischoff's Gcm. near Bingen 16.51. Zion's Gem. in Fort Wayne 13.00. I Daib's congreg. at Friedbeim 20.50. I Michael's congreg. at Goeglein 10.60. I Jüngel's congreg. at Wbitc Creek 11.80. Wittwe N. N.'s congreg. .50. I?. Gross' congreg. at Fort Wayne 64.60. I?. Werfelmann's Gem. at Neu-Dettelsau 23.10. I Hciuzes Gem. at Clkhart 10.00. 1*. Mueller's congregation in Lancsville 7.15. ?. Huge's congregation at Briar Hill 4.00. (p. -305.77.)

Gem. in Rôche ster, N. U.: B. Umbach in Jnglesield 1.00. k. Schmidt's Gem. in Seymour 6.75. (L>. -7.75.)

I'. Autumn's Gem. in Columbus, O.: By Kassirer Schmalzriedt ans the Michigan District 5.00.

Ich Hübchner's Gem. in Hanover, Germany: From the Missionary Box of Ich Franke's Gem. at Fort Wayne 10.00. Ich Schmidt's Gem. at Seymour 6.75. (p. -16.75.)

Brothers in Faith in Germany: I Zschoches Gem. in Marion Township 17.00.

Emigrant Mission in New York: I Jungkuntz's Gem. in North Hudson 3.82.

Inner Mission: Mother Skar from k. Dankworth's Gem. in Mount Hope 1.00. I Sauer's Gem. in Fort Wayne 14.76. W. Rebber in Seymour 1.00. W. Zimmerly from I?. Great' Gem. in Fort Wayne 1.00. (S. -17.76.)

Negro Mission: W. at North Dover by Rupprecht .50.

Schäfer's Gem. in Waymansville 1.55. Mrs. M. Bunsold's in New Dettelsau 1.00. k. Zschockes Gem. in Marion Township 7.50. Bcthkcs Gem. in Reynolds 4.80, in Goodlanb 2.90. I?. Schmidts Gem. in Adams County 9.00.)?. Sauers Gem. in Fort Wayne 30.00. W. Rebber in Seymour .50. (S. K57.75.)

Jewish Mission: k. Sauers Gem. in Fort Wayne 10.00. W. Rebber in Seymour .50. (S. K10.50.)

Poor students in St. Louis: By Trautmann ges. on Brandhorst- Stalühuth's wedding in Columbus for Boldt 6.30. Desgl. on Werling- Schüler's wedding in Preble for O. List 9.71. Frauenverein das. for O. List

wedding on Oct. 1, 1885 to Oct. 1, 1886 18.18. By Franke coll. on Fülling-Kleine's wedding for M. Zagel 10.00. From I'. Dankworth's Gem. in Mt. Hope 6.26,

Neu- Dettelsau 1.00, M. Wolfs das. 1.00. (S. H116.40.)

Poor students in Sprin gfield: for Karl Schleicher: coll. in a parish vers. Seuels Gem. in Indianapolis) 12.82. Individual members and virgins 15.75, Young Men's Club 13.90, thank offering from Mrs. Eilert 27.35.2.00. 4?. Nie- manns in Cleveland women's club for I. Neubert 10.00. Ges. by I Haserodt 15.00, coll. at an evening entertainment that. for Haserodt and Rimbach 11.00. Coll. at Mosen-Schnaible's wedding in La Fayette for M. Müller 14.00.)?. Niemann's congregation in Marion Township for M. Müller 14.00. (p. K114.72.)

Poor students in Fort Wayne: IL Daib in Friedheim 1.00. By Hassvib Gem. in Toledo for H. Wandtke 4.oo, for K. Hilde- brandt 3.81. Coll. on Mosen-Schnaible's wedding in La Fayette for Rocker 6.25. IL Niemann's Gem. in Cleveland 43.60. (S. H 107.48.)

Household in St. Louis: Werfelmanns Gem. in Neu- Dettelsau 6.75.

Household in Spring field: Werfelmanns Gem. in Neu-Dettelsau 6.75.

Laundromat in Springfield: Mrs. T. of I'. Niemann's Gem. in Cleveland 2.00.

Household in Fort Wayne: k. Seuel's Gem. at Indianapolis 20.27. I'. Jüngel's Gem. at White Creek 12.05. 4>. Werfelmann's Gem. at Neu- Dettelsau 6.75. H. Trautmann's Gem. at Columbus 16.00. Mueller's Gem. at Lanesville 6.20. 1*. Daib in Friedheim 1.30. (p. K62.57.)

Household in Addison: Werfelmann's comm. in New Dettelsau 6.75.

1*. Weseloh's comm. in Cleveland 28.30. (S. H35.05.)

Laundry Fund in Addison : Women's Club at Niethammers Gem. in La Porte 10.00.

Orphanage in Addison: k. Koch's Gem. in Huff 5.50. teacher Hormcl's school children in Fort Wayne 4.00. Karl ^-trus' children i" La Porte 2.00.

By teacher Zitzlaff in Evansville of s. school children 4.55. Mrs. Däuble .25. Joh. and Wilh. Petersbeim .50. By the same Joh. Hafendörfer 1.00. Mrs. Lvuise Hafendörfer 1.00. (p. G18.80.)

Orphanage near Boston : By 1^*. Large at Fort Wayne : by members of his. Congregation 30.25, of hurried. Virgins 6.00 a. 3.00. Ges. im Kindrcrgottscdicnft des Lehrer Engelbrecht und sr. Schulkinder bei Columbus 3.75. (S. H43.00.)

Orphanage in Indianapolis: k. Sievings Gem/in Fairfield Centre 7.54.

Orphanage near Pittsburgh: From Cleveland from Lebrer's school children: Leutner 4.50, Gockel 7.00, Lange 6.00, Hörr 4.10. Mrs. Umbach in Jnglefeld 1.00. Teacher Grosses L-chulkintcr in Evansville 4.90.

Teacher Kampes school children in Fort Wayne 3.90, Lebrer Nvschers school children that. 5.36. I'. Weselob's congreg. in Cleveland 12.00.

Thank offering from Mrs. N. in New Dettelsau 5.00. IL Hugcs Gem. in Briar Hill 6.00. (L>. K59.76.)

Orphanage near St. Louis: From Fort Wayne: of the ! Lebrer school children: Ricdel 4.90, Grahl 1.33, Strikter .80, Gerbcrding .50. Mrs. Schulte in Jnglefeld 1.50. Ges. in Kintcrg service of Lebrer Gotsch and sr. school child.r in Columbus 8.00. I'. ^sievings Gem. in Fairfield Centre 3.76. Lebrer Zitzlaff's schoolchildren iu Evansville 4.50. From the savings bank of H. Zurstadt's children 1.85. (p. K27.14.)

Orphanage in Wittenberg, Wis: Berg's Comm. in Adams Co. 9:00 a.m.

Deaf and Dumb Institution: Lebrer Lange's school children in Cleveland 3.00. By IL. Häfner in Jnglefeld: ges. on Kratz' wedding 6.25,

on Fr. üschultes child baptism 1.80. I'. Weseloh's ! Gem. in Cleveland 12.05. From the school music box in Briar Hill 1.50. (p. K24.60.)

Pilgrim Building in New Uork: Rupprechts Gem. in North

Dover 36.00. D. Franks comm. in Zanesville 13.60, Mrs. G. ! Porter das. 10.00, Miss M. Ncbl 1.00, H. Rauh .25. I>. Lolh- mann's gem. at Akron, 2nd c., 15.00. I?. Engeldcr's two gem. at Sugar Grove 9.30. 1'. Schwan's gem. at Cleveland 30.25. George Mueller's gem. at Stony Ridge, O-, .50.

I'. Heid's Gem. at South Bcnd 7.06. 1*. Schmidt's Gem. in Adams Co. 7.00. ? . Sauers Gem. in Fort Wayne 55.38. s?. Husmann's Gem. at Arcadia 6.55, in Tipton Co. 3.35. 1'. Schmidt's Gem. at Seymour 50.00. I'. Mertz'Gem. at Clifty 11.10. G. Stau-! dackier out of I'. Gross' Gem. at Fort Wayne 1.00. (S. H257.34.)

Districts support fund: 4^*. Ruppreckt in North Dover 3.32, whose comm. is 13.18. k. Franks Gem. in Zanesville 16.80. k. Trautmann and Gem. in Columbus 19.00. I?. List at Preble 4.00, whose comm. is 17.50.

D. Kühn's comm. at Dud- j



leytown 6.61. I. A. Vollratb in Neu-Dettelsau .50. I". Niethammer's Gem. in La Porte 26.85. Inserted in God's box ters. Gem. inserted 1.50. ?. Maisch to Gar Creek 2.00. By ?. Schumm at Kendallville from Fort Wayne Pastoral Conference 30.00. Thank offering from N. N. at Elyria 1.00. k. Sieving's congreg. in Fairfield Centre (for Mrs. k. Steinback) 9.00. H. Denhardt in La Fayette 2.00, I. Kabl the. 6.00. From the piggy bank of Bl. Marie Ködnlein in Logansport 1.00. By ?. Bishop of Conrad Gaümever sr. in Bingen 1.00. Mrs. T. from k. Niemann's comm. in Cleveland 1.00. k. Werfelmann in Neu-Dettelsau 4.00, k. Jüngel's Gem. at White Creek 10.34. k. Kleist's Gem. at New Haven 8.75. (S. -185.35.) Total: -1704.05.

Fort Wayne, Dec. 31, '86. D. W. Roescher, Cassirer.

Income to the coffers of the Eastern District:

Synodal treasury: By ?. Schmidt by Wittwe H. O. -2.00. From the congregation ?. Leembuis' 4.10. Congregation ?. Hanser's 5.50. From the St. Matthew's parish benevolence fund in New Hork 200.00. Parish ?. Pechtolds 4.00. Washington Township 10.67. (Total -226.27.)

Progymnasium in New Kork: Gem. in Wellsville 5.00. By ?. Lübker by Mrs. Heitmüller 10.00. Congregational ?. Walkers 10.00. Ladies' Association of ?. Stechholz' for O. Mappes 5.00. (S. -30.00.)

Seminary building in Addison: Gem. in Ashford 4.85.

Inner Mission in the East: E. Felder in Baltimore 7.00. Sunday School of the church ?.. Stutz' 3.00. Congregation ?. Leemhuis' 11.53. By ?. Krafft by C. Schmerling 1.00. By ?. Lübker by Mrs. Heitmüller 5.00. By the Children's Gazette 12.00. Common ?. Walkers 13.00. Congregation in Olean 4.50. Congregation in Allegany, N. U., 2.65. From the Sunday school mission box of the Congregation ?. Kraffts 2.45. (p. -74.13.)

Mission to New York City: By the Children's Leaf Sat. 12.00. Comm. ?.. Kings 9.50. (p.-21.50.)

Pilgrim House: Gem. in Allen Centre, N. A., 5.40. By ?. Schmidt by Wittwe H. O. 2.00. By ?. King by I. Mueller 50.00, H. Meyer 1.25. By ?. Stutz of N. N. .25. Common ?. Stärkers 9.00. By ?. H. Schroeder's St. Paul's parish 45.50. Parish ?. Leemhuis' 10.80. By ?. Her from E. Militzcr 2.50. Through ?. Lübker by Mrs. Heitmüller 50.00. ?. I. P. Beyer 50.00. From ?. Beyers Gem. by Mr. Jllers 5.00, by the Kiuderblatt ges. 1.00. By Kassirer Schmalzriedt in Michigan District 35.33. Gem. ?. Dorns 34.00. By ?. Stechholz by G. Engelhardt 2.00. (S. -304.03.)

Emigr. mission: By Kassirer Meyer in the Western District 9.46. By ?. Stitching wood by G. Engelhardt 1.00. (p. -10.46.)

Emigrant Mission in New York: Kassirer Schmalzriedt in the Mimigan District 2.00. From the ordered charity fund. Charity fund of the St. Matth.-Gem. in New York 50.00. (S. -52.00.)

Emigr. Mission in Baltimore: Kassirer Schmalzriedt in the Mickigan District 1.00.

Jewish Mission: By Kaff. Meyer in the Westl. Distr. 12.50. Durck?. Schulze by Maria Sudmeyer 3.00. E. Felder in Baltimore 5.00. Kaff. Roescher in the Middle District 4.00. By ?. Lindemann by C. Jansen 1.00. W. Dornfeld in Martins- ville 1.00. Gem. ?. Leemhuis' 5.50. By ?. Lübker by Mrs. Heitmüller 5.00. By Kinderblatt ges. 12.00. By Kaff. Schmalzriedt in the Michigan-Distr. 10.00. Community in Olean 4.07. From the orderly charity fund of the Matth. Matth. parish charity fund in New York 50.00. By ?. Sieker from Betti Geldes 1.00. (S. -114.07.)

Negro Mission: By ?. Schulze by Maria Sudmeyer 3.00. E. Felder in Baltimore 5.00. By ?. Hanser by Jobny Stengel 1.27. Common?. Lindemanns 3.75. Gem. ?. Leembuis' 5.50. Through ?. Lübker by Mrs. Heitmüller 5.00. By the Children's Gazette 12.06. By ?. Sieker by Mrs. Maahs 1.00, Otto Hesse 5.00. (p. -41.58'.)

Teaching institutions: Gem. ?. Beyers 12.35.

Health insurance: ?. L. Schulze 2.00. Through ?. Book by N. N. 2.00. Through ?. Sörgel from a church friend 5.00. By ?. Lübker by F. Stutz 5.00. D. M. in Baltimore 5.00. By ?. Steckdolz from G. Engelhardt 1.00. (S. -20.00.)

Luth. Freikirche in Deutschland: Kassirer Röscher im Mittleren District 2.00.

Congregation in Rechtster: Congregation in Wellsville 1.75. Congregation ?. Kings 30.00, from the Young Men's Association 30.00. Cassirer Menk in Minnesota Distr. 2.00. Cong. in Olean 6.00. Cong. in Allegany, N. U., 4.90. By ?. John from his St. Paul's congreg. 14.75. (S. -89.40.)

Utica congregation: Kassirer Menk at Minnesota Dist. 10 a.m. Kassirer Schmalzriedt at Michigan Dist. 5 a.m. (S. -15 p.m.).

Parish in Columbus: By ?. Lübker by Mrs. Heitmüller 10.00.

Congregation in Alexandria: By Kassirer Röscher in the Middle District 24.10. By Kassirer Menk in the Minnesota- Distr. 13.70. By ?. Stitch wood by G. Engelhardt 1.00. (p. -38.80.)

Gemeinde iu Hannover, Germany: ?. F. King 5.00. By Kassirer Rosch r in the Middle Distr. 5.50. D. M. in Baltimore 5.00. B. H. Succop in Pittsburgh 5.00. By ?. King, thank offering by Mrs. C. Saukenberg, 2.50. (S. -23.00.)

Laundromat in Springfield: E. Felder in Baltimore 3.00. P. S. that. 2.00. By ?. Luebker by Mrs. Heitmueller 5.00. (S. 10.00.)

Poor students in St. Louis: by ?. Book, sent at the wedding of H. Putzmann and M. Selecke, 3.00. From Baltimore: by E. Felder 5.00, P. S. 2.00, F. K. K. 3.00, Women's Association of the Congregational ?.. Stürkens 10.00, Virgins' Club 5.00. By ?. Lübker by Mrs. Schmalzte 3.00, by N. N. 5.00. I. G. Scklerf in Washington 5.00. By k. König by Mrs. A. Sckäfer 1.00. (S. -42.00.)

Poor Students in Springfield: From Baltimore: by E. Felder 5.00, P. S. 2.00, Women's Club of the Congregational ?.. Sturkens 10.00 and 10.00 for I. Her, Young Women's Club 5.00. By ?. Her by E. Milljtzer 2.50 and 2.50 for I. Her. Common ?. Kraffts 10.00 for H. Dahlke. (S. -47.00.)



Poor students in Fort Wayne: P. S. in Baltimore 2.00. Women's club of the Gem. k. Stürkens 10.00 and 20.00 for F. Meuschke. Women's club of the Gem. k. Wambsgaß' 10.00 for G. Eifrig. Gem. Sennes 35.27 for O. Größer. Martini congregation in Baltimore 18.01 for T. Fleckenstein. Virgins' Association of Gem. B. Stürkens 5.00. (S. -100.28.)

Poor students in Addison: P. S. in Baltimore 2.00. Women's club of the comm. B. Stürkens 10.00, Maidens' club 5.00. Comm. Stechholz' 10.00 for Max Frieser. By I?. Pechtold by W. Wilhelm for studying orphan boys 1.00. (S. -28.00.)

Deaf and Dumb Institution: E. Felber in Baltimore 5.00. W. Dornfeld in Martinsville 5.00. By k. Stürken, thank offering from N. N., 3.00. By k. Lübker from Mrs. Heitmüller 5.00. Gem. k. Schutzes 10.11. From the geord. Wohlthätig- kaffe der St. Matth.-Gem. in New Uork 50.00. (S. -78.11.)

Orphanage near WestRoxbury: by k. Schulze from R. Sudmeyer's piggy bank 1.00, from A. Schutz's piggy bank 1.00. comm. in Wellsville 3.00. comm. k. Stutz' 45.54. From Baltimore: from E. Felber 10.00, D. M. 10.00, P. S. 2.00, school children of St. Paul's parish 14.54. Through B. Her by E. Müitzer 2.50. By Lübker by Mrs. Heitmüller 5.00. By Kinderblatt ges. 12.30. By k. Pechtold by W. Wilhelm 1.00. By Kassirer Skmalzriedt in Mickigan-Distr. 15.25. Ges. in the school of teacher Richert 13.03. Confirmands k. König to the Christmas party 12.50. By k. Bern- reuther from E. Rotschky 1.00, two unnamed 2.00. By G. Schlerf in Washington 5.00. From the geord. B. Kraffts in Southington 5.82, Women's Association 5.00, in Meriden from the Young Men's Association 5.00, L. L. 1.00, Women's Association 5.00, Young Women's Association 12.50, from sr. Gem. 17.55, from a poor widow 2.00, A. Chelofski's children 2.00, Mrs. Wilde, Mrs. Rnflat, Mrs. Essig, Mrs. Raschub, I. Greiner each 1.00, P. Greiner, Mrs. Schröder, Mrs. Domra, Mrs. Gehrke, A. Barz, B. Abel each .50, Scharnitzki, A. Schnabel, W. Schnabel, F. Scharnitzki, H. Schmied, N. N. each .25, W. Redmann, W. Schönfeld, B. Schön- feld, A. Schönfeld each .15. comm. in Ashford .70. comm. in Mortons Corner 2.50. (S. -275.83.)

Orphanage in Uni'on Hill: Gem. k. Schutz 10.11. By the same from R. "sudmeyer's piggy bank 1.00. Gem. k. King's 29.35, Women's Club' 10.00, through same from E. Hau- selt 5.00, N. N. 2.00, N. N. 1.00, Mr. Brodsky sr. 3.00, thank offering from Mrs. C. Sankenberg 2.50. Through B. Stechholz from F. G. Engelhardt's piggy bank 1.00, from s. Frauenverein 5.00. Throughs Kinderblatt ges. 15.00. F. Stutz in Washington 2.50. (p. -87.46.)

Orphanage near Pittsburgh: P.S. in Baltimore 2.00. Through the Children's Gazette s. 15.00. (S. -17.00.)

Orphanage near St. Louis : P. S. in Baltimore 2.00.

Orphanage in Addison: P. S. in Baltimore 2.00.

Orphanage in Wittenberg: Through the children's sheet ges. 10.00.

Wartburg Heimath in East New Uork: For the Hospital: Gem. B. Schutzes 13.20. Gem. in Wellsville 1.50. k. F. King 4.00, by sr. Gem. 31.00. For Home for the Aged: By k. King from Mr. Brodsky, Sr. 3.00, from s. Women's Club 10.00. F. Stutz in Washington 2.50. (<2. -65.20.)

Widow's Fund: From Baltimore: E. Felber 5.00, D. M. 10.00, P. S. 2.00. By Schmidt from Wittwe H. O. 1.00. By k. Lindemann from C. Jansen 1.00. Gem. k. Leemhuis' 5.00. Gem. by B. Hansers 12.00. k. Dorn 5.00. k. Walker 5.00, by dens. of Mrs. M. K. 5.00. Gem. in Allegany, N. U., 3.40. By B. Schulze, thank offering from Mrs. Darwig, 2.00. From the geord. Charity Coffee of St. Matth. parish in New Nork 50.00. parish I". Bröckers 5.00. B. I. Weidmann 3.00. Gem. k. I. Siecks 32.00. Jno. R. Niebaum at Pittsburgh 10.00. (S.-156.40.) Total-2011.72... .

Baltimore, Dec. 31, 1886, C. Spilman, Cassirer. 619 Baltimore 8tr.

Proceeds to the Western District treasury:

Synod treasury: by?. Hafner's congregation in Leavenworth -6.38. Nething's congregation in Lincoln 10.15. B. Pcnnkamp's congregation in Topeka 11.50. k. Rupprechts Gem. in Cole Camp 4.25. B. Mießler's Gem. in Des Peres 14.00. k. Sennes Gem. at Alma 8.00. k. Maack's Gem. at St. Charles 12.00. B. Uni- bach's Gem. at Prairie City 1.60. k. Schülke's comm. at Palmyra 11.75. k. Schufts Gem. at Lockwood 5.25. I?. Lükers Gem. at Aroma 8.25. (p. -93.13.)

Gymnasium in Concordia: By B. Umbach in Prairie City by F. .50.

Debt Repayment: B. Schalters Gem. in Cape Girardeau 5.00. By k. Jebn in Kansas City from N. N. 10.00. B. Demetrios Gem. at Concordia 5.00. ?. Keller's Gem. at Pal- mer 11.00. (S.-31.00.)

Inner Mission in the West: Through k. O. Hanser in St. Louis by Mrs. W. Schramm from her missionary box 4.75. By Mr. E. F. W. Meier, General Treasurer, 79.70. By B. Matthes in Jackson from Mrs. Herzinger 1.50. B. Hafner's comm. in Leavenworth 3.71. By B. Jebn in Kansas City by N. N. 10.00. ?. Demetrios Gem. at Concordia 11.35. By B. Keller at Palmer by W. Hornbostel 1.00. By k. Netbing at Lincoln by Mrs. Cb. Keuper 1.00. By B. Winkler in Central from P. Mörsch 2.50. By k. Voit from etl. members of his. Gem. in Independence 4.70. Epiphaniasfestcoll. of Gem. k. Siecks in St. Louis 23.00. (p. -143.21.)

Negro Mission: By Nething in Lincoln by Mrs. Ch. Keuper 1.00.

English Mission: By Matthes in Jackson by Mrs. Herzinger 1.00.

Widows' Fund: By B. O. Hanser in St. Louis by Mrs. W. Schramm 6.00. k. Bundenthal's comm. in Augusta 2.75.

Vetters Gem. in Atchison 7.00. By B. Jehn in Kansas City by sr. Gem. 11.00, by N. N. 10.00, by ibm himself 4.00. B. Keller's Gem. in Palmer 8.00. By Mr. Weinhold of B. Zschoche's Gem. in Frohna 23.16. Teacher Deffner in Ste. Genevieve 2.00. By k. Achenbach of k. C. Arnold 5.00. By teacher Günther from Mrs. C. Kellermann 5.00, from Mr. H. Hartmann 1.00, k. Fackler in Canton 4.00. Umbach in

Prairie City 1.90. k. C. W. Meyer at Macon City 2.00. k. Matthias at Block 4.00. (P. -96.81.)
Sick pastors and liver: by ?. O. Hanser in St. Louis by Mr. W. Ostermeyer 12.00. k. Schalter's congregation in Cape Girardeau 4.00. ?. Grupes congregation in Eisleben 5.85. By k. Achenbach in St. Louis from Mr. A. Gast 25.00. (p. -46.85.)
Orphanage near St. Louis: By Michels at New Haven, coll. at children's service on St. Christ's Eve, 2.70. By teacher Deffner at Ste. Genevieve, desgt, 4.20. De- metrios Gem. at Concordia 10.65. By k. Nething in Lincoln by Mr. Fritz Boehmer 5.00. Z. E. G. of Staunton, Ill, 2.00. By I'. Winkler at Central by P. Mörsch 2.50. By k. Umbach at Prairie City by V. S. 1.00. (S. -28.05.)
Deaf and Dumb Institution: By Mr. C. Schaap in St. Louis 2.00. By ? Sieck in St. Louis by Mr. F. Brockmann 5.00. (p. -7.00.)
Poor students in St. Louis: By Mr. Kassirer Frye 3.10. By Umbach in Prairie City, sent to Herm. F. Wildknecht's wedding, 5.00. (S. -8.10.)
Poor students: By ?. O. Hanser in St. Louis by Mrs. W. Schramm 5.00. St. Louis household: Z. E. G. of Staunton, Ill, 3.00.
Poor students in Springfield: by k. Michels in New Haven, coll. at C. Kissling's wedding, 4.00, by himself 1.00. (S. -5.00.)
Hübene.rs Gem. in Hanover: k. Freses Gem. in Hanover 8.75.
Comm. in Sedalia, Mo.: k. Siecks Gem. in St. Louis 18.00. By k. Michels in New Haven from sr. Gem. 3.30, from ibm itself 1.00. . . 1?. Grimm's Gem. in Washington 5.00. (S. -27.30.)
Gem. in Utica, N. U.: Prof. F. Pieper in St. Louis 2.00.
Gem. in Röthester, N. U.: k. Siecks Gem. in St. Louis 85.65.
Gem. in Alexandria, Va: Prof. F. Pieper in St. Louis 1.00.
Pilgrim House in New Uork: By Mr. Bolz of ?. Janzow's Gem. in St. Louis, 1st Zhlg-, 158.35. k. Schalters Gem. in Cape Girardeau 18.35. I> Meyr's parish at Friedbeim, 7.35. k. Vetter's Gem. in Atchison 4.30. By Mr. Geissler of k. Stemmermann's Gem. at Humboldt 7.50. Prof. F. Pieper at St. Louis 2.00. (p. -197.85.)
St. Louis, Jan. 6, 1887. H. H. Meyer, Cassirer.

Entered the caste of WiSronfin Distri

Poor Students in St. Louis: By I. Pritzlaff Hardware Co. -20.00.
Poor Sch üler in Ft. Wayne: I. Pritzlaff Hardware Co. 20.00.
Poor Students in Addison: A. K. at Sheboygan 2.00. I. Pritzlaff Hardware Co. 25.00. (Summa -27.00.)
Poor Students in Springfield: I. Pritzlaff Hardware Co. 25.00.
Deaf and Dumb Institution in Norris: k.. D. Kothes upper parish 15.40. k. W. Hudtloff's pupils 1.00. Mrs. Flöter in Racine 2.00. I. Pritzlaff Hardware Co. 10.00. (S. -28.40.)
Orphanage in Addison: Mrs. A. K. in Sheboygan 2.00.
Poor sick pastors and teachers: ?. H. Stute 10.00. By 1?. Schumann by I. Bensien 1.00. ?. Geo. Präger 1.00. k. G. Plcbns Joh.-Gem. 3.50. I. Pritzlaff Hardware Co. 20.00. (S. -35.50.)
Free Church in Saxony: Jmm.-Gem. in Milwaukee 25.50.
Washing leavers in Springfield: Mrs. A. K. in Sheboygan 2.00. Mrs. M. D. in Milwaukee 1.00. (S. -3.00.) . Synodical treasury: from the congregations of the kk.: H. Sagehorn (Dreieinigk.-Gem.) 4.10, Tb. Wichmann at Freistadt 18.58, F. Keller at Racine 6.05, Herzer at Plymouth 17.40. I. Pritzlaff Hardware Co. 100.00. (S. -146.13.)
Professorengelalten in Milwaukee: Of the congregations of the kl?: E. Theel in Germania 5.50, in Mecan 5.60, F. Keller in Racine 6.06, C. I. Schwan 9.50, H. Sprengeler 75.71, G. Löber 22.50, G. Küchle 37.00, I. Strasen 20.00, C. Straffn in Watertown 46.95, G. Präger in Granville 6.00, H. Erck in Wausau 7.00, H. I. Fuhrmann in Clintonville 9.43, in Townline 2.19, D. Kotbe, upper 12.60, lower 7.70, W. Ende- ward 2.00, I. Schutte 20.27, E. Grotbe 6.00, Easter bus 18.00, B. Sievers 39.15, I. M. Hieber in Wilson 10.00, in Sheboygan Falls 4.60. Mrs.Katb. Weibbrecht 5.00. August and Friedericke Dobberpbul 3.50. (S. -382.24.)
Negro Mission: F. Bartel in Freistadt .50. Mrs. A. K. in Sheboygan 2.00. N. N. in Milwaukee 1.00. Mrs. Brandner from the Kreuz-Gem. 1.00. From the God's Box of the Gem. of the
Endeward 1.98. I. Pritzlaff Hardware Co. 10.00. (S. -16.48.)
Jewish Mission: k. W. Hudtloff's pupils 1.00. Mrs. Flöter in Racine 1.00. V. W. Weber's Gem. in New London 3.00. (S. -5.00.)
Church building in Hanover: Herm. Meier iwMilwaukec 5.00. Hulda Rix 1.00. k. I. Straffn 1.00. (S. -7.00.)
Poor students in Milwankee. k. I. Schleif 2.00. k. G. Bartb 1.30. wedding colleete at Arndt 3.59. Mrs. Kath. Weihbrcckt 2.00. Mrs. A. K. in Sheboygan 2.00. I. Wieden- böfer in Hancock 1.00. I. Pritzlaff Hardware Co. 100.00. (S. -111.89.)
Inner Mission of the Wisconsin Distr.: Of the congregations of thel?..: G. Rosenwinkel 5.75, P. Platz 3.40, -G. Barth (Filial) 2.60, Chr. Renschel 1.56, A. E. Winter at Logansville 9.50. Mrs. A. K. at Sheboygan 2.00. Aug. and Friedericke Dobberphul 2.00. Mrs. I. Pritzlaff 2.00. I. Pritzlaff Hardware Co. 50.00. (S. -78.81.)
Pil! erhaus undEmigr anten mission inNewPork: From the churches of the kk.: Herzer in Plymouth >2.01, Tb. Wichmann in Freistadt 3.00, Wesemann in Grafton 16.37, W. Weber in New London 3.05. I. Wiedenhöfer at Hancock 1.00. (S. -35.43.)
Building and Debt Redemption Fund: From the municipalities of the kk.: D. Kothe (lower) 18.35, G. Barth 5.70. Through

Dir. Cb. H. Löber of Aug. Moldenhauer in Des Plaines 5.00. k. H. Ratdjen 4.00. (S. -33.05.)
Orphanage in Wittenberg: ?. I. Skclerf's confirmands .71. ?. G. Präger's offering, 4.50. K. G. Bartb's congreg. 3.40. Mrs. Meyer, thank offering, 1.00. I'. C. Strasens Gem. in Watertown 35.71. Mrs. Cath. Weibbrecht 3.00. Job. Prahl .50. wedding coll. at Mrs. Groth's in Freistadt 9.05. Of the teachers' pupils, Weigle 2.00, Wißbeck 6.35, Jobn Schmidt 9.00, A. Kringel 4.00, G. M. F. Scholz 5.11, H. Ahrens 5.25, Miss Hartmann 3.33, G. Bärln 5.00, C. Bartelt6.25, F. Runzel 7.00, I. Wegner 7.50, F. C. Buuk 3.55, A. Brandenstein 5.00. Mrs. M. Damköhler 2.00. k. H. W. Letzmann's Gem. 6.90. k. Bro. Keller's Gem. 7.83. k.Cbr. Renschel's Gem. 6.00. Jmm. Gem. in Milwaukee 2.46. k. Herzers Gem. in Plymouth 11.70. k. Frömming of the Cross Gem. 1.00. ?. G. Plehn's Zion Gem. 7.50. k. E. Theels Gem. in CrystalLake 9.50, in Newton 6.80, in Mecan 5.67, in Germania 4.82, in Nesdkoro 3.16, in Westfield 3.00. I. Pritzlaff Hardware Co. 20.00. From the Jmm. Gem. in Milwaukee of I. L. Semmann 5.00, Emma Jäkel 3.00, A. Thiedt, F. Dobberphul, Fr. Kröning, W. Kröning, W. Pursow.H. Schulz, C.Hafemann, C.Pittelkow each 2.00, A. Buch- holz, A. Wille each 1.50, I. Reunübel, A. Wangerin, Fr. Schröder, W. Schneider, I. Benz, Cb. Raasch, A. Siehr, I. Kalm, W. Schneider, C. Maas, W. Brunow, C. Hafemann, F. Teppe, F. Butzlaff, H. Lawonn, E. Spangenberg, C. Schmidt, F. Vonholz, A. Schuhmacher, F. Radmann, F. Hoffmann, C. Waak, A. Bräsel, N. N., Bro. Ucker, W. Lambrecht, F. Butzlaff, W. Sengbusch, Tb. Gruel, F. Tbranow, A. Schneider, C. Peters, M. Ziese, C. Lüdtkke, A. Mitzelfeldt, M. Conrad, C. Teppe, A. Brutz, Cl. Küchle, El. Küchle each 1.00, Bro. Beyerlein, F. Klug, F. Spangenberg, F. Wergin, H. Dettmann, W. Steffen, F. Wegner, C. Last, A. Hilfe, L. Wegner, F. Arndt, C. Reineck, A. Raasch, I. Koplin, W. Vogt, I. Kringel, R. Kringel, H. Kringel each .50, H. Wangerin, F. Winter each .25, W. Rahn .10. (S. -302.15.)
Prediger-und Lehrer-Wittwenkasse: By k. A. E. Winter ges. on d. silver wedding of Nic. Hatz 5.03. Mrs. A. K. in Sheboygan 2.00. Aug. and Friedericke Dobberphul 3.50. Mrs. I. Pritzlaff 4.00. By kk.: G. Präger 2.00, H. F. Pröhl 4.00, M. Janke 1.00, G. Barth 4.00, H. Stute 10.00, Osterhus 4.00, I. Strasen 4.00, H. Sprengeler 4.00, B. Sievers 4.00, G. Löber 3.00, I. Schütte 4.00,' W. Knuf 4.00, G. Präger 1.00, Prof. C. Huth 2.00, Prof. G. W. Müller 1.00. From the teachers: C. Bartelt 4.00, H. F. Ahrens 4.00, A. Kringel 3.00, G. M. F. Scholz 4.00, I. Wegner 2.00, C. Weigle 4.00, C. E. Schmidt 1.00, G. Steuber 4.00, A. Wilde 4.00, I. G. Hilger 2.00, P. Rüge 4.00, F. Rix 2.00, I. Partenfelder 2.50, E. Noack .50, Th. Wichmann 2.00. I> Th. Wichmann's Gem. in Freistadt 20.00. I. Pritzlaff Hardware Co. 100.00. (p. -229.53.)
Milwaukee, Dec. 31, 1886. C. Eissfeldt, Cassirer.

Revenues for the PUgerhaus

from 1 October to 31 December 1886.

By Kassirer C. Spilman -204.52. Kassirer Röscher 390.00. W. C. Farr 100.00. M. Peters 1.50. Grabow 2.00. Pfaffler .25. Kassirer C. Spilman 370.48. Kassirer D. Roscker 306.60. Kassirer H. H. Meyer 141.00. A. Wäscher (Chicago) 65.00. k. Hebler's congregation 8.00. N. N. at New Hork on Nov. 28 6.52. Phil. Weiter 4.00. Mrs. Seebeck 2.10. Collecte at the wedding of Mr. Berth 1.50. Theo. Fischer .50. Kassirer Meier 1322.32. Kassirer Röscher 269.60. Kassirer Spilman 170.05. Kassirer Meyer 374.22. K ssirer Menk 159.39. Kaff. Tiarks 135.97. Kaff. Frye at New Orleans 74.90. Kaff. Spilman by k. King 50.00. Kaff. Renfer 23.50. k. Henkel at Aurora, Jnd, 30.00. i. Tbeobald 10.00. a. Billenberg 72.50. widow Wolf 3.00. k. Engel, of whose parish 2.50, of N. N. 2.49, together 4.99. Wm. Miller 2.75. Caspar Schmidt 2.00. pastor Zillor in Saxony 1.17. Auguste Gandenberger 2.00. (Summa-4422.83.) S. Keyl.

Income for emigrant missou

from Oct. 1 to Dec. 31, 1886.

Kassirer Spilman -41.30. Coll. on C. Mölke's wedding 6.62. C. Meier 5.00. Miss Dieffenbacb 1.25. Kassirer Spilman 47.44. Women's Association of Grace Parish in Milwaukee 25.00. k. Mennicke 1.00. Kaff. Meyer 10.00. Kaff. Tiarks 17.00. W. Scbubach 1.00. N. N. (1?. Fuhrmann) 1.00. W. Knbfahl 2.00. Kassirer Spilman 25.30. Buche Siblings 3.00. k. Tramms Gemeinde 8.00. Mr. Scharnitzki by k. Krafft 1.00. I. Rohling 1.00. Kassirer Meier 1002.68. (S. -1199.59.)
S. Keyl.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of the Jowa District)

have been received: Of the 1?1?. Baumböfener, Ehlers, Cb. F. Herrmann, Fischer, Mallon, Zürrer, Wiegner, v. Stroke, M. Herrmann each -4.00; Bräner, Tbnrner, Strobcl each 5.00; Aron, C. Crämer, W. Diedrich, Dörfler, Heinicke each 2.00; Meinecke, Haar each 3.00; Lebr, Lauer each 1.00; Deckmaun 8.00; Ph. Dorn- seif 7.00; Gotzweiler 2.50; Setzler 4.00. By teacher Bergmann 1.00; teachers Febrmann and Plschke each 2.00; Lebrer Hild 3.00. Collecte during Synod meeting at k. L. Dornseif's parish 30.64. By k. Grafelmann from Mrs. Eckert 1.50. By k. Meinecke from sr. Gem. at State Centre 5.64, in State Centre 1.87. By Brammer, Reformation Festival Coll. sr. Gem., 12.44. By ?. Zuercher, bell money sr. By k. Büngrer from St. Jobannis-Gem. 2.00. By W. B. Hanken 2.50. By V. Günther, Abendmablscoll. sr. Gem., 6.70. By k. Grafelmann from P. Roth 1.00. (Summa -169.54.)
Monticello, Dec. 27, 1886. f. v. Strohe, Cassirer.

Received for poor students: From N. N. of Cape Girardeau, 1 quilt. From the Women's Club of the Cross District in St. Louis 6 blankets. From the Jmmannelsdistrict there 8 pairs of socks. From Mrs. Dettmer of k. Lekmanns Gem. 6 pairs of woolen socks. B. Sch of all.



Report of the Casirer of the General Synod

from January 1, 188th to January 1, 1887.

Synod Treasury.		
Intake:		
From the Middle District by Kassirer D. W. Röscher	\$3938.....	27
From the Illinois District by Kassirer H. Bartling	3174.93	
From the Western District by Kassirer H. H. Meyer	1705.92	
From the Eastern District by Kassirer E. Spilman	1587.39	
From the Michigan - District by Kassirer Ehr. Schmalzriedt	1006.38	
From the Wisconsin District by Kassirer E. Eißfeldt	948.06	
From the Minnesota and Dakota Districts by Kassirer T. H. Menk	447.96	
From Southern District by Kassirer G. W. Frne	300.00	
From the Nebraska District by Kassirer F. E. Festner	258.35	
From Jowa District by Kassirer H. Tiarks....	250.00	
From the Eanada District by KassirerG. Renfer...	64.73	
Bequest of E. B. Schulthes by Kassirer D. W. Röscher	500.00	
Other revenue	2.00	
	\$14183.99	
Surplus of Eoncordia publishing	33341.45	
	-D47525.44	
Edition	46585.98	
	Stock\$939	.46

Issue:		
Debt on January 1, 1886\$	8875.12	
Salaries of professors & superintendents: in St. Louis	6999.84	
in Springfield	4299.84	
at Fort Wayne	7462.68	
in Addison	7599.60	
Salary and house micthe for Mr. Praeses Swan	1959.96	
Pension for Prof. Lindemann.....	300.00	
Pension for Prof. Biewend.....	250.00	
Pension for Mrs. Pfau	100.00	
Issued by the regulatory authorities: in st. Louis	1978.62	
in Addison	2158.71	
at Fort Wayne	1651.11	
in springsield	1250.98	
Taxis in St. Louis	691.05	
Waterlicence in st. Louis	171.00	
Travel expenses of the General Praeses and the Deputies	334.05	
Interest on borrowed money	253.42	
For the library in St. Louis	100.00	
For the Fort Wayne Library.....	100.00	
For the library in Addison	50.00	
	\$46585.98	

ü. Seminary Building Fund in St. Louis.

Intake:		
From the Middle District by Kassirer D. W. Roscher	\$339.37	
From the Western District by Kassirer H. H. Meyer	138.18	
From the Illinois District by Kassirer H. Bartling	60.15	
From the Michigan - District by Kassirer Ehr. Schmalzriedt	51.84	
From Nebraska District by Kassirer F. E. Festner	46.00	
From The Eastern District By Kassirer E. Spilman	3.00	
From the Wisconsin - District by Kassirer E. Eißfeldt	3.00	
Debt on January 1, 1887	14602.21	
	\$15243.75	
Issue:		
Debt on January 1, 1886\$	15243	.75

6. building fund.

Intake:		
From the Illinois District by Kassirer H. Bartling	\$44	.50
From Michigan District by Kassirer Ehr. Schmalzriedt	39.00	
From The Middle District by Kassirer D. W. Röscher	8.00	
From the Wisconsin DistrictbyKassirerE. Eißfeldt	5.00	
From the Jowa District byKassirer H. Tiarks....	2.50	
	\$99	.00
Debt on January 1, 1887	18441.88	
	\$18540.88	
Issue:		
Debt on January 1, 1886\$	18540	.88

Debt on January 1, 1886\$18540..... .88

v. Seminary Construction Cashier in Addison.		
Revenue:		
Balance of the treasury on January 1, 1886\$	1472	.52
From the Middle District by Cassirer D. W. Röscher	1250.52	
From the Illinois District by Cassirer H. Bartling. -	1000.12	
From the Eastern District by Cassirer E. -spilman	644.28	
From the Western District by Cassirer H. H. Meyer	532.50	
From the Michigan District by Cassirer Ehr. Schmalzriedt	297.45	
From the Wisconsin District by Kassirer b. Eißfeldt	254.50	
From the Southern District by Kassirer G. W. Frye	201.25	
From the Nebraska District by Kassirer F. E. Festner	194.76	
From the Minnesota and Dakota Districts by Kassirer T. H. Menk	105.55	
From the Jowa District by Kassirer H. Tiarks	95.01	
From the Eanada District by Kassirer G. Renfer...	9.00	
	\$6057.46	
Issue: None.		

L. Fund for poor sick pastors and teachers.

Intake:		
Inventory as of January 1, 1886	\$618.93	
Of the Districts-Cassirians	191.63	
	\$810.56	
Issue:		
Support for pastors and teachers\$	774	.00
Stock on 1 January 1887	36.56	
	\$810.56	

K'. Heathen Missionary Fund.

Intake:		
Stock as of January 1, 1886\$	12579	.64
By the Districts-Cassirer	217.36	
	\$12797.00	
Output: None.		

General Internal Dissonance.

Intake:		
Stock as of January 1, 1886\$	795	.71
From the Illinois District by Kassirer H. Bartling. -	2X00.00	
From the Middle District by Cassirer D. W. Roescher	2012.29	
From the Eastern District by Cassirer 6. spilman	133.70	
From the Michigan District by Cassirer Ehr. Schmalzriedt	11.80	
From the Western District by Kassirer H. H. Meyer	4.00	
Bequest from I. H. P. Willhann by U. Wunder	718.62	
	\$6476.12	
Issue:		
To theMinnesota and Dakota District-.	\$2350.00	
ToNebraska District	1350.00	
To theSouthern District	1342.54	
To theWestern District	700.00	
To theJowa District	300.00	
	\$6042.54	
Balance of the treasury on January 1, 1887	433.58	
	\$6476.12	

Compilation of above cash balances.

	Dr.	Er.
1. synodal treasury, inventory	\$939	.46
U. scminarbaukassein St.Louis, Debt \$	14602.21.	
\$ 641.54 0'. Building fund, debt	18441.88	
D. Seminary Construction Cashier in Addison, Stock	6057	.46
E. Fund for poor sick pastors and Teachers, stock	36.56	
b'. Heathen missionary fund, stock.....	12797.06	
01. general internal mission, stock	433	.58
	\$33044.09	\$20264.00
	20264.06	
Debt on January 1, 1887\$	12780	.03

E. F. W. Meier,
General Cassirer.

Received for the budget of Concordia Seminary in St. Louis: From I'. M. Meyer's parish at Black Jack, Mo., 60 bushels of potatoes, 30 bushels of apples, 3 sacks of corn, 4 galt. Apple butter, 1 Bush, white turnips, 1 peck onions, besides \$8.75 cash. From 1'. E- Lenks Gem. in Millstadt, Ill, 46) Bush. Potatoes, 25 bush. Apples, 20 bgs. Apple butter, 18 gr. Lard, 1 S. grain,- 3 ducks, 10 lbs. sugar, 10 lbs. coffee. From D H F Grupc's Gem. at Eisleben, Scott Eo., Mo., 4 barrels of potatoes, 2 sheets of white turnips, 1 box of dried. Apples, 5 gr. Vinegar, .^Gall. Ehwv chow, and \$1.00 hair. From N. 9t. of I'. Fr. ! Schwefels Gem. at Evansville, Ill, 1 box sausage. From Mr. W. Rohlfing of I'- O. Hanser's Gem. in St. Louis, and from the members from 10 W. Achenbach's Gem. in South st. Louis, and from L- H. Bartels' Gem. in West St. Louis vegetables wä h ! rend throughout the spring and summer. ! Many thanks to all kind donors! i St. Louis, Mo., Dec. 1886, B. E. Hoffma nn, ! Superintendent.



Report of the aVgemeine Wittwen- und WaisenUnterstützungskaffe for 1886.

4^ Intake:

From the general synodal treasurer, Mr.	
E. F. W. Meier	-950 .52
From thellinois District	1735.74
"" Western District	826.18
"" Wisconsin District	694.99
"" Eastern District	469.07
"" Michigan District	445.47
"" Jowa District	367.23
" Minnesota-and-Dakota-District-...	186.69
	----- -5675.89

L. Issue:

Deficit from 1885- .....	.84
Back-paid support for 1885	180.00
Supports to 48 widows and their	
Children	5053.33
Given to the Middle District in special gifts	28.00
Cash in hand	413.72
	----- -5675.89

In the name of the preachers' and teachers' widows and orphans, sincerely thanking all dear donors and wishing God's blessing, and requesting that the same be remembered in the future, Bloomington, Ill, Jan. 7, 1887.

C. F. W. Sapper, general treasurer of the above fund.

For the purpose of our society the undersigned has received: Through teacher I. W. Rosenthal - .60 from his pupils: Mar- tha Müller, Margaretha Baumgärtel, Minna Feuerpfeil, Anna Grimm, Elisabeth Pieper. By I?. W. Dahlke, Reserve, Erie Co, N. U., 5.15. By Cassirer H. Tiarks, Monticello, Iowa, 11.20. By U. O. Lugenheim, Cameron, Barron Co., Wis. collected at a marriage service, 3.59. By U. Hanser .50. By Mr. Th. Guenther svn. of teacher P. W. Gayer 1.00. By the Dr. Martin Luther Association (extra contribution) 25.00. Summa -47.04.

St. Louis, December 12, 1886.

I. Louis Ulrich, Treasurer of the Dr. Martin Luther Memorial Society at St. Louis.

The Dr. Martin Luther Memorial Society of St. Louis hereby takes the liberty of publishing the following first Annual General Report:

Collectirt were until 10 July 1883-5.....	.00
6 August 1883	10.60
21 September 1883	1.00
23 January 1884	10.00
11 July 1886	12.45
August 8, 1886	8.15
September 12, 1886...'	13.30
14 November 1886	50.62
12 December 1886	47.04

-158.16

What sum the general treasurer of the synod has for safekeeping.

St. Louis, Dec. 14, 1886. I. Louis Ulrich, Kaff.

More gifts of love received for my congregation: From U. C. G. Dreß, Breslau, Long Island, N. B-, -1.00. x. F. Schalters Gern. of Red Bud, Ill, -2.50. U. C. Kollmorgen's Gern. of Atwater, Minn. 6.11. U. C. Eißfeldt's Gern. of South Chicago, Ill, 13.00. U. M. Schneider's Zion's Gern. of Dovray, Minn. 1.75. By U. Jmm. Gihirrig, Pukwana, Dak. of sr. Mis- sions-Gern. 1.50. By Kassirer D. W. Roescher 15.00, 12.75 and 13.25. By Kaff. T. H. Menk 12.30, 14.10 and 5.00. By Kaffir. H. Tiarks 19.58. By Kaff. G. W. Frye of U. P. Klindworth's gem. in Wm. Penn, Ter. 3.25. By Kaff. H. H. Meyer 8.50 and 1.60. God bless!

Stillwater, Minn. 31 Dec. 1886.

L. F. Frey.

Received with thanks for poor pupils: By Mr. k. G. Jung in Utica, Nebr. for L. Eigel -10.00; by Mr. U. Wich- mann in Freistadt, Wis. for W. Wetzel and W. Pipkorn of the Women's Association 20.00. I. L. Backhaus.

For poor students received with hearty thanks by U. I. B. Pflantz from his congregation at Gordonville, Mo. -7.00. By U. P. Platz a collecte in amount of -4.25. From Mr. Dittmer at Krn. U. Lehmann's parish, -5.00. C. F. W. Walther.

Received for poor students: By Mr. U. C. Bock from his parish -4.00; by Mr. I*. 6. C. Schmidt from the Women's Association sr. Gem. 40.00 for student Brink.

M. Günther.

Ab' The receipts of Mr. A. Schuft and Prof. Wyneken, and those for the college - budget at Concordia, Mo. will follow in the next number.

Changed addresses:

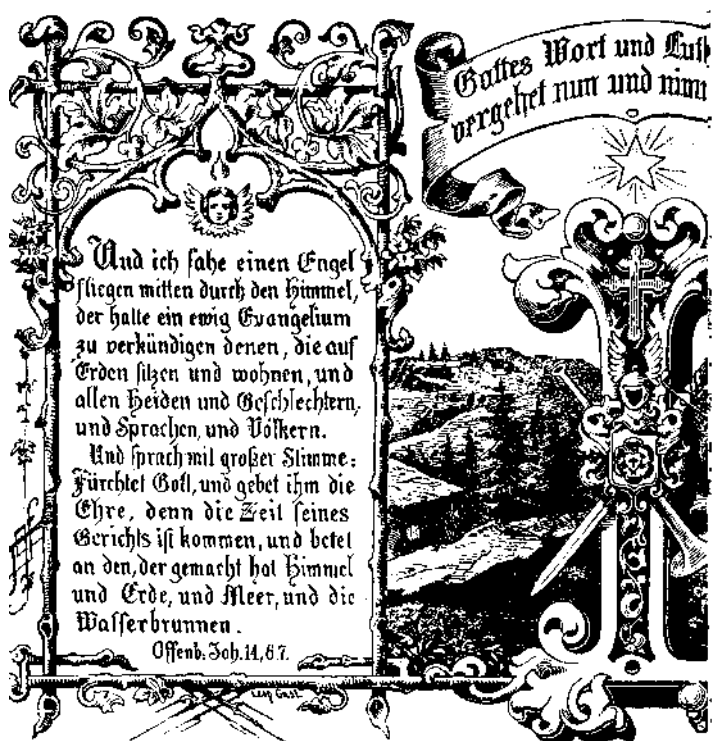
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Herausgegeben von der Deutschen Evang.
 Zeitweilig redigirt von dem S.

43rd volume, St. Louis, Mon., Feb. 1, 1887, No. 3.



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Dr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

43rd Annual, St. Louis, Mon., Feb. 1, 1887, No. 3.

The "Lutheran" appears this time in festive adornment, and rightly so; for the man who founded it in 1844, who led it alone for years, who, even after the editorship had been placed in the hands of the local teachers' college, relied on the faithful and loyal support of the "Lutheran".

He has worked for the same in the best possible way and has carried it on his heart to this day, - Doctor C. F. W. Walther, celebrated his 50th anniversary in office on the 16th of January.

Now if it is already a great grace of God when a minister of the church has worked 50 years in one or more congregations, it is certainly to be praised as an especially great grace when such a one has completed 50 years of ministry who has not served only as a priest, but whose service extends into wide circles.



Copyrighted.

Chas. Klotter.

Dr. C. F. W. Walther.

has. And this is the case with our beloved jubilarian. Not to mention his beneficial work as a pastor, he has worked as editor of the "Lutheran", as author of many important doctrinal and controversial writings, as long-time president of our synod, as professor and president of our local institution, as tireless speaker and advisor at synodal meetings, as correspondent and counselor not only here in America, but also in the widest circles of our church, in Europe, Asia, Africa and Australia. Not only friends, but also opponents must acknowledge this beneficial effectiveness. Thousands are next to God in gratitude to him. Therefore, our newspaper has created festive decorations in honor of this joyful day of its founder.

Dr. Walther, who has not been able to participate in the editorial work for several weeks, naturally has no part in the production of this festive number.

To our dearly beloved father and teacher, the Most Reverend Dr. C. F. W. Walther, at

his golden jubilee. *)



From the golden gate on the distant shore, Where the sun sinks in golden splendour. The tidings once flew through all lands, That of gold stream and mountain here flashes. Greedily heard it millions of all peoples, languages, zones, crowds went to the gold country.

(2) But what profit is gold to the poor earth, And what profit to the whole world, That a fearful heart may be quenched, God's golden peace therein enthroned? All the gold of our reasons does not redeem a man's sins, Does not banish death, the judge!

But richer mountains, better ravines, Incomparable ediern gold full. Where still all, who only faithfully searched, Found riches, which shall well help, The Lord himself let us proclaim, Yes, in his word find, Where the richest treasures are.

4th And the giver of all good gifts Once called you to this pit, Here to dig for his purest gold With the genuine, salvation-inquisitive mind; More than ever in mining grounds God let you find true gold Fifty years of blessings already.

005 But as faithful fathers gather their treasures for their dear children, that the abundance of blessings may delight them, that they may be preserved from the terrors of poverty: so God from your hands hath made us immeasurably glad with his richest gifts.

(6) And blessed now from your abundance, From the gold shaft, God's precious word, God's gracious call and will sent your disciples on and on, That what they themselves received, they also bring to others in love: Truth, comfort, and gold of peace.

O beloved father, dear teacher, How joyful is the circle of pupils today! What a thanksgiving, a hot, holy, noble one, Sounds to God's praise on the golden feast of office! Thankful is our supplication: Let him, O Lord, bless us yet. Then joyfully through the golden gate go!

With grateful love

the California Concordia - Conference, San Francisco, J.M.

Buhler.

J.H. Tisza.

J. L. P. Dietrichson.

O. Grönsberg.

I. H. Schröder.

*) Sent to the dear jubilarian in splendid beautiful handwriting.

The Celebration of the 50th Anniversary of the Reverend Dr. C. F. W. Walther

January 16, 1887.



which for many months has captured the hearts of members and the local ent in the parishes is now behind us. During this time, have ascended to the throne of divine grace that the would allow us to celebrate this high and rare day of honor th of spirit and in good health, and that He would allow us joyful day of jubilee. But it has pleased the Lord in his unfathomable wisdom not to hear our prayers as our hearts implored, otherwise we would be able to report on a greater public celebration today. If everything had been possible according to human wishes and plans, this day, under the leadership of the local congregations, would have been a day of rejoicing for the entire Synod, to which the presidents and deputations of all teaching institutions and pastoral conferences would have gathered. For, praise God, there is only one voice among us that we have to honor in the Jubilarian the spiritual father of the Synod, whom God has so richly endowed with such extraordinary gifts, that our Synod in its rapid spread, in its unity of faith and confession with the corresponding practice, in its glorious freedom and independence of each individual congregation, limited only by the clear Word of God - that this work is primarily his work by God's free grace. Therefore this day should be made a day of joy and loud thanksgiving and praise for God's abundant grace, which he has so undeservedly bestowed upon us through the Jubilarian.

Such were our human thoughts. But God's thoughts were different. The illness of our dear doctor, which had already appeared in September of last year, became all the more prevalent because he did not allow himself to rest or take a break in his old self-denying way, but continued his faithful work until he finally collapsed completely exhausted. The illness had now acquired such power that all the art of the physicians seemed lost and I already despaired of his life. But God heard the prayers of his children, who were certainly sent up to him in the whole synod for this precious life. The sickness slowly receded, but a most extraordinary weakness remained, which still made us anxious for life. Of course, this highly significant condition soon shattered all plans for a larger celebration, and the physicians who were consulted unanimously declared that they confidently hoped for the final recovery of the dear patient, but that for the time being no outwardly exciting celebration was to be thought of; on the other hand, they hoped that a quiet, short congratulation by not too many visitors in his sickroom, as an expression of heartfelt love and grateful veneration, would more likely have a healing influence on the patient. ___ exercise it.

So we surrendered, with heavy hearts, in the manner prescribed by the doctors, still thankful from the bottom of our hearts if God only preserved the dear jubilarian for us. But we kept two things in mind to glorify the day of joy. The pastors of the synod collected among themselves an offering of money, which was to be presented to the jubilarian on the day in question at his own free disposal for his own person, with their wishes of happiness and blessing. Then a large number of congregations in the synod and individual members had conceived the first plan, which had been abandoned due to circumstances, namely to collect a larger fund for an endowment which was to bear the name of the jubilarian. And the Lord gave success to both, for both could be communicated to the venerable jubilarian on the jubilee day as a fulfilled fact. - In addition to this, the local congregation, whose pastor is the jubilarian, had also decided that jubilee sermons should be preached in their four churches on the day in question during the morning service, excerpts of which the dear readers will find in this commemorative bulletin. Then the congregation commissioned a committee to furnish the sick room with new comfortable furniture, so that the highly deserving, dear sick person would enjoy at least as much comfort as grateful love is able to provide.

Early in the morning on the day of the jubilee, students from the local seminary greeted their highly deserving teacher with song and offered him their congratulations through a deputation. In order to spare the dear sick man as much as possible, it was decided that the delegates from out of town should offer their congratulations after the morning service. Unfortunately, mostly as a result of a misleading newspaper report from St. Louis that there would be no celebration, most of the visitors, some of whom had already registered, did not attend. Nevertheless, a few out-of-town well-wishers appeared: the venerable Professor A. Crämer of Springfield, accompanied by Mr. Uhlig, as well as Father F. Lochner, Father Schieferdecker, Father H. Sauer and Pharmacist Meyer of Fort Wayne. After the afternoon service, the four delegates of the entire congregation, Messrs. F. W. Schuricht, Weise, Hölzel and Schäperkötter, all the pastors of St. Louis, the members of the faculty of the seminary, as well as Prof. Hoppe and Mr. M. C. Barthel, gathered to greet the jubilarian. He had himself seated in his new invalid chair and received the visitors with a friendly greeting. Since the day was actually the 50th anniversary of the service in the preaching ministry, the delegates of the congregation, which the jubilarian has served since 1841, that is, for 46 years as a shepherd in self-denying loyalty, congratulated him first. The speaker was Mr. Weise, who had already belonged to the jubilarian's first congregation in Bräunsdorf, Kingdom of Saxony, and had attended his ordination in 1837. With deep emotion the jubilarian thanked the congregation for the love he had experienced so far and praised the undeserved grace with which God had blessed his, as he humbly expressed it, so little work.

Thereupon the undersigned, in the name of the ministry of St. Louis, congratulated the dear father in Christo with the following words:

"Most reverend Doctor, most dear to all our hearts!

With deeply moved hearts, full of heartfelt praise and thanksgiving to God, we appear before you on today's great and rare anniversary of your 50th year in office to offer you our congratulations and blessings. Fifty years ago today, the Archpastor and Bishop of His Church, Jesus Christ, entrusted you with the sacred office of preaching, the delicious office, as St. Paul calls it, and for half a century He has given you grace not only to administer it most faithfully, but to such wonderful blessing that it has been allowed to pour out far beyond the borders of this congregation, our Synod, even beyond the borders of this country. With grateful wonder, therefore, we must exclaim today: This has come to pass from the LORD and is a miracle before our eyes. The Lord has done great things; we are glad."

(Speaker now pointed out how the Lutheran Church stood when the jubilarian entered the service of the same, and then went on to explain how the one called to serve in the Lutheran Church was an instrument in God's hand to make the Church in this country a city on high mountains).

"This is the great thing God has done - in you and through you. - Should we rejoice with you on this day of your jubilee and praise God aloud? Surely. 'For if one member is kept glorious, all the members rejoice with it.'

"It was therefore already planned to make this rare day of grace of your 50th anniversary a day of praise and thanksgiving to God through a worthy public celebration, when it pleased God to cast the dark painful shadow of your severe illness into our bright joy and to allow us only this silent celebration at your bedside today. To be sure, we are already deeply grateful to the Lord for this. But if it pleases Him to hear our plea for your dear health and to return you to us for new work of blessing, then a much more joyful celebration, a double celebration, shall take place - that of your jubilee and that of your recovery, and through our congregations and through the whole Synod it shall then be proclaimed loudly before the world and the Church: The Lord has done great things for you and through you for us, and we rejoice. And let the Lord Jesus, blessed for ever and ever, say his Amen to this: Yea, yea, it shall be so!" -

After the jubilarian had thanked him with short, heartfelt words, Prof. R. Lange stepped forward and expressed the blessings of the Faculty to the Reverend President with the following words:

Reverend Doctor!

The faculty of our seminary celebrates with you today the day on which you began your work in God's vineyard. According to God's purpose, this work also included the formation of our theological school. Through your ministry this school stands in complete unity of faith with the church purified by God through Luther. Through your ministry it has been built up on the all-salvific foundation of the apostles and prophets. To her planting and watering, which sought nothing but God's glory, God has given flourishing. This God-given prosperity we must recognize in the multitude of teachers and hearers, who, formerly neglected and scattered, are now, through this school, firmly established on the same foundation, praising God's grace in that unity of spirit which alone pleases God. And thankfully the school must look to itself for the example you have set for it. It is the example of godliness, of holy earnestness not to depart in the least from God's word, of untiring zeal in building the kingdom of God, of intrepidity in the struggle against the corrupters of the divine word, of faithfulness in the direction of the ministry commanded us. Therefore, may God, that is our request, give you new strength for the further leadership of our theological school! And may God preserve what you have implanted in it unabridged and crowned with His blessing until the day of the revelation of our Lord Jesus Christ!

After this congratulation Mr. P. Achenbach presented the sum of \$3000 gold collected by the pastors and professors of the Synod in a fine leather purse.

This unexpected gift was a great surprise to the dear and modest jubilarian. He was also informed at the same time that a fund had been created by voluntary resolution of the communities.

is to be collected, now already amounting to \$600, for a foundation bearing his name, the purpose of which, however, he is to determine. - After all the well-wishers had shaken hands with the dear jubilarian with a short congratulation, they left him. We are pleased to report that this celebration was not detrimental to him, that he rather, thank God, enjoyed a few hours of gentle sleep the following night.

Herewith, then, our dear readers have a description of Dr. Walther's 50th anniversary celebration, insofar as the faithful God has allowed us to celebrate it under the circumstances. Let us lift up our hearts and hands to God and ask him, if it is his will, to once again grace this faithful and highly pardoned servant of his with new health and to return him to his old great blessing. May God have mercy on him. Amen. O. H.

Excerpt from the sermon preached at Trinity Church.

According to Ps. 34:7, 3. the following theme was carried out:

On today's 50th anniversary of their pastor's ministry, what should our congregation thank God for from the bottom of our hearts?

I answer, 1st, for God's adorning him with so many blessings; 2nd, for God's giving him victory after victory.

1) When we celebrate today the 50th anniversary of the highly deserving pastor of this congregation, I)r. Walther, we praise God with joyful and loud praise and thanksgiving for the great things he has been able to do for us and for the church, we are not afraid of falling into the accusation of idolatry, for our praise rests on the Word of God in our text. For the same describes to us two things, both the task and efficacy, and the success of the preaching ministry. "Teachers" our Scripture word calls preachers, indicating that their office is to build up the church by teaching divine word. Next, our text says that these teachers also win "victories": thus indicating that preachers must also fight. Thus Dr. Luther writes beautifully of faithful pastors: "A preacher must not only feed, that is, instruct the sheep how to be true Christians, but must also ward off the wolves, lest they attack the sheep and lead them astray with false teaching." Then our text also speaks of the success of the teaching and defense of a righteous preacher, namely, that God adorn him with laying up, and give him victory. It is not, then, how gifted, learned, faithful, and zealous a minister is, but what God wills to accomplish through him that matters first. Success does not depend on the preacher's running and racing, but on God's mercy and blessing. Therefore it not seldom happens that weakly gifted but faithful preachers have much greater success in the ministry than highly gifted and learned ones. We will keep this divine truth in mind today when we briefly consider the great effectiveness of

of our revered jubilarian. It is true that God endowed him above others with unusual natural gifts of the mind, memory, government, etc., as well as with gracious gifts of his Holy Spirit. Yet in these gifts we must not seek an explanation of his efficacy, either alone or first. What, then, is the cause? It is this, that it pleased God to fulfil in him in a special degree the word of our text, "Teachers are adorned with many blessings." Let me give you some account of this blessing. I present our jubilarian to you on three sides: 1. as a pastor, 2. as a teacher of the synod, 3. as an ecclesiastical writer. (Here followed a detailed description of his extraordinarily blessed activity in his local parish office as preacher, catechist, pastor and governor of the congregation).

As for the blessing with which God has adorned our dear jubilarian as teacher of the Synod, we know well that God has given him highly enlightened, richly gifted, faithful men at his side, whose names remain unforgettable and highly blessed in our Synod. I recall the blessed Pastors Löber and Brohm, Dr. Sihler and Professor Biewend, Father Keyl, and above all the Father in Christ, the blessed Wyneken, not to mention the highly honored fathers in Christ who are still living. But Dr. Walther is the main founder of the Synod. It was he, above all, who vividly recognized and explained from God's Word and the Lutheran Confessions that a Lutheran synod is not a German consistory, a kind of spiritual authority in the church, to whose orders the congregations must submit, but that each congregation is absolutely free and independent and subject to no one but the one Master JEsu and his Word; That therefore a synod is a deliberative body, formed by the voluntary initiative of congregations, pastors, and teachers, and for the purpose of carrying out works which are the duty of the church, and yet exceed the means and powers of the individual congregations, e.g., the establishment of orthodox teachers. For example, the founding of orthodox teaching institutions, the dissemination of the Bible and orthodox writings, the care of pure confession, missionary work. When these principles were proclaimed by word and scripture, loud and vehement opposition arose wherever they became known; and even among the friends grave misgivings arose. Such a structure appeared to many to be little more than a figment of the imagination. But I ask, What kind of a church has been built by these principles of divine word and pure confession? The Missouri Synod is a church body of nearly 1200 congregations, nearly 1000

pastors, 700 teachers - numbers that are almost equal to the corresponding Protestant state churches of Bavaria and Saxony. Behold this church community in its unity of faith according to God's Word and the pure confession, in its perfect freedom of conscience, limited and supported by nothing but the Word of God, in its doctrinal discipline according to the Scriptures, which does not tolerate even the slightest deviation from the clear letter of the Scriptures and does not seek to increase or secure its existence by any ungodly or worldly means, ordering and governing everything, large and small, according to the one principle: "As it is written? As

readest thou?" - Behold this church community with its teacher and preacher seminaries, grammar schools and progymnasias, the parochial schools with their nearly 100,000 children under orthodox teachers, with their orphanages and hospitals - the considerable sums of money for this, given without law out of voluntary love. All this in the short space of 43 years! Is this not the Church as the Reformer Dr. Luther aspired to, but for which God's hour had not yet come in his day? Is this not a faithful, though faint, image of the old, free apostolic church, with whose strength of faith, fervor of love, and godliness we may not otherwise compare ourselves? And I respect that for this reason God has allowed us to experience the 50th anniversary of the man whom He made primarily the master craftsman of this church building, so that we ourselves may recognize it vividly and freely confess and testify to God's glory for which blessing we have to thank God today.

God has also blessed our jubilarian in his written works. I will not mention the somewhat fundamental works in which he brought forgotten Lutheran teachings back to the fore. I only remind you of the "Lutheraner" with its 18,000 readers, which has been published for 42 years, and of "Lehre und Wehre", which has been making its blessed way through the church for 32 years, as well as of his Gospel Postille, which is distributed in 30,000 copies, and Epistelpostille, which is distributed in 6000 copies. Behold then how the word has been fulfilled, "The teachers are adorned with many blessings." What thanks can we give God for this in this day that would be great and worthy enough?

2 But also for this we should thank God today, that he has given our jubilarian one victory after another. Of his struggles we will mention only the first and the last. The first and perhaps most serious was soon after the happy landing of the emigrant congregation in 1839, when the leader of the same was exposed. No human pen can describe the abyss of spiritual and physical misery into which the entire deceived herd and its shepherds sank. They had lost everything that had been their comfort and hope. They felt rejected by God and man. To call themselves members of the Church of Christ seemed presumptuous to them. Our jubilarian was also surrounded by darkness and the darkness of death. But behold, it was he in particular whom God led into Luther's writings and through them into the Word of God and through the Word again to the light of divine grace. Joyfully the little company could soon again lift up their heads and exclaim, "And yet we are God's people!" O, what a victory the Lord had bestowed! Even today we must give thanks for the blessed fruits of that victory. - The last struggle was over the doctrine of election by grace, and that within the Synod itself. Among his own disciples men arose and accused our jubilarian of Calvinistic heresy. Great was the excitement in the Synod for the moment. But even in this struggle he was allowed to stand at the head and win. The Synod stands united and firm in one faith, in one confession. For these victories we should thank God today and all the days of our lives and say: "The Lord has done great things, we are glad of them", Amen. O. Hanser.



Excerpt from the sermon preached in Immanuel's Church.

We celebrate today a jubilee of rare and own
nd: the 50th anniversary of our dear teacher and pastor. As
e have done in all of our services up to now, we do not want
pay tribute to a person today, but to God alone.
ll the glory. But the word of God, which

ext that is to guide our devotions is excellent in 1 Sam. 7:12: "Then
el took a stone, and set it between Mizpah and Sen, and called it
Ezer, and said, Hitherto hath the LORD helped us. In the verses
ding our text, we are told that God had once delivered the people of
from the hands of the Philistines in a most wonderful way. In memory
s Samuel erected a stone, which he called EbenEzer; for, he
ned, praising God, "Hitherto hath the LORD helped us." May our
oday also be such a memorial stone to God's glory. In remembering
what the Lord has done for His faithful servant Walther and through
r us, we also say to God, praising and glorifying:

The Lord has helped us this far!

We mean here two things: 001 It is the Lord that hath helped his
l servant and our teacher hitherto. (2) It is the Lord who has helped
ough him to this point.

The Lord is the one who always gives his church shepherds and
rs until the end of the world. Sometimes, however, in his great
ss, he gives his church especially gifted teachers who serve the
ition of the body of Christ more abundantly than others.

Already in his youth the Lord of the church led W. in a wonderful way
ly to the study of theology, but also to the beatific knowledge of Jesus
. (Here the wonderful ways of God were told).

Furthermore, it is the Lord who led W. into this distant West and used
bring the misguided and disturbed back on the right path and to
them happy again. (Here followed the narration of this fact).

Finally, it is the Lord who made our W. a blessing for many
ands here in our new fatherland. (Here it was further explained that
estowed upon W. all the gifts necessary for a preacher in abundance,
herefore W. had bestowed rich blessings both as president of our
and as professor of theology, as well as our pastor).

(2) Secondly, it is also the Lord who has helped us to this point
h Walther. All that God has done for us through his faithful servant
ar can be expressed in this sentence: He has chiefly by the same
nt again upon the scene among us the doctrine of the divine Word in
rity and clearness as it was preached at the time of the Reformation.
is no doctrine contained in the holy Scriptures which is not preached
n entire purity and clearness.

The doctrine of the justification of a poor sinner before God by faith in Christ, the "By grace," resounds every Sunday from our pulpits as the main doctrine, as the core and star of the whole sacred Scripture, as the doctrine which alone fills the poor sinner with comfort, rest, and peace.

The doctrine, moreover, of the spiritual priesthood of all the believing children of God, which the apostle Peter teaches in the words, "Ye are the chosen generation, the royal priesthood," or, as the apostle Paul writes, "All things are yours; whether Paul or Apollo, -all things are yours! But ye are Christ's." -This doctrine, to the joy of all true Christians, is now preached among us, as it was once preached by the apostles and Luther.

The doctrine of the validity and power of the means of grace is also proclaimed to us, as Luther once proclaimed it. As Luther once referred to the certain word and the infallible sacraments to the enthusiasts, if the hesitating sinner wants to be sure of God's grace, so we also preach: Not by your life, struggling, struggling, working, etc., can you acquire grace, no, that is all lost and vain effort - rather believe the word of your God, believe what God promises and gives you in the sacraments, that is certain, but everything else is uncertain. Nor shall it remain unmentioned that as a result of pure doctrine a glorious life of faith has also arisen, to which our synodal institutions, our houses of worship, schools, etc., bear witness. Through the pure gospel, hearts are made willing to make sacrifices for the kingdom of God.

For all eternity we cannot praise and extol God enough for what he has done for us through the ministry of his servant. Let us therefore, praising and glorifying God, say even now, "Hitherto hath the Lord helped us."

But now let us also keep what God has given us! Yes, Lutheran Zion, hold, hold in this last sorrowful time, what you have, that no one may take your crown. Let the glorious inheritance now also pass to thy children. O, what a blessed hour it will be for us one day, when we, with our children, before God's throne, praising and glorifying him, can exclaim: "Hitherto, hitherto hath the Lord helped us."

G. Wangerin.

with what rich blessings he has crowned his administration, _ what great things he has done through him for us and for his Church, we must rejoice and be glad, and exclaim with the ! Psalmist (126:3.) exclaim:

"The Lord hath done great things for us: we are glad."

The Lord has done great things for him. Fifty years ago he entrusted him with the precious ministry, the purpose of which is to bring souls to the Lord Jesus. It happened wonderfully that he came into the preaching ministry, to which he had no inclination from his youth, and even more wonderfully that he became a preacher of the pure gospel. Everything would have turned out differently if God had not taken special care of him. - God further endowed him with excellent gifts. It is already something great when God has given a preacher even one, and only a small gift, which makes him able to work in the kingdom of God: something much greater is what God does in a fine servant when he unites in one person many, excellent gifts. - But with all his fine gifts and abilities, God also preserved him in a simple and humble faith. - Very small is the number of faithful servants who are worthy of the Lord to stand at their posts for half a century as watchmen on the pinnacle and as servants of Christ and stewards of God's mysteries. Truly the Lord has done great things for him! And we are glad of it. We rejoice and thank the Lord for this undeserved love and grace.

But through him the Lord has also done great things for us. He has done great things through him for our synod. - Especially in our dear congregation the Lord has worked through this dear man. There was a time when nothing else was to be expected than that everything would either drift away in unbelief or go astray into some kind of soul-destroying fanaticism. But what did God do? He has given her the pure teaching of His Word through the untiring and faithful service of her pastor, whose jubilee we celebrate today. God could not have done greater things for us. Pure doctrine is a treasure for which we should sacrifice goods and blood. Christ says, "If ye abide in my sayings, ye are my disciples indeed, and shall know the truth, and the truth shall make you free." The pure doctrine of the Word brings us to the point that our hearts may be established, that we may not be weighed and swayed by all manner of wind of doctrine through the roguishness and deceitfulness of men, that they may deceive us. - Through his ministry the Lord has also made us grow outwardly. From a little church dedicated in 1842, costing \$4120, a number of large houses of worship have grown, and from a little school many large parochial schools have grown. A small congregation of poor emigrants, numbering about 120 souls, has become a large people, now numbering in the thousands. - "Give thanks unto the Lord, and sing praises unto his name. Let the hearts of those who seek the Lord rejoice. Let us remember his wondrous works that he hath done, his wonders and his words." To him be glory and honor forever and ever. Amen.

H. Sieck.



Excerpt from the sermon preached at Zion Church.

Today we celebrate the fiftieth anniversary of our dear Dr. Walther. - Today's celebration would be quite different if the beloved jubilarian were standing before us healthy and fresh as he was at his twenty-fifth anniversary in office, and with his eloquent tongue before the

He proclaimed the great deeds of God to the assembled congregation. But let us look at what the gracious God did to him during his 50 years of ministry, how wonderfully he led him.



Excerpt from the sermon preached in the Church of the Cross.

Today, Sunday, the second after Epiphany, is a day of remembrance for the Lutheran congregations of this city, for all the congregations of our synod, that we cannot pass by silently and silently. We celebrate today the 50th anniversary of the ministry of the man we rightly call

as the father and teacher of our Synod, our honored and beloved Dr. Walther. It was on the second Sunday of Epiphany in 1837 that the candidate for the office of preacher, Ferd. Walther, was ordained in Bräunsdorf in the Kingdom of Saxony, introduced into the office of preaching, and at the same time preached his introductory sermon. For fifty years our Dr. Walther has served God with the gospel, served the church of God with the word, and supplied them with the word of pure doctrine. This is a grace that is granted to few servants of the Word.

Yes, for half a century he preached the pure doctrine of Luther to those near and far, through word and writing, both officially and professionally. Fifty years ago he entered the office of a Lutheran preacher and was sworn in, as are our pastors here today, to the canonical writings of the Old and New Testaments, to all the confessions of the Lutheran Church. And in accordance with this oath and faithful to it, he has, from the beginning, pastured the herd commanded to him with the truthful word, the comfort of the Gospel. By the time he took office, by his 25th year, he had already experienced much, much hardship, but also abundant grace. Already during his time as a student, God had awakened his heart. He was already serious about his blessedness. For a long time he was led by fatherly friends, by edifying writings that had come into his hands, through all kinds of penitential exercises that still obscured the full splendor of the gospel. God Himself attacked him severely, and placed him on the brink of the grave. But the LORD had pleasure in his life. And during the recovery of his body, his soul also came to its full peace. He had found the writings of Luther and was led into the Scriptures through Luther, learned to understand the Gospel rightly through Luther, and now rejoiced and comforted in the free grace of God in Christ alone. He had come this far when he came over to the ministry of preaching, and as a Lutheran preacher, he had from the beginning placed the core and star of the gospel, the grace of Jesus Christ, in the light and praised it to sinners.

That was a great grace. For in the home of the jubilarian, in Saxony, in the land of the Reformation, in the German Protestant countries in general, things looked very different 50 years ago than they did at the time when Luther had put the Gospel back on the lampstand. The name of Luther, the letter of the Lutheran confession had remained standing. But the Protestant people, together with their leaders and teachers, had denied the faith of the fathers, the faith of Luther; indeed, they had forgotten the ABC of Christianity. The most naked un

This belief was impressed upon the future servants of the church in the schools and universities, and was recited to the people as food for the soul from almost all the pulpits. The vast majority of preachers knew nothing else to say to their listeners than what the ancient teachers and wise men of the pagans knew and said, that man must walk virtuously and honorably, then God will reward him in eternity. Only here and there in so-called Lutheran Christianity did a lone witness who spoke of Christ stand in his place. And still smaller was the number of teachers and preachers who confessed Luther's teaching. Into this small group our jubilarian now entered. Only the friendship of a pious landowner and church patron had helped him into office. For the church authorities kept just such young theologians, who had converted to the faith of the fathers, from serving in the church. The young preacher soon learned that Luther's teachings had become a stranger in his home country. The life of the serious preachers and Christians, especially the Lutherans, was made very difficult and sour by the church leaders as well as by the congregations. Thus, by God's miraculous providence, the Saxon emigration took place, which our jubilarian also joined. Thus Luther's church and teachings were planted here in these lands. What difficult struggles, and especially inner struggles, the founders and fathers of our congregations and synod had to endure in the first years after the immigration is well known. But it was the then Pastor Walther who reminded that little group of Saxon Lutherans who had been deceived by their first leader, who had been abandoned, who had become despondent and misguided about everything, and who proved from Luther and God's Word that where the Word of God is preached more loudly and the Sacrament is administered according to Christ's institution, that there really is the Church of God, so that the poor and miserable became glad of their faith again and now began their real mission in this new world.

And what our Synod in its forty years of existence, what the American Lutheran Church, in general the Lutheran Church of this century, has to thank for the preaching, the teaching, the word and service of our jubilarian, that is in fresh memory, we cannot enumerate everything today. Only the one great main thing may be emphatically recalled. What has been the course of the Lutheran Church in Germany during the last fifty years? God's breath and Spirit blew again through the bones of the dead. A new spring awoke. The Christian faith again joyfully and courageously raised its head. And also the faith, the teachings of Luther were again drawn out of oblivion. But alas! now that it was to go forward, now that the fruit was to be gathered, there followed stagnation, there followed decline. The witnesses, who had only opened their mouths wide, fell silent and shied away from the last decisive battle with unbelief, with false teaching. That is the course of the church over there: it is going backwards. Yes, the Lutheran confession has already been laid to rest everywhere. There are probably still some dear Christians there. But God's word, Luther's teaching, is no longer the voice of the church. The Union has swallowed up Lutheranism. And what was the course

of things in this new race? Here it has been steadily said "Forward". The teachings of Luther have again unfolded their full glory here. The Church of the pure Word and Sacrament has spread far and wide, beyond all expectation. Thousands have fallen to it. From the mouths of more than a thousand preachers resounds the louder gospel. In a thousand schools the pure doctrine of the catechism is inculcated in the youth. Step by step our Church has been victorious in the battle with falsehood. The gold of pure doctrine has been proved sevenfold by struggle and experience. This is exuberant grace from God. In this land, the cursed land of sects, there lives a great people who hold high the banner of the pure confession. God has done this. And especially was our jubilarian now also in God's hands the instrument through which God so gloriously brought forth his work. Truly we all have reason and cause on this day to give praise and glory to God on high.

But what is the right thanksgiving for such grace of God, which we remember today, what is the lasting thanksgiving? Luther's teaching, the preaching of the pure word, has now become common knowledge among us. This sermon, by which our jubilarian became known far and wide, now resounds from the mouths of more than a thousand preachers. Therefore, recognize what you have in this sermon, in the loud preaching of the divine word, and preserve this precious good! On his 25th anniversary, our jubilarian preached on today's epistle and, on the basis of it, on the glory of the ministry of preaching. Today we want to draw the line a little narrower, and on the basis of the text read, the opening words of today's Sunday epistle deal with the pure preaching of the Word. This text of ours inculcates that all prophecy, and especially that prophecy which is commanded to the ministry of the church, all teaching and exhortation, be similar to faith, that is, that it be according to the Scriptures. Know ye therefore and consider what ye have in the pure preaching of the word. 001 Which is the power of God unto faith and salvation. 2. but also a power to a holy, godly walk. G. Stöckhardt.



Excerpt from the sermon preached in the Bethlehem Church here.

On December 13 of last year, the Lutheran Church of Bethlehem Parish in St. Louis, to celebrate Dr. C. F. W. Walther's golden jubilee in office, and in such a manner that a special sermon referring to this event will be preached. Such a celebration

was requested by members of the local congregation, without and before they knew in which way the other congregations would organize a celebration. Therefore, on the 2nd Sunday after Epiphany, a jubilee service was held. To enhance the celebration, both singing choirs of the congregation, under the direction of teachers Paar and Kilz, performed appropriate festive pieces. The festive sermon was held on Psalm 126:3. I, too, am allowed to have a

join in the exultation of the psalmist. Today marks the golden jubilee of the pastor of the first German Lutheran congregation in St. Louis. He has served the Lutheran Church as pastor for fifty years. This fact is the reason for today's jubilee celebration, in which we may also participate. Although the dear jubilarian is not the pastor of our congregation, his almost 46 years of service in this city have been a great blessing to our congregation. Through the jubilarian, God has also done great things for us; but we should also rejoice in what the Lord has done great things for him.

The LORD hath done great things for us: we are glad.

I show you, first, that the Lord hath done great things for him that rejoiceth, and, secondly, that through him he hath done great things for us.

(After it was shown in the first part that God led the jubilarian wonderfully, awakened him to the study of theology, equipped him with excellent gifts, brought him to the knowledge of pure doctrine, and led him to this country to work beneficially as a pastor and teacher of theology, it was explained in the second part: Through the jubilarian God has also done great things for us). I do not want to talk about how our Walther worked on the foundation of the Synod under the faithful cooperation of faithful, highly gifted men of God, some of whom are still alive, others, however, have already passed away, and what the Synod owes to him through God's grace; how he defended the rights of the congregations, how the congregations and we, too, owe him a truly evangelical order and institution, how through his ministry the members of the local congregations are especially given the opportunity to attain a deep, clear knowledge. I only want to draw attention to two things. First, that Dr. Walther has primarily been God's instrument in making the pure Lutheran confession resound among us. More than 40 years ago the Lutheran Church was a night hut in the pumpkin patch, a devastated city. Through Walther's sermons, through the journals he published, "Lutheraner" and "Lehre und Wehre," through his works on "Kirche und Amt," his postils, etc., the pure doctrine of the divine Word has once again become known in wide circles and has been victoriously defended against all attacks of unbelievers and false believers. What a great good is the pure doctrine! - And we have this glorious, priceless treasure, given to us by God, and that primarily through the ministry of that great man. - The other great thing I would like to mention is that he always insisted on basing faith solely on God's Word. To build on this sole foundation, and not on sayings of even highly enlightened men of God and pillars of the church, not even on his sayings, Walther so diligently practiced, so earnestly impressed upon his students, that I would like to say that if he himself deviated from this today, one would confront him everywhere in our midst and call out: Where is this written? You are departing from the word! We do not follow you. Is this not a great thing? So we are justified in rejoicing today, for the Lord has done great things for us through him who rejoices; we are glad of it. C. L. Janzow.

**In Christ beloved and revered brothers, friends
and benefactors!**

In the last few days, and especially on the day of my fiftieth anniversary in office, I have received an almost innumerable number of the most wonderful letters of congratulations, partly from whole congregations, partly from pastoral conferences, partly from individual pastors and teachers, partly from colleges of teachers together with their pupils and students, some of which have shamed me so deeply that I might have crawled into the earth, and others have urged me to shout aloud to God about the exuberance of my brothers' love.

My heart demands that I express my thanks. However, my physical infirmity still prevents me from doing this in more detail. It is true that it has been reported here and there in the papers that my physical condition has improved more and more every day; this is indeed the case. God's goodness be fervently and humbly thanked for this! But it is not the case with my illness that it only resulted in great physical weakness, but that the illness itself was a complete absorption of all my bodily powers, from which I have been suffering for months now. This weakness of mine, however, is still so great that, to mention only one thing, I can hardly walk three steps without support; indeed, if I try to take ten or more steps, even with the support of others, my breath catches and I come close to fainting.

My dear brothers, friends and benefactors will therefore consider it best if I postpone the drafting of a detailed letter of thanks until I have overcome the complete exhaustion of my strength, especially my physical strength, if it should so please God. Then I intend to write a circular letter, reproduced by printing, and send it to my dear well-wishers. In it I will then also commemorate the great, partly most precious anniversary gifts, so that I, unworthy and miserable human being, have been honored on this occasion. Until then it may suffice that God has inscribed these gifts of undeserved love in the book of retribution with indelible writing.

In deepest humility and thankfully flowing heart signed
St. Louis, January 17, 1887.

C. F. W. Walther,
Pastor at the Lutheran congregation of St.
Louis, Mo.

(Submitted.)

Synodal sermon by President H. C. Schwan.

(Conclusion.)

The right word not only teaches, but also works right prayer.
But this is how the psalmist prays:

V. 9-11: "O LORD God of hosts, hear my prayer; give ear, O God of Jacob. O God, our shield, behold; behold the kingdom of thine anointed! For one day in thy courts is better than a thousand. I will rather keep the door of my God's house, Than dwell long in the tabernacles of the wicked."

We will also have to talk about prayer in these days. Now, here is a good prayer pattern. Let us at least emphasize the main things. First of all, on what does the holy singer base his prayer? What does he rely on to be heard? Is it his virtue? Does he say, "Behold my piety"? No, it is otherwise. "Look," saith he, "on the kingdom (or face) of thine anointed." Who is this anointed? Let him who will say, King David is this anointed one, and David pray here that God would look upon his face, that is, have mercy upon him. He who knows the spirit and faith of the Psalms knows better. None other than David's son and Lord, as the promised Saviour of the world, is this anointed one. To him the holy singer appeals, he holds him up before him, behind him he hides himself and says: "If you, O God, cannot hear my prayer when you look at me, a sinner, then look at him whom you yourself have promised me as intercessor and substitute. If my petition is not valid and good in my name, let it be good and valid in his name. Behold, even in the Old Testament the true worshippers indeed prayed in the name of Jesus. - But let us now also hear what it is that he prays for? He who prays in the name of Jesus always prays in the name of Jesus. Therefore, even if he once did not say it in express words, he always asks also for the kingdom, the kingdom of the Anointed One. Thus here the psalmist: Behold, forget not, thou hast promised us thine anointed and his kingdom. Behold, how we need him. Oh, let his kingdom come soon. Let it come to all. And to me also. Now tell me, my beloved, what is this but the holy Lord's Prayer, and especially the second petition of it, Thy kingdom come? - But by what does this kingdom come to us? By the word of God being preached pure and clear, and by the heavenly Father giving us his Holy Spirit, so that we may believe his holy word through his grace. So here again it depends on his word. Therefore, as often as we may pray for the kingdom or for any other spiritual good, let us always pray for this word. Let us then learn to pray, and let us then pray diligently. It is true that God's kingdom comes from himself without our prayer. Nevertheless we should pray that it may come to us also. For if we do not want to pray for it, because we do not want the kingdom, the kingdom will come nevertheless. It comes to others, even to us. But will it also come to us? Either it does not come there, or it certainly does not remain. For God finally takes away our word, because we spurn the kingdom. But where the word of God departs, all the blessing of God departs with it. And where God's blessing is missing, all good things are missing. Even if earthly possessions remain, there is no true pleasure in them. If good days of flesh remain, there is no peace in it. Now say, wouldst thou that it were so? Thou who hast tasted the good word of God and the powers of the world to come, wouldst thou like to return to the fleshpots of the world? O no, sayest thou. Though thoughts do now and then arise in my mind, which, after

the happiness of the children of the world. But when I reflect and consider the matter, I always come to the conclusion: No, I do not want to go back to the world; no, dear Lord Jesus, one day in your courts is better than a thousand; no, I would rather guard the door of my God's house than live long in the huts of the wicked.

Do you speak so from the heart? Blessed art thou! Continue then to pray for the kingdom, as thou hast learned before. And be sure that thou shalt be heard. Behold, the psalmist has no doubt at all that his prayer will be heard. But he also knows why? And that again is something you can learn from him. He knows because he believes the word, the promise of God, and therefore he has already experienced what he says below:

V. 12 and 13: "For the LORD God is a sun and a shield; the LORD giveth grace and glory; he will not fail to do good to the upright. Blessed is the man that trusteth in thee, O LORD of hosts." - The LORD is the sun. As in the kingdom of nature, without the light of the sun, all living things on earth would die and perish; but as, when the sun shines on us, the whole creature becomes warm, alive, and full of air, so it is in the kingdom of grace. But there God himself is the sun. And where and how does this sun shine for us? In the face of Jesus Christ, through the word, the gospel. As surely as he who stands in the full rays of the earthly sun at noon must receive light and warmth, so surely will the light go out again and again to him who, believing in the gospel, lifts up his face in supplication to the heavenly sun, and salvation will come under his wings. - God is the sun, but also a shield. For better, like a brazen shield, covers us in evil time the shining of his face. It shields us from all danger and protects and preserves us from all evil. But not only does he give protection and protection, he also gives grace and honour. Grace here, honor there. Here - what we all need here, and above all, and at all times, namely, grace against our sin, in all our weakness and unfaithfulness; grace to endure, to final victory, thus grace for grace. This alone should be enough for us. "Be content with my grace," said the Lord to Paul. But this Lord not only gives grace, but also glory. What honor? Honor? Honor to us, who are not even worthy of grace! And even honor before heaven and earth, before angels and archangels, before the whole creature! O, surely this is too much for us. But even this is not enough for Him. He is an ever overflowing fountain of all good, and can never do Himself enough, nor can He ever exhaust Himself or empty Himself. "He will not suffer the pious to lack any good thing." Hear, hear: no good. Let no one say, "Ei, here are meant only spiritual goods. Who gives you the right to take anything and leave it? Or could the words be clearer than they are? No good thing is there, that is, no good thing of any kind, nor any earthly good thing, if it be really any good thing for them in the sight of God, shall the pious lack. And these are all those who believe in God and his

They love the word. Even if they are not promised as much as the natural heart desires, they shall not lack, or even want, anything that is good for them, even in earthly things. This God has most expressly promised in many places of Scripture. Our dear Lord Christ repeated it in the clearest words when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. O believe it then, dear soul! Why should you mistrust your God and Saviour when he promises you earthly blessings, since you trust and believe him when he promises you the highest and most glorious things, forgiveness of sins, life, blessedness, even his heaven itself? Believe him confidently even in these much lesser things. You will not be put to shame. One day you too will say, as the psalmist does here, "Blessed is the man who trusts in you, O LORD of hosts. - Amen.

Let's hold what we have.

Dear Germans, buy because the market is at the door, gather because it shines and the weather is good, need God's grace and word because it is there. For this you should know: God's word and grace is a driving downpour that will not return where it once was. It was with the Jews, but it is gone; they have nothing. Paul brought him into Greece; gone is gone, now they have the Turk. Rome and Latin country also had him; hin is hin, they have now the pope. And ye Germans must not think that; ye shall have him for ever; for ingratitude and contempt shall not leave him. Therefore seize and hold who can seize and hold; lazy hands must have an evil year.

Luther 22, 176.

Inaugurations.

On the 1st Sunday after Epiphany, on behalf of the Presidency of the Middle District, Rev. C. Kretzmann was installed at St. John's Parish, Cleveland by

C. M. Zorn.

Address: Rev. 6th Uretrirmnn, 8 An^el^ve., Eleveluncl, O.

On behalf of the Venerable Presidency of the Wisconsin District, Mr. IN I. I- Oetjen was installed at St. Johanuis Parish, Lebanon, Wis. on the 2nd Sunday after Epiphany. Assisting in this was Mr.P. Plast.

M. I. F. Albrecht.

Address-. Rev. ch. .1. oetjen, ^süippun, Dockte Oo., 4Vi8.

Received commission, Rev. E. W. Kähler was installed in his congregation at Farmers Rctreat, Jnd. on the 3rd Sunday after Epiphany.

C. Zollm a n n.

Church dedications.

On the 9th Sunday after Trin. the Lutheran congregation of St. John's near Cow li n g, Wabash Eo., Ill. consecrated their church (32X50) to the service of the Triune God. The festival preachers were G. Gößwein, G. Mohr and G. Häfner (English).

Phil. Fritze.

On the 1st Sunday after Epiphany the Lutheran congregation of Christ in Mason City, Mason Co. Ill, dedicated their newly built church to the service of the Triune God. Festive preachers were Messrs. I>IN H. Meyer and Witte, and Prof. Wyneken (English).

C- G. Hähnel.

The new St. Peter's Church in Pawnee County, Nebr. was dedicated on the 1st Sunday after Epiphany.

A. W. Bergt.

On the 2nd Sunday after Epiphany the new church (20X32) of St. Johanuis Lutheran congregation at Wolsey, Beadle Co, Dak, was dedicated to the service of the Triune God. Festive preachers were the I>IN A. H. Kuntz and E. G. Starck.

O. Clöter, Jr.

Conferenz - Ads.

The general mixed teachers' conference of Minnesota will meet, w. G., from the 16th to the 18th of February, at the congregation of Mr. IN Gausewitz, in St. Paul.

Registration with the undersigned at least two weeks in advance.
F. W. A. Beesko w.

422 Trust 8th St 11und

On February 8 and 9, the Lucerne Special-conference in Luzerne, Iowa.

Ph. Studt.

Election display.

It is hereby brought to the attention of the congregations of our Synod that Rev. H. H. Walker of Uork, Pa. has been unanimously elected principal of our high school at Fort Wayne, Jndiana.

On behalf of the Electoral College

H. G. Sauer, Secretary.

Fort Wayne, Jnd, January 25, 1887.

Please.

The undersigned hereby requests all those who have reports to make to the General Synod, or who intend to make submissions, to send them [of whatever nature they may be], if at all possible, six weeks before the beginning of the session.

H. C. Schwan.

To the dear congregations and pastors of the Wisconsin District.

This is to inform you that our funds for the Inner Mission must be thoroughly considered in the very near future. We cannot and will not abandon our dear traveling preachers and their assistants (we had to ask several students from Springfield for help). With truly admirable self-denial, diligence and faithfulness, these brothers are working for us to spread the Kingdom of God: let us not fail to offer our gifts, so that they do not have to suffer bodily hardship in the process! I. Strajen.

Notice.

At the 9th of January d. I. made 2nd Ausloosuug of the Planitzer Kirchbau shares were taken the following numbers: Inst. -4. 37, **111, 122, 125,** 276, 277. lüt. B. 323, 325, 328, 335, 592, 619, 624, 626.

Holders of the numbers (highlighted by the print"!") issued in America are requested to send their notes to the Treasurer of the Eastern District, Mr. Chas. Spilman at Baltimore, 443 W. Baltimore St., who will send them the amount for them.

Nicdcrplanitz, Jan. 10, 1887. o. Willkomm, IN

Postscript: The following numbers were taken at the first appropriation (1886): Int. ^4. 2, 21, **58, 68,110,120.** Int. L. 308, **350, 351,** 583, 584, 594, 615, 616. The amount for these, unless rejected, has been paid.

At the same time, we would like to publicly thank all those who have donated shares to us. The following numbers were donated to us: Int. ^4, 26, 27, 46, 47, **105** (Rev. H. Wunder), **114** (Mr. Jacob Müller at Rose Hill, Texas); Int. R. 30I, 316, **343 (Mr.** W. Holl, Boston), **354 (Mr.** I. Rank, Chicago), and **357 (Mr.** E. Felder, Baltimore).

D. O.

Incoming Illinois District Coffee:

Synodal treasury: Weibnachts-Collecten from the congregations of the I>IN: Eirich in New Minden 811.14, Brunn in Strasburg 12.18, Große in Härlein 15.92 (half), Ramelow in Clk Grove 16.21, Brüggemann in Willow L-prings 10.57, C. Brauer in Eagle Lake 24.94, Schieferdecker in New Geblenbeck 9.20, Bebrems in Manito 3.75 (part). Of the gem. of I'IN: Strikter in Proviso 40.00, Ilffcnbeck in Chicago 8.00, Wagner in Chicago ! 53.05, Müller in Ehester 9.20, Döderlein in Homewood 11.06, Katthain in Hoyleton 5.60, Succop in Chicago 61.00, Reinke in Chicago 35.30 (New Year's Coll.) and by Mrs. N. N. 2.00, Mayer in Bremen 7.80, Hjlb in Bethlehem 15.50, Lochner in Cbicago 11.20 (New Year's Coll.) and from the Synodal Box 1.78, Flaebsbart in Dorsey 5.25 (Comm.Coll.), Heumann in Farina 4.10 (Evening Coll.), Bartling in Chicago 15.00 (half of a Collecte) and from H. Möller 1.00, Dctzer in Niles Centre 9.75, Bergen in Wartburg 12.05, Mangelsdorf in Venedy 6.00, : Scbrader in Ruma 2.00. (Summa 8420.55.)

New construction in Addison: by teacher Garbisch in Elk Grove ! 10.00. I*. Katthain's comm. in Hoyleton 9.40. By I*. Flax- bart in Dorsey 3.75. (S. 823.15.)

Inner Mission in the West: Christmas Coll. of IN Engels Gem. in Covingto" 3.30.

Inner Mission: Christmas Coll. of IN Blankens Gem. at Buckley 14.60. I?. Heinemann's comm. at Okawville 16.25,



k. Succops Gem. in Chicago 42.00. Further from Chicago: by I?. Bartling by Th. Reinhardt 1.00, Joh. Bohnhoff 1.00; by'

Neinke von Mrs. D. Schönfeld .50. By k. Hieber in Town Rich by H. Kämpfe 2.50. k. Hilds Gem. in Bethlehem 6.10. k. Wittes Gem. in Pekin 5.00. I?. Schroeder's church in Ruma 4.00. (p. K92.95.)

Heathen Mission: By k. Roeder in Arlington Heights by Fr. Lorenzen 1.00.

Jewish mission: Teacher Militzer in Arlington Heights 1.00. From the missionary box of I?. Graf's Gem. in Blue Point 1.00. By k. Behrens in Manito, Christmas gift from Mrs. P. B., 3.00. By k. Bartling in Chicago from Joh. Bohnhoff 1.00. k. Wittes Gem. in Pekin 5.00. k. Schrader's Gem. in Ruma 3.00. (S. H14.00.)

Negro Mission: From the missionary box of k. Graf's church in Blue Point 1.95. Through k. Bartling in Chicago from Th. Reinhardt 1.00, Joh. Bohnhoff 1.00. Through ?. Hieber in Town Rich by H. Kämpfe 2.50. Ans. of the piggy bank of Heinrich, Albert and Meta Schüßler in Joliet 1.21. k. Kollmorgen's Gem. at Nashville 4.90. k. Schrader's Gem. at Ruma 10.00. (S. H22.56.)

Emigr. Mission in New York: By k. Wunder in Chicago "Ertrag des Rathcl'schen Vermächtnisses" 50.00. Through I?. Bartling the. of Joh. Bohnhoff 1.00. (p. H51.00.)

Pilgrim House in New York: from k. Great Gem. in Addison: by teacher Rosen of F. Fedderke, C. Martin, F. Küker, F. Eickhoff, F. Tonne Jr., Wittwe Preußner, H. F. Tonne, W. Tkiemann, D. Krägel each .50, L. Martin, H. Heuer each .25, H. Küker, H. Nittmüller, H. C. Tonne each 1.00, W. Heuer, F. Gehrke 5.00 each, H. Oehlerking, H. Heidorn, F. Nittmüller 2.00 each; by teacher Wüllner of F. Mesenbrink 2.00, H. Heitmann 1.00, W. Beier 1.00. By I?. Döderlein in Homewood by N. N. .50; by I?. Schüßler in Joliet, Theil of New Year's Coll. of, 11.38, by H. Rub 2.00, Albert Herrath .25. by I?. Kowert in Montrose by I. Möller 1.00. k. Schrader's Gem. in Ruma 3.00. (p. K46.13.)

Poor students in St. Louis: k. Great Gem. in Addison for W. Baths 10.00.

College household in St. Louis: I'. Mangelsdorf's comm. in Venedy 17.00. I'... Schrader's compound in Ruma 2.50. (p. H19.50.)

Springfield washhouse: By Mrs. k. Brewer at Crete from the Sewing Club 5.00.

College-Hausbalt in Springfield: By I'. Schuessler in Joliet by the Young and Young Friars' Association 5.00. Coll. by k. Bergens Gem. in Prairie Town 10.55. By I?. Flaxbeard in Dorsey from Wittwe Schweizer 1.50. k. Schrader's Gem. in Ruma 2.50. (S. H19.55.)

Poor students in Springfield: by k. Reinke in Chicago from Mrs. N. N. 2.00. Further from Chicago: by k. Wagner for C. Graupmann from Mrs. Kalbow .50, G. Millies 1.00, A. Wendt .85, N. N. 1.00, Mrs. N. N. 1.00; by k. Bartling for H. Schlobohin from Ludolpb Wöltjen 5VV0, Mr.. Wöltjen 5.00 and by the Jungfr.-Verein 5.00. By k. Döderlein in Homewood for Koch 3.67. By k. Schüßler in Joliet for Trappe: Theil the New Year's Coll. 6.00 and by H. Rub 3.00. Coll. by k. Heumann's Gern, in Farina for P. Feddersen 8.00. k. Weber's Gem. in Bonfield for Otto Kitzmann 6.60. (p. H48.62.)

Laundromat in Addison: part of New Year's coll. of k. Great Gern, in Harlem 7.86.

Poor students in Addison : By k. Succop in Chicago of N. N., F. Krüger, Mrs. Berenhorst, I. Schramm, F. Wacken- dorf each .50, C. Bussert, I. Behm, N. N., H. Schäfer, H. Lindemann, I. Demich, W. Derichs, Frau Koch, H. Danker, H. Heuer, Frau Beß, I. Pommer, b. Thoms, C. Keßler, Th. Czeck, Frau W. Fischer each 1.00, H. Hedder, W. Thoms each 2.00, A. Schnake 5.00, Frau E. Krüger 10.00. By Kassirer Eißfeldt in Milwaukee 27.00. By I?. Schüßler in Joliet from Aug. Müller 5.00. For O. Schneider: by k. Engelbrecht in Chicago from the Women's Association 10.00 and by k. Succop there also from the Women's Association 15.00. By Kassirer Eißfeldt in Milwaukee for H. Backhaus 5.00. By Ottmann in Collinsville from C. Müller for Eigel 1.00. I?. Great Gem. in Addison for A. Noßmann 10.00, for W. Hulke 10.00. Christmas Coll. from k. Ganß' Gem. at York, Nebr. for F. Biedermann 7.00. (p. K127.50.)

Poor college students in Milwaukee: By k. Lochner in Chicago "from Willie Norton's piggy bank" 1.25.

Salary and Progymnasium in Milwaukee: by k. Noack's Gem. at Riverdale 10.00. From Chicago: by k. Engelbrecht from Mrs. Helms 1.00, Mrs. Range 5.00; by k. Reinke from Karl Baller 1.00; by k. Lochner, Coll. on the 1st day of Weih- nacht, 22.63; half of a Coll. from k. Bartling's Gem. 15.00; I?. Wunders Gem. 28.60. k. Roeders Gem. in Arlington Heights 28.25. k. Hiebers Gem. in Town Rich 7.00. Christmas Night Coll. of k. Brauer's Gem. in Crete 24.60. k. Mangelsdorf's congregation in Nenedy 17.00. k. Schrader's congregation in Ruma 3.00. (p. H163.08.)

Household fund in Milwaukee: Through k. Schüßler in Joliet from the Jüngl.- und Jungfr.-Verein 5.00.

Milwaukee debt retirement and building fund: Ans Chicago: by Bartling of Christ. Jacobs 1.00, H. Gebrs I.OV, Jak. Bernhard 1.25, Peter Boyens 1.00, H. Schlote .50, H. Brüdigam 6.00, Karl Wesch 1.00, teacher Kringel 2.00, H. Möller 2.00; k. Uffenbeck's Gem. 15.00; by k. Reinke of Gust. Tosch 3.00, F. W. Kopplin 2.00, Aug. Weiß 2.00, Ernst Bublke 2.00, Ph. Würffel 5.00, W. Meyer 2.00, Aug. Friedrichsdorf 1.00, Joh. Dittmann 2.00; by k. Lochner, thank offering from Mrs. Joh. Narten, 2.00, Mrs. Th. Deikmann 3.00; by I?. Wunder by G. Schwarz 10.00, Sophie Westpbal .25. by k. Roeder at Arlington Heights by F. Wilke 1.00, H., D. and M. Blume 2.00, L. and D. Katz 2.00, C. Riggert 1.00, E. and W. Heuer 1.00. By k. Döderlein in Homewood by N. N. .50. Christmas Coll. by k. Kühn's Gem. in Dieterich 6.75. By k. Hieber in Town Rich by sr. Filialgem. 4.75. By k. Mayer in Bremen from the Women's Association 2.65. By k. Schüßler in Joliet from the Women's Association 10.79. By I?. Flaxbeard in Dorsey 6.20. Coll. by k. Bergen's Gem. in Wartburg 5.10. By k. Schmidt of the Gem. in Crystal Lake 9.00, in Wood- stock 3.60. By k. Brewer in Crete from F. Bernhard .25.

?. Wegener's commune at Altamont 19.00. ?. Weber's compound at Bonfield 20.00. (p. -160.59?)

Sick Pastors and Teachers: By ?. Merbitz in Beardstown by Mrs. M. Borchardt, thank offering for happy. Delivery, 2.00. By I?. Mueller in Ehester by Mrs. Dor. Stallmann 2.50.- By ?. Wegener in Altamont, Christmas Coll. sr. Gem. of N. N. 6.40. by N. N. .60. Christmas Coll. of ?. Graf's Gem. at Blue Point 8.25. By I?. Succop in Chicago by F. Dabelstein 5.00. By ?. Hieher by sr. Gem. in Town Nich 8.93, sr. Filialgem. 5.98. By I?. Heumann in Farina by Franen-Verein 8.25. By ?. Bartling in Chicago by Karl Bornköft .25. ?. Hartmann's Gem. at Woodworth 15.25. (p. -63.41.)

Widow's Fund: Coll. of ?. Bauingarts Gem. in Darmstadt 5.00. Teacher Zeile in Woodworth 4.00. Part of New Year's Coll. of ?. Grosses Gem. in Hartem 7.86. I?. "m. A. Weyel at Willow Creek for 1886 2.00. ?. Brueggemann there for 1887 2.00. From Chicago: I*. Wagner 5.00, ?. Engelbrecht 5.00, ?. Wagner's Gem. 35.00; by I'. Succop by H. Danker 1.00, I. Schrainm .50; coll. by 4?. Lochner's Gem. on 1st Sunday of Advent 11.75 and by Teacher Dörfler from Chicago Teachers' Conference 25.25. I?. Holiday Gem. in Cvlehour 10.50, by F. Eggers 5.00. By I'. Miller in Ehester by Mrs. Car. Güster 5.00, Anna Stallmann 2.00. ?. Heinemauns Gem. at Okawville 8.50. G. Kühn at Dieterich 3.25. ?. Hieber at Town Rick 3.00. By ?. Heumann in Farina by Ch. Höhne 4.00. Lebrer Rittmüller's pupil in Bloomington 4.55. ?. Heinemann in Genese" 2.00. Coll. by ?. Bergeus Gem. in Wartburg 5.65. ?. Kowert at Montrose 1.00. ?. Blanken at Buckley 5.00. ?. Schmidt at brystal Lake 4.00. I?. iLcbmidt at Freeport 4.00. By ?. Kollmorgen at Naskville by Mrs. Wiese 2.00. ?. Schrader at Ruma 2.00, his comm. 2.00. ?. Weber's compound at Bonfield 6.60. I?. Hartuiann at Woodworth 5.00, his comm. 15.00, Bro. Meycr 9.75. (p. -214.16.)

Taubstu in men facility in Morris: I'. Uffenbocks Gem. in Chicago 13.50. By ?. Miller in Ehester by Mrs. Dor. Stallman 2.50. By ?. Miracle in Chicago by N. N. 1.00. By I?. Bekrens in Manito, Christmas gift from Mrs. P. B., 2.00. By ?. Loch.ner in Elncago, coll. on 2nd Weibnachts- day, 20.83. ?. Schrader's compound in Ruma, 2.00. By I?. Bartling in Chicago by Karl Bornhöft .25. (p. -42.08.)

Orphanage near St. Louis : By ?. Merbitz in Veards- town ges. at children's service on Christmas Eve 12.72. By ?. Flaxbeard in Dorsey by Wittwe N. N. 2.00 and Coll. on Christmas Eve 7.00. ?. Schrader's comm. in Ruma 3.00. (S. -24.72.)

Studying Orphans of Addison: By I'. Holiday in Colehour by Louis Scharbach 5.00, by the students of the 2nd clafe 3.75. By ?. Schuessler in Joliet by H. F. Piepenbrink 6.00. Coll. by ?. Heumann's Gem. in Farina 6.00. (p. -20.75.)

Gem. in Evanston, Ill: By?. miracle in 'Chicago by L. Hacker 1.00. ?. Hübener's church in Hanover: ?. Müller's church in Ehester 10.00. ?. Kowert at Montrose 1.00. (S. -11.00.)

Saxon Free Church: By ?. Ottmann in Collnsville by C. Müller 2.00. Gem. in Honey Grove, Tex.: By ?. Miracle in Chicago by H. Döhla .50. By ?. Traub in Aurora 7.00. (p. -7.50.)

Luther monument in St. Louis: By ?. Mayer in Bremen.25.

Correction:

In my last receipt ("Lutheran" No. 2) under the heading: "Pilgrim Buildings in New Pork" it should read: by Chas. Hänsen of?. Mennickes Gem. in Rock Island -12.00 (not -10.00).

Addison, Ill, Jan. 15, 1887; H. Bartling, Cassirian.

Income to the Iowa district treasury:

Synodal treasury: Reformation festival collections: from ?. Strobel's congregation at Denison -3.83, ?. Reinhardt's parish at Van Horn 10.00, ?. Brust's parish at Dubuau 6.00, ?. Ph. Dornseif's parish at Alta 8.20, ?. Bretscher's compound at Hanover Tsbp. 7.00, ?. Heinke's compound at Bauer 5.00, ?. Meinecke's parcel at State Centre, half of coll., 5.63, whose parcel at State Centre, half of coll., 1.86. From ?. A. Lohr at Sherrill and Gem. 9.40. By ?. F. von Strohe, Weihnachtscoll. sr. Gem. at Monticello, 16.20. By ?. F. S. Bünger at Le Mars by sr. Joh.-Gem. 1.80, Christus-Gem. 3.20. By ?. Wiegner from sr. Congregation in St. Ansgar 9.00. By ?. Diederich of his congregation at Hampton 4.20. Hampton congregation 4.20. Through ?. Dörfller of his. Council Bluffs 3.00. By ?. Gülker, coll. sr. Jmm. comm. 3.25. (p. -97.57.)

Pilgrim House in New Pork: By ?. Studt of sr. Gem. in Luzerne 9.00. By ?. Brandt, Harvest Festival coll. sr. Gem. at Clarinda, 9.23. By ?. Deckmann's Trinity congreg. at Gray, 7.00. By ?. Hair of N. N. at Hubbard 1.00, by sr. Gem. at Eldora 3.35. ?. Nuoffers Gem. at Magnolia 6.25. ?. Gülker's Jmm. comm. 3.50, whose preaching place in Aurelia 7.75. By ?. Budach, harvest coll. sr. Congregation at Luverne, 5.10. ?. Wiegner's parish at St. Ansgar's 15.50. ?. F. v. Strohe's parish at Monticello 21.75. By ?. M. Herrmann, Harvest Festival Coll. sr. Gem. at Graut Tshp., 7.30. ?. Ph. Dornseif's congregation at Alta 6 p.m. ?. Horn's congregation at Maxfeld, 11:35 a.m. By ?. Zürrer, Harvest Festival Coll. sr. Gem., 3 p.m. By ?. Riedel of Jod. Parish in Colfax, 7:30 a.m. By ?. Gunther in Boone by H. Hager 1.00. ?. A. Lohr and Gem. 12.00. By ?. Strobel, second coll. sr. Gem. at Denison, 4.00. By ?. Glass of sr. Gem. at Waverly 16.69. By ?. Strobel by Mrs. Bieder at New Chicago, Mont. 1.50. (p. -183.57.)

Inner Mission in Iowa: By ? Reisinger, Refor- mation Festcoll. sr. Congreg. in Wilson 6.80. By ?. Zürrer, Reformation Festival coll. sr. Congregational, 9.00. By ?. F. S. Bünger, Reformation Fest"^. sr. Christus- u. Job.-Gem., 10.00. By ?. Günther in Boone by H. Goepfinger 5.00. By ?. Rei- singer from sr. Congregation in Wilton 7.50. By ?. Studt by sr. ...at Luzerne 12.00. By ?. Horn, Christmas coll. of his congregation at Maxfield Tshp., 10.10. By W. Blankenbuebler of ! St. Paul's congregation at Webster City 3.00. By ?. Maaß.

from F. Schnuckel 2.50. By ?. Studt by Mrs. Völz for traveling preacher 1.00. By ?. Bretscher by P. Timen .50, H. Meseck .25, N. N. .25, Coll. sr. Cong. at Hanover Tshp. 7.00. Cong. at Sioux City 10.00. By ?. Ph. Dornseif of C. Zwencke 1.00. (S. -85.90.)

Negro Mission: Through ?. F. v. Strohe from the bell-bag of the Joh.-Gem. 21.00. By ?. Gülker, Coll. sr. Jmm.-Gem., 2.75. By 4? Baumhöfener of E. Scbürmann from the piggy bank of sr. Children's Christmas presents for the Negro children, 2.50. By ?. Studt from Mrs. Völz 1.00. By?. Strobel from Mrs. 4?. Strobel 2.00. (p. -29.25.)

Jewish Mission: By 4'. Studt by Mrs. Völz 1.00.

Poor students from Iowa: By ?. Zürrer, Abend- mahlseoll. sr. Comm., 4.75, 2.15 & 4.25. By ?. Studt from the poor box, 1.20, from Pb. Studt 1.00. ?. Nuoffers parish at Magnolia 5.25. By 4?. Wiegner from s. Preaching places in and at Garner 7.00. 4?. Lohr and Gem. 10.00. By 4? Baumhöfener, Christmas coll. sr. Congregation for O. Kitzmann, 8:00 p.m. By ?. Glass from the collection plate, sr. ...at Waverly's, 8 a.m. By 4?... Studt from Mrs. Völz, 1.00. By ?. M. Herrmann from Gg. Staudemeier 1.00. (p. -65.60.)

Aged and sick pastors and teachers: By 4?. Ph. Dornseif by Mother Hans 1.00, C. Zwencke 1.00, W. Zwencke 2.00. By 4?. Wiegner of sr. Gem. to Rock Creek 2.50. By 4?. Goßweiler, communion coll. sr. Dexter, 1.03. Through 4?. Grafelmann of N. N. from sr. Congregation at Victor 5.00. By 4?. F. v. Strohe of W. B. Hanken 2.50. By ?. Zürrer by Joh. Wornke 1.00. By ?. Baumhöfener by H. Tietje 1.00. ?. F. S. Bünger 2.00. By ?. P. Meinecke, Weibnachtscoll. sr. Gem. at State Centre 9.75, in State Centre 2.30, by teacher Tboma 1.00, N. N. >95. by ?. I. Horn from alms fund sr. Gem. 5.00. By 4*. Ph. Dornseif from sr. Joh.-Gem. 10.00. By 4? Strobel from Mrs. Bieder in New Chicago, Mont. 1.25. (p. -49.28.)

For I*. C. Wunsch : By ?. Ph. Studt of his. Gemeinde in Luzerne 6.25

Dewey - Ansta l t: By ?. Wiegner from sr. Gem. at Rock Creek 4.00. By teacher I. W. Hild from s. school children 2.40, Aurora Steinmetz .35. (S. -6.75.)

Orphanage in Addkson: By ?. Brammer, Tbeil of the Christmas Coll. sr. Congregation in Lowden, 7.33. By ?. Th. Händschke from the collection bag of sr. Parish, 10.00. By ?. F. Brust from H. Lemke 1.00. By 4?. Studt from Mrs. Völz 1.00. (S. -19.33.)

Orphanage near St. Louis: By 4?. F. W. Heinke, Thanksgiving coll. sr. Cong. at Bauer, 5.00. By ?. W. T. Strobel at Denison from s. Sunday School students 4.55, from orphan box 4.71. By ?. Maaß from F. Schnuchel 2.50. (p. -16.76.)

Wash checkout in Springfield: By 4?. F. W. Heinke of the Woman's Club sr. Gem. 5.00.

Orphanage in Wittenberg, Wis.: By ?. Baum- böfener from the God box sr. Congregation at Homestead .50. By 4?. Wiegner from his preaching place at Rudd 2.00. By ?. Brammer, part of the Christmas coll. of sr. Congregation in Lowden, 6.00. By ?. Diederich vou sr. Common at Hampton, 2.40. By ?. I. Horn from the alms fund of sr. Comm. 4.00. (p. -14.90.)

Gem. in Council Bluffs, Iowa: By Kassirer Spil- man in Baltimore 3.50 and 5.00. By Kassirer Schmalzriedt in Detroit 3.68. By Kassirer Roescher in Fort Wayne 3.60. By Kassirer Menk in St. Paul 2.50. (S. -18.28.)

Congregation in Hubbard, Iowa: By Kassirer Menk in St. Paul 1.00. By ?. Jar from the collection bag of sr. Congregation at Waverly 8.00. (S. -9.00.)

Gem. in Still water, Minn.: By ?. F. v. Strohe, one-third of the reformation feast coll. sr. Gem., 7.00. By 4?. Aron of sr. Gem. at Atkins, 7.88, Mrs. Gertrud Rinderknecht, 1.00. By ?. Diederich of sr. Gem. at Hampton 1.00. (p. -16.88.)

Parish of Rochester, N. U.: By ?. F. v. Strohe, one-third of the Reformation feast coll. sr. Gem., 7.00. By ?. Ph. Studt by Bro. Völz 1.00. (S. -8.00.)

Gem. in Alexandria, Va.: By 4?. F. v. Strohe, one-third of the Reformation feast coll. sr. Gem., 7.00. By ?. I. Aron of sr. Gem. on Atkins, 8.47. By ?. Diederich of sr. Gem. at Hampton 100th (p. -16.47.)

G e in. in Hanover, Germany: 4?. A. Lohr 1.00.

Luther monument in St.'Louis: By 4?. P. Meinecke by sr. Gem. at State Centre 6.30, at State Centre 2.90. (S. -9.20.)

Monticello, Iowa, Jan. 16, '87, H. Tiarks, Cassirer.

43.00. Reed City comm. 4.00. St. Clair comm. 4.25. Manistee comm. 6.25. Frankentrost comm. 9.25. By ?. Bohn by Mrs. Meyer 1.25. widow Wiedeinann .50. township at Montague 4.00. township at St. Louis-2.00. township at Fowler 2.09. township at St. John .32. township at Petersburg 6.50. by ?. Muehlhäuser by Mrs. Hofer 1.00. I. M. Forester, Sr. 2.00. Gem. at Sandy Creek 4.00. Gem, at Lansing 5.25. By teacher Harbeck from N. N. 1.00. (p. -119.92.)

Widow's fund: Gem. in Adrian 10.00. By 4?. Fackler by A. Frank 1.00. ?. Hagen 4.00. Common in Big Rapids 4.00. By ?. Madlberg by I. Strikter 2.00. Common in Manistee 18.00. Common in Cold Water 3.00, and 3.00 for Wittwe Zimmerman. Belknap Community 5.25. Frankentrost Community 14.00. ?. Bernthal 4.00. Township of Frankenmuth 24.30. Township of Montague 7.00. ?. Kruger 2.00. By ?. H. Schmidt of N. N. 1.00. Cong. in Monitor 6.00. Cong. in Moltke 2.50. Gen., in Rogers City 3.50. Teacher Braun 1.50. (S. -116.05.)

English Mission: Gem. in Amelith 8.17.

Ta u bstu m ine n - A nstalt: By 4?. Fackler by A. Frank 1.00. Christmas tree coll. by the comm. in Bay City 16.67. By ?. I. Schmidt by K. D. 10.00. Gem, in Manistee 10.00. Gem. in Allgansee 4.20. Women's Club in Montague 5.00. Gem. in Noseville 15.26. By ?. Muehlhäuser by Father Hammel 2.00. By ?. C. Franke by I. Belaud Sr. 1.00. Comm. to Sandy Creek 3.60. Comm. in Monitor 9.75. By ?. C. Franke by Mrs. M. Löffler 2.00. (S. -80.48.)

Negro mission: 4?. Hagen 1.00. Jmm. comm. in Detroit 4.27. By ?. Bernthal by Mrs. M. Huber .50. comm. in Frankenmuth 24.3'4. comm. in Montague 4.00. comm. in Monroe 21.65. comm. in Amelith 4.00. teacher Braun 1.00. by ?. C. Franke by Mrs. Goebel 2.00. (p. -62.76.)

Jewish Mission: By 4'. Schwartz by J.Bechmann 1.00. Gem. in Elay Bank 1.20. (p. -2.20.)

Emigrant Mission: Cong. in Richville 6.35. Teacher Braun 1.00. (S. -7.35.)

Pilgrim House: By Teacher Himmler 2.00. By ?. Tribe of W. Pioter 1.75. Common at Sebewaing 42.90. Common at Lake Ridge 5.01. By ?. H. Schmidt of N. N. 2.00. Common at Sandy Creek 10.00. Common at Monitor 9.00. By ?. Mueller by A. Lutz 1.00. (p.-73.66.)

Orphanage in Addison: By ?. I. Schmidt of K. D. 10.00. School children in Montague 3.00. By ?. C. Franke by Geo. Kronbach 3.00. (S. -16.00.) Orphanage in Wittenberg: By ?. Fackler by A. Frank 1.00. By ?. Miller from M. Buch .50. comm. in Adrian 8.00. middle school class in Adrian 1.60. teacher Den- ninger's pupil 3.50. Gem, in Unionville 3.75. By ?. Mahlberg at Abke's infant baptism s. .90. Gem. at Big Rapids 4.33. School children at Montague 3.00, .Gem, at St. Louis 3.00. By ?. Heinecke, sent to Bro. Hammer's wedding, 3.00. School children at Merritt 2.50. Miss Heid's pupils at Adrian 2.00. (p. -37.08.)

Orphanage near Boston: Gem. in Cold Water 2.00.

Lansing comm.: Fowler comm. 8.25.

Gem. in Royal Oak: Gem. in Noseville 14.24. Gem. in Clarensviüe 5.87. (S. -20.11.)

For Stud. Gengerke in Springfield: Gem. in Al- pena 9.00.

For 4L. Brunn in Steeden: ?. Fackler 1.00.

Church building in Hanover: By ?. Fackler of N. N. 2.50. By ?. Schwartz, at E. Peter's wedding, 4.00. By ?. Mühlhäuser from Mrs. Hofer 1.00. I. M. Förster sen. 1.00. (S. -8.50.)

German Free Church: Through ?. Hügli from N. N. 6.00. Through ?. H. Schmidt from N. N. 2.00. (S. -8.00.) Total -933.84.)

4*8. In my receipt of Nov. 20, 1886, under "Gem. in Council Bluffs" instead of -5.00 read -3.18 from the Gem. in Manistee.

Detroit, Jan. 20, '87. Chr. Schmalzriedt, Cassirer.

Income to the Western District coffers:

Synodical treasury: From ?. Hahn's congregation in Lincoln 3.45. ?. Rehwaldt's congregation at Clarks Fork 13.25. Praeses Biltz's congregation at Concordia 20.00. By 8. Proft from sr. Gem. at Lobman 5.60, by H. Kuhlmann .50. ?. Meyers Gem. in Cole Camp 3.65. By Mr. Mießler of 8. Stöckhardt Gem. in St. Louis 66.58. By Mr. Umbach of 8. Wangerins Gem. in St. Louis 16.75. By 4'. Nütze! in West Ely 7.70. By Mr. Goebmann of ?. Sicck's congregation in St. Louis 10.40. By 4L. O. Hanser in St. Louis, bequest of the late Friedr. Streutker, 100.00. 8th Schwankovsky's congregation in Baden 3.20. 8th Roschke's congregation in Freistatt 6.80. ?. Jben's congregation in Harvefter, 6.00. 8. Germann's congregation in Ft. Smith, 2.00. By Mr. Schuricht of 8. Hanser's congregation in St. Louis, 26.00. 8. Falke's congregation in Glasgow, 2.85. 4?. Albrecht's congregation in Perry Co. 5.50. By Mr. Poggemöller of ?. Meyer's compound in New Bielefeld 13.45. 8. Griebel's compound in California 4.90. 8. Bock's compound in Corning 1.60. 4?. Rohlfing's gem. in Carrollton 6.50. By Mr. M. C. Barthel of Jul. Neils in Sank Rapids 2.00. By I. G. Höhne in Metea 1.00. (p. -329.68.)

New construction at Addison: By 8th Griebel by G. Houser 1.00.

Progymnasium in Concordia: 8. Bartels' Gem. in St. Louis 11.00. Praeses Biltz'Gem. in Concordia 4 5.00. By 8. Proft in Lohman by K. Kuhlmann 1.00. By Mr. Küh- nert by k. Köstering's church in Altenburg 17.60. ?. Obermeyer's parish in Little Rock 15.00. By Mr. Kröncke, school fees from I. Bauer, 7.50. (p. -67.10.)

Debt repayment: By 4>. Obermeyer, Christmas gift from poor day laborer N. N., .50. 8. Pennekamps <em. in New Wells 35.00. (p. -35.50.)

Inner Mission in the West: Ges. by Mr. Stünkel in 8. Lentzschs Gem. in Craig 6.00, by unknown 1.00. By Präses Biltz in Concordia by sr. Gem. 10.00, by F. Nabe sen. 2.00, F. Rabe jun. 1.00. By Mr. Kühnert from 4>. Kösterings Gem. in Altenburg 11.80. 8th Grimm's Gem. in Washington 8.60. By Mr. Mießler of Stöckhardt Gem. in St. Louis 81.75. By 8th Obermeyer, Weidnachtsgabe from the day laborer N. N., .50. By Mr. Umbach from ?. Wangerin's community in St. Louis 34.04. By Mr. Goehmann from 8. Siecks

Income to the Michigan district treasury:

Synodical treasury: From Sebewaing congregation -18.71. Bay City congregation 22.79. St. Clair congregation 5.00. Wyaudotte congregation 5.00. Tawas City congregation 7.03. Franken- mutb congregation 35.00. Jmm.Detroit Municipal 26.85. Manistee Municipal 10.00. Saginaw City Municipal 17.50. Jvnia Municipal 5.00. Grand Rapids Municipal 30.00. Cold Mater Municipal 1.20. Belknap Municipal 2.75. Richville Municipal 7.90. comm. at Fowler 3.87. gen., at Merritt 6.70. comm. at Arcadia 9.10. Zion comm. at Detroit 10.00. comm. at Monitor 7.25. comm. at Monroe 18.16. comm. at Amelitt, 8.00. (Summa -257.81.)

New construction in St. Louis: Gem. in Amelith 40.00 and 6.50. Gem. in Gr. Rapids 1.00. (S. -47.50.)

New construction in Addison: comm. in Amelith 6.50. comm. in Saginaw City 1.50. (S. -8.00.)

Poor students in St. Louis: By k. I. Schmidt by K. D. 10.00.

Poor Students in Springfield: Gem. in Cold Mater 2.00.

Poor students in Addison: By I. Schmidt of

K. D. 10.00. Teacher Brown 1.00. (S. -11.00.)

Poor Michigan sophomores: congreg. in Sand Brach 5.00. G. M. Beyerlein, Sr. in Frankenmuth 5.00. By k. Torney of Mrs. Luhrs 1.00. Women's Club in Montague 6.00. (S. -17.00.)

Inner Mission: Amelith congregation 5.50 & 3.50. Detroit Jmm. congregation 14.26. Jackson congregation mission test coll.

St. Louis comm. 1.50. Through D. O. Hanser in St. Louis, bequest of the late Friedr. Streutker, 100.00. I?. Nojchke's parish in Freistatt, 4.00. IL Jben's congregation in Harvester 3.00. I?. Sandvoß' congregation in Appleton City 10.00. By Mr. Schuricht from Hanser's congregation in St. Louis 49.50. By IL. Fr. Rohl- fing in Alma 10.00. IL. Bartels' congregation in St. Louis 7.20. By Mr. Weinhold of k. Zschoches Gem. in Frohna 14.19. By Mr. E. F. W. Meier from the General Missionary Fund 200.00. (p. K556.08.) dIL. In No. 1 delete "from the church in Scdalia 5.25".

Inner Mission in the Northwest: By Mr. M. C. Barthel of B. Gehring at Silver City, Mont., 2.00, H. Kruse at Middleton 1.00, and L. F. Sackwitz at Manor .75. (S. tz3.75.)

Negermission: Ges. von Hrn. Stünkel in?. Lentzsch's church in Craig 3.32. By Mr. Mießlcr of k. Stöckhardt's congregation in St. Louis 10.00. By D. O. Hanser in St. Louis by Fräulein Selma and Helena 1.00 each. Mr. F. W. Schuricht in St. Louis 5.00. I?. Pennekamp's Gem. in New Wells 4.85. D. Falle's Gem. in Glasgow 1.00. D. Albrecht's Gem. in Perry bo. 7.00. I?. Bocks Gem. in Corning 3.75. By Gümmer from Mr. Fr. Mehner 1.00. By Mr. M. C. Barthel from A. Normann in St. Olaf 1.00. (p. ^39.52.)

Jewish Mission: 1L. Mendes Gem. in Uniontown 7.25. Heathen Mission: U. Matthias' Gem. in Block 6.30.

Widow's Fund: D. Lentzsch in Craig 3.00. St. Louis Leclercconference 7.00. By Praeses Biltz in Concordia from sr. Gem. 10.00, by F. Rabe jnn. 1.00. U. I. A. Prost in Lohman 4.00. By U. Nützet in West Cly 9.00. By U. O. Hanser in St. Louis by Wittwe Geisel 1.50. Mr. I. G. Ehrhardt in California 2.00. I?. Roschke in Freistatt 4.00. U. Jben in Harvester 3.00, by sr. Gem. 2.50. By U. Germann in Fort Smith coll. under the Christmas tree 12.35, from Bro. M. Wegmann 1.00. U. Mähr in Cilsworth 2.25, from sr. Gem. 1.75. by k. Bro. Röhlfing in Alma 9.80. by U. Pennekamp's Gem. in New Wells 7.15. by U. Albrecht's Gem. in Perry Co. 5.05. by D. Alexander in Palmer 4.51. By I?. Brandt in St. Louis by Mr. W. Waltke 10.00. By Mr. M. C. Barthel of I. G. Holme in Mctea 1.00. (S. H102.46.)

Sick pastors and teachers: By President Biltz in Concordia of F. Rabe jun. 1.00. By ?. O. Hanser in St. Louis from Wittwe Geisel 1.50. By U. Nerhing in Lincoln from Mr. Job.Menschke 5.00. I?. Mendes Gem. in Uniontown 6.00. By U. Brandt in St. Louis from Mr. W. Waltke 10.00. By Mr. M. C. Barthel from H. Kruse in Middleton .65, by I. G. Holme in Metea 1.00. By k. Achenbach from the A. Claus 2.00, K. Meyer 1.00, G. Goehringer 5.00, from C. Fritz 1.00 and from Mrs. Beckert sen. 5.00. (S. H39.15.)

For the orphans: By U. Proft from I. W. Kirchner 1.90, by Alb. Blockborger .50. By ?. Lange at Feuersville, squat- time coll. by P. Krämer, 4.50. By ?. Hoyer in Spring Valley by Mrs. Wilkening 2.00. I'. Heyne's comm. in Lake Creek 2.50. By Mr. Kühnert of k. Kösterings Gem. in Altenburg 13.25. By U. Oberineyer, Christmas gift from poor day laborer N. N., .50. Mr. I. G. Ebhardt in California 1.00. By U. Nothing in Lincoln from Mr. Joh. Menschke 5.00. ?. Jbens Gem. in Harvester 5.50. By Germann in Ft. Smith, s. of school children, 13.95. By U. Bartels in St. Louis of Friederike and Lina Mcuscr each .50. By U. Sieck in St. Louis of Mrs. Paschetag 5.00. By Mr. Poggcmöller of D. Meyers Gem. in Neu-Bielefeld 6.31. (p. K62.91.)

Hospital in St. Louis: By U. Bartels in St. Louis by Hcinr. Meuser.50. Ta u bstu m men-Anstalt: By U. Obermcyer, Christmas gift from poor day oiler N. N., .50. By U. Nothing in Lincoln from Mr. Joh. Menschke 5.00. (S. K5.50.)

Poor students in St. Louis: By U. Lentzsch in Craig from unknown 1.00. By U. Obermeyer,, Christmas gift from poor day laborer N. N., 1.00. By Mr. Goek- mann from U. Sieck's parish in St. Louis 2.15. U. Purzner's parish in Junetion City 6.25. By U. Nothing in Lincoln from Mr. Joh. Meuschke 5.00. By U. Falke in Glasgow from the Liebeskassc 1.35. (p. P16.75.)

Poor students: By k. O. Hanser in St. Louis by Mr. Chr. Seel 1.50. Household in St. Louis: By Mr. Mießler of Stöckhardt's parish in St. Louis 3.45.

Saxon Free Church: Through Mr. Mießler of ?. Stöckhardt's congregation in St. Louis 22.44.

U. Hübener's congregation in Hanover: By?. Mencke from his congregation in Stover 8.20. Gem. in Stover 8.20, from the Gem. in Pymont 3.55. Through Praeses Biltz from some members of his Gem. By Mr. M. C. Barthel of Bro. Werner in Port Oneida 1.00. (p. P29.25.)

Gem. in Sedalia : D. Habn's comm. at Sylvan Grove 2.85. ?. Lentzsch's Gem. in Craig 8.51. U. Nehwaldt's Gem. in Clarks Fort 16.25. U. Brandt's Gem. in St. Louis 5.25. By Mr. Schuricht of U. Hanser's Gem. in St. Louis 35.50. k. Ma- tuschka's congregation in New Melle 11.00. (p. G79.36.)

Gem. in Alexandria: Durchs. Obermeyer, Christmas gift from the poor day laborer N. N., 1.50.

Pilgrim House in New York: Pres. Biltz's Gem. in Concordia 22.55. By U. Proft from H. Kuhlmann, A. B. and I. K. each .50. By U. Lange in Feuersville from L. L. Sr. .50.

Hoyer's Gem. at Spring Valley 6.36. By k. Meyer at Cole Camp, coll. at M. Lutzen's wedding, 1.45. ?. Heyne's Gem. in Lake Creek 12.50. D. Obermeyer's Gem. in Little Rock 20.00, Christmas gift from poor day laborer N. N., .50. 1'. Bocks Gem. in Corning 3.95. U. Walther's Gem. in Brunswick 7.75. U. Gümmer's Gem. in Longtown 13.00. 4'. Schalters Gem. at Cape Girardeau positr. 2.00. (S. H92.06.)

dIU. I have received several money letters lately, after quite a few other Meyer had already had them in their hands. Please always write the address exactly. Otherwise the letter can easily get lost.

St. Louis, Jan. 21, 1887. H. H. Meyer, Cassirer.

Received through Mr. l>. H. W. Leßmann from his parish H5.52 for Stud. C. F. W- Günther.

For the college household in Fort Wayne

received since 20 December 1886: From ?. C. Zschoches Gemeinde: From L. Schlaudraff 1 bag of wheat, 1 p. oats, 1 p. grain.

From ?. M. Michaels Gem.: From H. Von der Au 2 p. grain; W. Hollmann 1 p. grain, 1 p. oats; H. Bremer H Bush. Wheat; Chr. Scheip 1 p. grain; Wittwe Rück 1 bush. Wheat; Konrad Körte 1 S. Wheat; L. Jürgens 2 S. Grain; H. Fark 1 S. Grain; Wittwe Bode 1 S. Oat; Aug. Bode 1 S. Oat; W. Gerke 1 S. Wheat, 1 S. Grain; W. Auer 2 S. Oat; Bro. Bullermann 1 S. Wheat; W. Schoppmann sr. 1 S. Grain; Joh. Meyer 1 S. Grain.

From ?. Tr. Thieme's comm. in Columbia City, Jnd: From Ferd. Waihe 1 p. wheat, 1 p. oats, 1 shoulder, 1 side piece; Aug. Fischer 1 p. wheat, 1 p. grain, 1 p. oats, 1 shoulder; Karl Pooock 1 p. wheat, 1 p. oats, 1 side piece; L. Sievers 1 p. wheat, 1 p. oats, 1 gall. Apple butter; W. Luecke 2 p. wheat; W. Schaper sr. 1 p. wheat; Ed. Auer 1 p. wheat, 1 p. oats, 3 gall. Lard; Ernst Brüggcmann 1 p. wheat, 3 p. oats; Heinr. Brüggemann 2 p. wheat, 1 p. oats, 1 p. grain, 1 ham; Heinr. Ahnemann 1 p. wheat; Joh. Hollmann 1 p. oats, 1 p. grain; John Trier 1 p. wheat, 2 p. oats, 4 Galt. Apple Butter.

From ?. H. Siegers St. Jaeobi-Gcm. in Archbold, Fulton Co., Ohio: from Solomon Leiniger 2 Bush. Wheat, 1 side, Chr. Krauß 3 lbs. coffee; P. Leininger 2 bush. Wheat, 1 shoulder, 1 pc. iLpeck; Joh. Hermann j Bush. Wheat, 1 pc. beef; Heinr. Leiniger 4 bush. Oats; Bro. Schulz 1 bush. Wheat, 1 pc. bacon; Jakob Leiniger sr. 1 bush. Wheat; Geo. Kühl 4 bush. Wheat; Mich. Leiniger 1 bush. Wheat, 2 gall. Apple butter; Jakob Lciniger 1 gall. Apple butter, 1 bush. Grain, 1 pc. i^peck; Joh. U. Funkhäuser 1 bush. Wheat; Bro. Funkhäuser 2 bush. Wheat, 1 gall. Apple butter; James Brodbeck 2 gall. Apple butter; Friedr. Leiniger sr. 2 bush. Wheat, 2 bush. Oats, 2 pc. bacon, 2 gall. Apple butter; W. Leiniger 1 bush. Grain, 1 pc. bacon; G. Leiniger 1 gall. Apple butter, 1 bush. Grain; Geo. Leiniger sr. 2 bush. Wheat, 3 gall. Lard, 1 gall. Apple butter; Daniel Leiniger 2 bush. Wheat, 1 pc. lard, 2 gall. Apple butter; Friedr. Lorentz 1 bush. Wheat; Sam. Scheibler 2 bush. Grain, 1 gall. Apple butter, 1 pc. bacon; Joh. Lciniger Jr. 1 bush. Wheat, 5 gall. Apple butter; Joh. Leiniger sr. 3 gall. Apple butter, 1 bush. Grain, 2 bush. Oats, 2 gall. Lard; Friedr. Krauß 1 bush. Wheat, 1 shoulder; Bro. Leiniger 2 bush. Wheat; Jakob Neidthart 2 gall. Lard, 1 st. ^bacon; Bro. Markt 2 gall. Apple butter; Jak. Krauß 1 bush. Wheat, 5 bush. Oats, 1 ham; Gg. Leiniger 2 gall. Lard; Dau. Weber 2 gall. Apple butter; P. Weber 2 gall. Apple butter; P. Weber 2 bush. Oats; Amos Leiniger 1 ham, 1 gall. Apple butter; Joh. Diehlmann 50 bts.; Jak. Nedenbach 25 cts.; Aron Leiniger 50 cts.; P. Grub 25 cts.

From ?. I. L. Daibs Gem.: From Karl Ewel 1 sl wheat, 1 p. grain; from the valuable women's association for poor pupils 4 quilts.

From ?. H. G. S a uers Gem. for poor pupils: From Wittwe Blecke 3 pairs of woolen stockings.

Many thanks to the kind donors! Jan. 10, 1887. A. Scoundrel.

For the budget of the Progymnasium in Concordia

the following gifts have been received with heartfelt thanks: From Kammeyer 1 sack of potatoes, 3 p. apples, cabbage, lard, sausages, dried fruit; Wittwe Niermann 2 p. apples, turnips, onions; F. Eklers 1 p. apples nnd lard; H. Flandermcyer 2 p. Apples, 50 lbs. flour and apple butter; L. Brockmann Molasses and 100 lbs. flour; F. Brockmann 3 p. apples and apple butter; Wittwe Frerking 1 p. apples; H. Holtzen 1 p. apples, 1 p. cart; F. Rabe 1 p. cart, Lard and onions; H. Lohmann Molasses; H. Schlesselmann 1 p. cart, 1 p. apples; I. Frerking 2 apples, dried apples and apple butter; W. Flandermcyer 1 keg Molasses; F. Neith 2 p. cart; D. Frerking 2 p. apples; H. Bruns Molasses and 2 p. apples; A. Frerking 2 p. apples; F. Schelp p. cart, 1 p. apples. From the Concordia Women's Club, 6 gall. Apple butter. G. Kucker 2 p. apples, dry apples and onions; Wittwe Ziegelbein butter and reuben; H. Ehlers butter; F. Liitjen 1 p. cart; H. Kucker meat and sausage; H. Schelp 1 p. flour and apples; Ch. Eckhof 1 p. flour; H. Biermann 1 quart beef; H. Heidoru 1 p. apples, 1 p. cart; A. Tkiemann 50 lbs. flour, meat, sausage; H. Röpc lard and molasses; W. Dierke 1 p. dry apples, 131 lbs. flour; H. Heermann 1 p. apples and meat; H. Hemme 140 lbs. flour; F. Eckhof 6 chickens and meat; H. Frerking 1 p. of flour; I. Pápocr 1 p. of flour; H. Deke 2 p. of apples; A. Brockmann 1 p. of flour; W. Schelp 62 p. of flour; H. Pinkepank 107pounds of flour; H.Hamm(?). Dedেকে(?). By theCollectors of the parish of ?. Nvhlsings collected in Alma by: H. Nord- sick 1 p. cart, 2 p. grain; H. Breckhof 1 p. grain, 1 p. apples; H. Dierker 1 p. apples, 1 p. wheat and molasses; H. Torl- nemke 1 p. apples, 2 l>. Cart; D. Nöpe 1 p. wheat, p. corn; H. Greive 2 p. corn; H. Wißler 1 p. cart, 1 p. apples and yellow turnips; A. Skcwever j p. corn, 1 p. apples; C. Pie- ter 1 p. wheat; H. Kellermann 1 p. wheat; H. Keßler 1 p. grain, 1 p. cart; K. Schmidt 1 p. cart, 1 p. apples; K. Kessing 75 cts; I. Rodekobr 1 p. cart, 1 p. apples and cabbage; H. Kroge 1 p. cart, and meat, 1 p. wheat; W. Keßler 2 p. cart, and molasses; C. Breckhof 1 p. wheat, 2 p. cart; G. Dederding 1 p. wheat; H. Nodekohn 1 p. wheat, 1 p. cart; I. Breckliof cabbage; F. Eversmann 2 p. cart, 1 p. apples; H. Nuge 1 p. cart, and beef; F. Schultz j p. turnips; G. A. Frerking K10.00; E. Johls, P. Oelrich, G. Kurtz, C. Meving 50 bts. each; W. Lohrefner 10 lbs. coffee; F. Borchelt sauerkraut, 1 p. apples; E. H. Kordes molasses, 2 p. apples; H. Sording 2 p. cart; I. K. Herling beans, 1 p. cart; H. L. Schmale 1 p. oats, 1 p. grain, 1 p. cart; H. Limbach 1 p. cart, Molasses, 1 p. apples, bacon; C. Karsten Molasses. Von Tkie- mann collectirt 5 p. wheat, 2 p. grain ; F. Oeting 1 p. apples, 1 ham; G. Wagner apple butter, molasses; G. Schnacken- berg flour; P. Nohrbokm bacon; W. Giejelmann 2 p. apples, 1 p. cart, turnips, bacon; C. Schmidt 1 p. apples, 1 p. grain; H. Stegemüller 2 p. potatoes, preserved fruit; H. Miek



1 p. grain; K. Buschmann 1 p. grain; K. Horstmann 2 jugs molasses; H. H. Fricke 1 pot fat; Wittwe Schmidt molasses; Wittwe Niemann, F. Reit, H. Gicselmann, H. Strattmann each 1 p. wheat; H. Büchle preserves.
With many thanks Elisabeth Nörper, administrator.

Received with thanks for poor students since September 1, 1886: By I". Sieker: for Blumenkranz and Knabenschuh -40.00, for Trappe (from the treasury for orderly benevolence) 40.00, for Bock (from the same treasury) 20.00, for Knabenschuy and Stubenvoll (from the mission treasury) 40.00. From k. Meyer's congregation in Lincoln, Ill, 19.60 for Asbeck and Strobmer. By Mr. Biltz, President, of the Women's Association in Concordia, 12.00 for Gemmingen. By k. Sappcr of sr. Gem. 15.10 and by G. Ebrlich 5.00 for Schlinkmann. By Georg Nützel Jr. in Oshkosh 6.00 for Hagelberg and G. Müller. Bon k. Henkel in Aurora, Jnd, 5.00 for Kretzmann 1.00, for Schleicher and 1 Ueberrock.

From the following wobllöblichcn women's clubs: Jacksonville, Ill: 4 quilts, 12 pr. socks; Lincoln, Ill: 7 feather pillows, 13 pillow cases, 10 sheets, 1 towel, 6 quilts, 7 pairs of socks; Indianapolis (k. Seuel): 18 shirts, 13 undershirts, 9 undershirt dresses, 22 pillow cases, 6 pr. socks, 4 quilts; Indianapolis (I?. Schmidt): 2 quilts, 12 undershirt dresses, 12 pillow cases, 6 pr. socks, 4 quilts (plus 2 pr. socks from Mrs. N. for Schleicher). Socks, 4 Quilts (plus 2 Pr. Socks from Mrs. N. for Schleicher); Indianapolis (I?. Schmidt): 2 Quilts, 12 Undershirts, 12 Undershirt Dresses, 12 Sheets, 12 Pillowcases, 32 Towels, 15 Shirts, 5 Pr. Socks; New Mrk (k. King): 4 pr. "curls. - Bon Mrs. N. in N. (State of Newljork): a large package of worn, almost entirely new men's dresses and linen. From Mrs. Schumacher in k. Schieferdeckers Gem. 2 Pr. socks for Steinmann.

For the widow of the sel. k. M. Wyneken: From k. Kosche and sr. St. Johannes-Gem. 2.00.

By Kassirer: Frye 25.10; Röscher 295.04; Bartling 5.00; k. Franke 104.00; Schmalzriedt 45.91. (In my last receipt the item was missing: by Kassirer Schmalzriedt 25.55.)

Springfield, Jan. 10, 1887.

H. Wyneken.

For the student treasury since August 1886: From Mr. Ed. v. Ette, Boston, Mass. -2.00. By k. Küchle in Milwaukee from Mr. C. Reineck 1.00. By I?. Döblcr in Forestville 1.00. By I?. Küchle from C. Hafemann 1.00, A. Klug 1.00. From my congregation from the treasury for the Kingdom of God 8.91 and Collecte for Herm. Engelbert in St. Louis 17.79. By Kassirer Eißfeldt in Milwaukee 3.00.

Thank you very much and God bless you!

But at the same time please again for our poor pupils. The above did not cover the need for a long time and now there are again two urgent petitions. Who wants to have mercy on these poor people?

Racine, Wis. 13 Jan. 1887.

C. F. Keller.

For poor students received with hearty thanks from Mr. H. G. Buess in Winfield, Kans. -1.00. By Mr. I?. H. Sieck in St. Louis from W. C. S. 5.00, and from Mr. Brockmann 5.00. From Mr. I. F. Rank in Chicago 5.00.

C. F. W. Walther.

For poor students with heartfelt thanks: By Mr. k. W. Hagen, Ludington, Mich. from whose congregation -4.00; by Mr. W. Ncitzel, Watertown, Wis-, 1.50; by Mr. Jacob Beerweiler, Lock Haven, Pa., .55; by Mr. M. C. Barthel 10.00.

F. Pieper.

New printed matter.

Fourth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, & other States. 1886.

This Synodal Report contains an important paper for our tempting times on the sixth petition: "Lead us not into temptation. The theses on which it is based are: "1. God tempts no one to evil, but to good. 2 The devil, however, together with the world and our own flesh, never tempts the Christian to good, but always to sin, either through lust or through fear. (3) To stand in such temptation is not ours, but God's work of grace; but we ought faithfully to fight in the armour of God unto the death."

The 48-page report will be sent by the Concordia publishing house on receipt of 10 Cts.

The receipts of Prof. H. Dümling, P. Fr. Sievers, Th. Menk, I. C. Bahls and H. H. Schröter will follow in the next number.

N he changed addresses:

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Herausgegeben von der Deutschen Evan

Zeitweilig redigirt von dem

43rd Year, St. Louis, Mo., Feb. 15, 1887, No. 4.

The Schmalkalden Convent and the Schmalkaldic Articles.

1 5 3 7.

In February, 350 years ago, an important convention was held in Schmalkalden, and at the same convention the glorious confession of our church, the Schmalkaldic Articles, mentioned in the title, was adopted and signed. It is right and proper that we recall those days.

At the Diet of Augsburg, the Lutherans offered to discuss their doctrine, which was founded in God's Word, at a council (church meeting). But they demanded that the council be a general, free and Christian one.

The Council was to be a general one, that is, all the Estates of Germany were to be represented in it, even those countries which had no connection with the Pope.

It was to be a free council, that is, none of the participants was to be sworn to the pope, but all were to be free and unbound in casting their votes.

It was to be a Christian council, that is, all questions were to be decided according to the word of Christ, the only Lord and Head of the Church, and not by the pope (who was himself a party and could not be a judge) and not according to the papal statutes.

Emperor Charles V, who was much interested in reunification, had also promised to work for the establishment of a general council. But such a council, as the Lutherans desired, was not what the popes had in mind. It would have put an end to the usurped power and tyranny of the pope if the council, as a free and Christian one, had also taken the pope under interrogation, considered the errors and abuses that had occurred, and decided all questions according to God's word.

The popes therefore tried to prevent such a council from taking place. Admittedly



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Februar 1887. No. 4.

Hadrian VI and his successor Clement VII were not lacking in vague promises, but they did not seriously think of fulfilling them. At last Pope Paul III declared himself ready to bring about a council, being convinced in advance that the Protestants themselves would most vigorously oppose a council for which the proposal came from Rome and at which the pope reserved the presidency. So he acted as if he were really serious about the Council. He sent his ambassador, the skillful Peter Paul Vergerius (who later left the papacy and accepted the Lutheran doctrine) to Germany to negotiate with the Lutheran and papist princes about the council. The pope did not take into consideration the wishes of the Germans that the council be held in an ork in Germany. On June 2, 1536, he summoned the Conciliar to Mantua, an Italian city, for May 23 of the following year. He designated as its purpose the peace of the Church by the eradication of all heresy. In a bull issued in September, he described the "pestilential Lutheran" as the heresy that had to be eradicated.

The Lutherans were now confronted with the question of how they should relate to such a council, whether they should attend it.

In order to discuss this question, the heads of the Schmalkaldic League, Elector John Frederick of Saxony and Landgrave Philip of Hesse, called a convention of all Protestant estates (princes and cities) for February 7 in Schmalkalden, to which the estates were also to bring their most distinguished theologians. Luther received from the Elector the commission to draw up the points of doctrine on which one must firmly insist. Luther undertook this work, and the articles he drew up are precisely our Schmalkaldic Articles, "Articles of Christian doctrine, which should have been delivered to the Concilium at Mantua, or wherever else it might have been, on account of our part, and what we might or might not accept or yield.

(To be continued.)

(Submitted.)

Our Emigrant Mission nnd the "Lutheran Pilgrim House" in 1886.

Since its existence, our Emigrant Mission has not come to the fore, either within or outside our circles, as it has in the past year. When it was started 18 years ago by the members of the New Porter Pastoral Conference, it was like a weak seedling whose prosperity was doubted by many. Since then, many a weather has passed over it, but they have done it no harm under God's rule. On the contrary, as the years have gone by, it has taken deeper root in the hearts of those who have heard the words of Deut. 10:17-20: "The LORD your God loveth the stranger, to give them food and raiment. Therefore ye also ought to love the strangers: for ye also were strangers. And so this little plant, watered by the love of many Christians, has gradually become, under God's blessing, a tree whose fruit and shade have been enjoyed with praise and thanksgiving by far more than a hundred thousand wanderers. But just as a good tree cannot flourish properly if it is moved from place to place and does not have a suitable enclosure, so also our work among the strangers would have eked out only a miserable existence in the long run if the most faithful friend of the strangers had not given us a firm place, a house, a hut, in which and through which henceforth all the needs of our immigrants and emigrants could be met as far as possible. I mean the Lutheran Pilgrim House No. 8 State St. near Castle Garden. Our Emigrant Mission has been so closely connected with this house for the past year that I can now report on it only within its framework, as it were. What is the situation in the Pilgrims' Home? What has it achieved? What are its needs? In any case, I am expected to tell you about that first.

After the purchase had been concluded on 8 December 1885, I moved with my wife the following day.

my assistants into the same. A solemn inauguration of the house could not take place for various reasons. With the silent sigh: O Lord, help! O Lord, let it be well! I crossed the threshold of the house. And when we sat down at the table for the first time after several hours of work, I prayed: "Come, Lord Jesus, be our guest and bless what you have given us. That was the whole ceremony. And is it not true, dear reader, that if God has been pleased with and heard this short prayer - and there is no doubt about it - then the pilgrim's house has been obtained in a manner pleasing to God, and has been properly consecrated? For if the Lord Jesus is and remains the constant guest of the pilgrims' house, he will bless the house with all who work in it and go in and out of it, bodily and spiritually.

I confess that as much as I had rejoiced over the acquisition of the Pilgrims' House for the service of our emigrant mission, my heart was heavy when I received the keys to the stately building with its 27 rooms; for in addition to my already difficult work, I was to take on new responsible duties that I did not feel at all equal to. The old saying: "All beginnings are difficult" soon proved to be true in this work. However, I will now remain silent about the worries, troubles and adversities I experienced, but rather praise God's gracious support and help. Yes, the faithful God has helped through pleading and understanding. When my revered committee decided on the House canon, we did not yet know whether our congregations would agree and whether we could count on their strong support. But lo and behold! To our delight, almost everyone approved of our step, which was daring in some respects. Yes, one district synod after another also discussed this matter and passed approving and encouraging resolutions.

While the news of the acquisition and opening of the Pilgrims' Home caused approval and joy within our church, people outside of it were angry about it and gave vent to their anger by malicious attacks on the young institution. These include a series of articles in some New Porter newspapers in which the venom of vile slander is spewed against all church activity among the immigrants, and also against ours and our Pilgrim House. We have responded to these attacks with silence. But also "Lutheran" church papers have ruthlessly dragged our pilgrimage house and its founders through the heels. That is regrettable! Rarely has a charitable institution been established so quickly and under such great difficulties as the Pilgrims' House. The founders of the Pilgrims' House were, however, conscious before God that they only wanted to promote God's glory and the welfare of the foreigners entrusted to their care. They did not embark on this difficult work out of malice or the desire for opposition or other dishonest motives. The tourist traffic in the Pilgrims' House was unexpectedly numerous for the first year. No less than 5029 guests stayed there. Some of them desired and received a meal or a night's lodging for 25 cents, while

Others stayed there for weeks and months, and even then were reluctant to leave the home they had grown fond of. And yet we had an income of K5141.91 for board and lodging from all of them. It was a colourful mixture of all kinds of people, these 5029 guests: preachers, teachers, professors, educated and uneducated, Christians, Jews, unbelievers, Catholics, enthusiasts; but most of them belonged, at least by origin, to our Lutheran Church. Many interesting details of the intercourse with these thousands of guests could be communicated, if space permitted. Wherever the opportunity presented itself, I punished unbelief, enthusiasm and ungodliness with God's Word and testified to the truth. Among the guests were also a not insignificant number of single women and girls who were looking for a place here and were happy to have found a safe home in the pilgrims' house. Once two catholic clergymen with three candidates stayed with us. They were so pleased with the hospitality they enjoyed that when they left, they freely left a special letter of thanks and appreciation to our mother, who does everything she can to make every guest's stay at the Pilgrims' House as pleasant as possible. In short, the good Lord has blessed us so abundantly with guests that we thank Him for it from the bottom of our hearts. This circumstance proves at the same time that the Pilgrim's Home was not superfluous and unnecessary.

It is a rule of our house that we pray before and after the table. This has struck many as astonishing. Our German people have sunk so low spiritually that only a few among them still think of table prayer and praying at all. Indeed, most of them no longer wish one another a "blessed meal," but only send the meaningless word "meal" to their table companions. If appearances are not deceptive, many a guest at Pilgerhaus has learned to pray again, for I have noticed with those who have stayed with us for a longer time that when they came to the table after saying grace, they did not eat until they had said a silent prayer. Unfortunately, regular morning and evening services have not yet been established because of difficulties that have not yet been resolved. As soon as this is possible - and it shall be made possible with God's help - the house can become a place of spiritual blessing for many. On Sundays, the guests who want to hear God's word are taken to the public service of one of our neighbouring churches.

How are the finances of the Pilgrims' House? On the whole they are, but they could be better. From the report of our treasurer, Mr. W. C. Farr, which the reader will find in another part of this paper, it appears that by December 31, 1886, K9,955.50 had been received in collections and K7,000 of the total debt (K45,000) had been paid off. Our debt therefore still amounts to H38,000. If we had suspected that at the close of the year and at the beginning of the new year several thousand dollars would still be received, we would have paid off tz5,000, instead of 12,000, of the \$10,000 mortgage on December 8. We cannot now pay off any of the debt before the 8th of June. As the tz30,000 Mortgage is now due to expire at the end of July, I would herewith at the same time, in the name of my Committee, make the urgent request to all



We ask our dear congregations, who have done little or nothing for the Pilgrims' House, to make every effort in the meantime to bring the debt burden down to at least -20,000 by then. Perhaps God will also awaken some hearts that want to help the good cause by a smaller or larger non-interest bearing loan on 30 days notice. In this way it would be easy to gradually pay off the remaining debts through interests saved in this way. We have already received such loans without being asked and they have been accepted with thanks. Whoever follows these examples not only invests his money safely and gets it back again at the appointed time, but thereby renders a most grateful service to the Emigrant Mission. Who can, who wants to help here?

A not insignificant income from rent will be lost this year because we have bought out the landlord who had a saloon on the first floor of the house and now want to use the pub ourselves for our own purposes. Also, for the time being, nothing of the money received from the guests for board and lodging can be used to pay off the debts, because the entire sum will probably be needed to run the household, to pay wages and to purchase household goods. We are still very much in need of bedsteads, bedding/blankets, mattresses and the like. This would be a good opportunity for women's and virgins' associations to help the pilgrims' house.

Whoever believes that only people with money come to the pilgrims' house is mistaken. No, we have also had many poor people as boarders and have fed and housed over 600 of them free of charge. The very first guest, whose name is at the top of our guest book, was a poor man whom we dragged around for four weeks until he found a place to stay. This reminded us right at the beginning of the words of Scripture: "You always have the poor with you."

I will briefly summarize in figures what else happened in and through our emigrant mission. My cash turnover amounted to -66,346.15. Advances of -2,506.6tt were made to the impecunious, and -130.77 cash was distributed to the poor. 3015 letters and postcards were received and 2660 were sent. Furthermore, the distribution of 2500 Lutheran calendars of our Synod, as well as a number of calendars of the Wisconsin Synod sent to me from unknown sources, likewise of more than 5000 "Lutheran Children's Sheets", 4000 "Tracts" and many numbers of the "Lutheran Folksheet", the "Lutheran Gazette" and the "Pittsburg Orphan Friend" took place. I thank you very much for all these contributions, and assure you that they will always be welcome in the future. Because my relationship with Castle Garden, which had been disturbed for years through no fault of my own, has been restored, I am in a position not only to personally receive the immigrants referred to me or to the Pilgrims' House, but also to spread the imperishable seed among the immigrants by distributing writings. For this, thanks are due to Mr. C. Hauselt, who, as President of the German Society here and member of the Immigration Office, took a great deal of trouble until my full rights in Castle Garden were restored to me without any appendages that burdened my conscience.



were. It is generally gratifying that in Mr. C. Häufelt we have a zealous representative of the interests of our German immigrants and what is connected with them, a Lutheran to boot (he is a member of Pastor Sieker's congregation) in the Immigration Office. Justly, even the German Emperor recently honored and decorated him for his faithful services in this regard by awarding him a medal.

Our relationship with the Hamburg Emigrant Mission was, as always, the most friendly. Mr. Pastor P. Müller, the local emigrant preacher, who made a trip to New Dort last summer in order to get as true a picture as possible of the governmental and ecclesiastical activities in the field of immigration in this cosmopolitan city, has also paid repeated visits to our Pilgrims' House and will have gained the conviction, on the one hand, that it can be recommended to emigrants with a clear conscience because of its location, size, facilities and management, and on the other hand, that the Pilgrims' House is a good place to live, that it can be recommended to emigrants with a clear conscience because of its location, size, furnishings and management, and also that we do not work against the "German Emigrants' House", but only claim our modest share of assigned guests. "Arbitrary, peaceful" is our motto towards the Emigrants' House.

In Bremen, Mr. Vopel has presided over his difficult post with his well-known activity and conscientiousness, and he has rendered efficient service to our mission and the Pilgrims' House in particular. May he not lose heart, but continue to work hard, trusting in God's help and blessing!

Finally I thank my venerable Committee for their faithful assistance and support in word and deed, which they have so generously bestowed upon me. It was also a difficult year for the brothers. The pilgrimage house affairs have caused them much loss of time and many a heavy worry; for one meeting often pressed upon another, in which important questions had to be discussed and often momentous decisions had to be made. Nor can I fail to thank Brothers W. Dick and W. C. Farr for helping to make possible the purchase of the Pilgrims' House in the hour of need by a large interest-free loan. Also Mr. Advocate I. Prodsky, through his great services to the Pilgrims' House, for which he charged practically nothing, deserves the thanks of my Committee and of our whole Synod.

So then the pilgrims' house with its employees and guests is commanded to the faithful God for the future. May He grant that it be and remain a monument to the love of Lutheran pilgrims on earth for immigrants and emigrants, and that what old B. Schmolck sings may be true of it:

We will build our own altar, Which shall be called
Eben-Ezer; By it shall be seen the words: God
guideth his children well.

This is how this slogan takes place: Blessed is
he who has God for his guide.

S. Keyl, No. 8 8tut6 8tr., Nsrv DorL.

"If any man err, and sin, let him not add to his sin by
despairing." (Luther, IX, 933.)

(Submitted.)

What does God's Word teach about the rights of church members before the secular authorities?

It is not uncommon for people of one and the same church, members of one and the same congregation, to conduct lawsuits before the secular authorities; indeed, not only this, but there is also no lack of "ignorant", unintelligent Christians who consider this to be quite proper and think they are doing a salutary work when they advise disputing members of the congregation, especially when money and property are involved, not to trouble the pastor and the congregation with their cause, but to bring it before the authorities immediately. A Christian, however, must not act according to the judgment of his reason, which is blind in spiritual matters, and according to the desires of his evil heart, but must do according to the good pleasure of his God. For this reason it can certainly only be useful if the "Lutheran" also shows what God's word teaches about this matter. This teaching of the divine word is found in 1 Cor. 6:1-8, where it is said:

"How can any of you, if he has a bargain with another, dispute before the unrighteous, and not before the saints? Know ye not that the saints shall judge the race? If then the world be judged of you, are ye not good enough to judge lesser things? Know ye not that we shall judge the angels? How much more over temporal goods? But ye, when ye have matters concerning temporal goods, take them that are despised of the congregation, and set them for judges. To your shame I must say this. Is there no wise man among you? or is there not one who can judge between brother and brother? But one brother contendeth with another, and before the unbelievers. It is already a fault among you that ye reason with one another. Why do ye not rather be wronged? why do ye not rather be reproached? But ye do wrong, and reproach, and that to the brethren."

If we want to understand this scripture correctly, we must quickly look back at what has gone before. In the previous chapter, the apostle St. Paul punishes the great laxity of the Christians at Corinth in the handling of church discipline, so that they even let a bloodsucker go unpunished. He demands that they sweep out the leaven and have nothing to do with the ungodly. He then explains that he wants to limit what has been said to sinners within the congregation; there is a great difference between the bet and the church, between those who are outside and those who are inside. The latter are of no concern to us in regard to church discipline-God will judge them; the latter alone are commanded to our discipline and are subject to our judgment from and according to God's Word.

After the apostle has severely punished this terrible indifference of the Corinthian congregation, he continues in his pastoral work and in the following chapter attacks another trouble that was found in the congregation, namely the sin that some members of the congregation brought their disputes before the Gentile authorities and had them tried and decided there.

The apostle has here especially in view the disputes about money and goods, as he again

In the first verse he calls that which is before him for judgment "a trade" (i.e., legal trade) "with another," in the second verse "lesser things," in the third expressly "temporal goods," and in the fourth "things (i.e., legal proceedings) concerning temporal goods. Also from the twofold expression "vervortheilen" in the 7th and 8th verse we see what kind of thing the apostle has in mind at first.

Now what does the apostle say about the Corinthians' lawsuits? He forbids them to bring their disputes before the pagan authorities, to have them judged and decided there, and demands that this be done before the brethren. That the apostle really judges in this way will become clear to us if we look closely at his words. In verse 1. he says: "How may any of you, if he have a bargain with another, dispute before the unrighteous, and not before the saints?" He means to say, "Ye have heard how the children of the world and the children of pleasure of his God. For this reason it can certainly only be God are so utterly separated, that the former are without, and the latter within. How then may any of you presume to bring such disgrace upon the church, and to bring disputes which he has with a brother before the tribunal of those unjust, and to pass by the saints, the fellow-brothers, whose business it is to judge when one brother wrongs another? By such a thing ye bear witness that ye think the brethren incapable of judging your cause. But this is wrong: for know ye not that the saints shall judge the world? If then the world is to be judged by you, are ye not good enough to judge lesser things? To judge the world, that is, to confirm the judgment of Christ, is a great thing, compared with which your disputes about money and goods are very small matters. Yea, still more, know ye not that we shall judge the angels? How much more of temporal goods?" So of the creatures of another race, of apostate angels, we shall judge, shall declare Christ's judgment just; how much more befitting is it for us to arbitrate such trifling matters through Christians? "But ye, if ye have matters concerning temporal goods, take them that are despised among the church, and set them for judges." Ye take away from the brethren, who, after all, are appointed of God to be fellow-judges with the betters and angels, the judgment which JESUS himself gave them (Matt. 18.), and give it to the Gentiles, who are despised among you for their unbelief and for their vices, and are not allowed to enjoy any of the ecclesiastical honors. To these men also ye give a terrible vexation with your unchristian disputes, and ye suffer yourselves to be mocked and ridiculed by them because of your sins, which ye make manifest before them. "To your shame I must say this. Is there no wise man among you? or is there not one who can judge between brother and brother? But one brother contends with another, and before the unbelievers." You cannot be so poor in spiritual gifts. For there are many gifts among you, men of great wisdom and knowledge, who are able to discern between spirits (1 Corinthians 1:16).

12.) who are certainly able to discern who is right or wrong in a dispute over earthly goods, and who can give you good counsel. In the 7th verse the apostle says that there should be no quarrels about earthly goods among Christians, they should rather be wronged than quarrel and fight about it, as Christ also said Matth.

5, 39-42: "But I say unto you, resist not evil: but if any man smite thee on thy right cheek, turn to him the other also. And if any man deal with thee justly, let him take thy coat also. If anyone asks you for a mile, give him two. Give to him that asketh thee, and turn not away from him that lendeth thee." It is already wrong for a Christian never to want to bear a loss, if he insists on his right in every case, even when he sees that his brother cannot see that he is overreaching him; how much more is it wrong (B. 4.) if he overreaches his brother and tries to carry it out with the help of the secular authorities!

From this statement of the holy apostle it is clear that Christians are forbidden to bring their ordinary disputes about money and goods before the court, for example, if one has overcharged another in trade, or if he does not pay a debt in due time. The same is true of all other disputes between Christians. Because it is a disgrace to Christians, they should not sue one another before the authorities. That we may, under certain circumstances, avail ourselves of the help of the authorities against the wrongdoers who are "outside" is certainly clear to us all. We see this both from the passages of Scripture which deal with the office of the authorities and from the example of St. Paul himself, who appealed to the authorities for protection and invoked the Emperor. Apost. 2.4. ff; 2.", 11.

But there are also cases in which it is not against brotherly love, not against Christian respectability, and therefore not against this judgment of the apostle, when Christians, after mutual agreement, which is in accordance with love, since no one wants to do wrong to the other, have certain matters judged and decided by the temporal authorities. It is quite possible for Christians who are united in true love to submit their affairs, in which they do not agree, to the authorities for evaluation and decision. They can also present their reasons for and against at the trial before the court, without "quarreling," so that they give no one offense.

H. Schlesselmann.

(Submitted.)

† . Hermann Wunderlich, †

Weiland I'. H. Wunderlich was born on III January 14.M at Waldsachsen in Saxony. His parents traveled with your sel. I'. C. F. Grüber to America, and thus our W., I I months old, came to Perry County, Mo. In Paitzdorf township he passed his youth. Since he was a quiet and industrious boy, his grandfather, the same Rector Gönner, took him, ü years old, to live with him in Altenburg.

There he attended the parochial school. When our Concordia College was moved from Altenburg to St. Louis, he also moved to St. Louis with Rector G.. Here he entered the high school uud later the theoretical seminary. In 1860 he took a job as adjunct to fel. 1'. W. Stubnatzy at Coopers Grove, Ill. Here the Lord immediately introduced him to his right work, namely missionary work. This he did diligently to the end of his life, sacrificing his health. After he had founded a new congregation in the area of Bremen, Ill, it appointed him its own pastor. Hereupon he married Miss Katharina Ruehl at St. Louis, Mo. on September 29, 1862. God blessed this marriage with eight minors, three of whom have already passed away blessed. In 147 k he accepted the call of the congregation at Tolleston, Ind. Here he labored faithfully in the vineyard of the Lord for 15^ years with preaching, teaching school, and missionary work. Every Sunday he preached twice. To his three branches he usually went on foot on the ice road embankment. A snowstorm in November 144." could not keep him from going a few miles by "*hand car*" and then on foot to Hammond to preach his farewell discourse there, as that branch had grown so much in recent years that it had berusen its own pastor. But this was to be his last missionary walk. Bon da all he began to ail. He had contracted a severe cold and soon became fo weak that he could only administer his ministry in Tolleston with great effort. During the summer he seemed to recover; he still attended Synod and Conferences. But when autumn came, he again became afflicted. Cough and swelling of the tongue made it very difficult for him to speak. On the 2l. Sunday after Trinitatis he held his last sermon. Although the doctors gave him hope of recovery, he felt that his end was near and confidently surrendered to God's providence. "As the Lord wills," was his word of comfort. His own he exhorted to remain faithful illl faith with JEsu Christo. In faith in his Saviour he fell asleep, as we can be sure, on December 2,4, 7 o'clock in the morning. Friday, the .""k. December, his body was buried with great congregation. I'. G. Heintz spoke in the house of mourning, undersigned read the particulars in the church and U. Feiertag preached on Mal. 2, "I. I' U. A. Reinke, H. Succop and C. Noack acted as bearers with the Borstehers. Uilfer deceased W. had brought fine pilgrimage to 48 years, 11 months and 9 days. He leaves behind an aged mother, a grieving widow with 5 children and a 41-year-old mother-in-law.

(Instead, the Lord of all comfort, comfort also the sorrowful bereaved with his rich consolation!

B. L.

(Submitted.)

For necessary warning.

Scarcely three years had passed when the majority of Immanuel's congregation at Rockford, Ill. deposed their lawful, faithful, and conscientious preacher and pastor, because he did not know how to serve two masters: it with God and

God's Word, but also with the world and its journeymen.

While only a small number stood faithfully by God's Word and their pastor, the great majority of the congregation elected a "free-minded" preacher; drafted a "free-minded" church order; introduced "free-minded" books. Free, free were both preacher and congregation! Free from God, free from God's Word, free from all true Christianity.

The extent to which the preacher in particular was infected by "free-mindedness" was proved by the fact that he soon went over to the Presbyterians, but nevertheless continued to preach in the congregation, which wanted to be Lutheran.

In June '86 this "free" preacher left. In order to be able to call and pay another preacher, this congregation wanted to strengthen itself through the small group which the undersigned now serves, and asked for unification. But instead of following the advice to come to us and accept our church order, they again chose a pastor (in the person of a certain Keiper). Now this was an able man, who had learned something capable not only in German universities, but also in German taverns. Yes, his ability was so great that he publicly declared in the „*Rockford Register*" of December 22, '86, that he could "drink all the saloonkeepers of his community under the table." This now aroused the jealousy of these good people, who are also officers of that church, that on the following day (Dec. 23, '86) they made a counter-declaration, and the pastor was declared deposed. The preacher did not do them the disgrace of continuing to officiate with them for another quarter of a year, as the "liberal" church order allowed him to do (for the contract was: dismissal on three months' notice), but went off at once and left Rockford.

It is terrible to hear of such conditions in a church, and it pains every sincere Christian to have to report such events. But as a warning to all who take God's word lightly, it had to be said. They did not want to bear the shame of Christ, now they must bear the mockery and scorn of the world as a just punishment.

Theo. Kohn.

Cf. "Lutheran," Vol. 40, p. 134.

To the ecclesiastical chronicle.

I. America.

Lutheran parochial schools. In our congregations in Chicago there are 29 parochial schools with 71 teachers (not counting female teachers), who teach more than 7300 children the pure doctrine of our church. Of the parochial schools in Milwaukee, Wis. the "Synodal Messenger" says: "In this city are 17 Lutheran congregations belonging to the Synodal Conference. Each of these congregations has a parochial school. These schools are attended by 4335 pupils, who are taught by 48 male and 6 female teachers. Truly, a delightful example for all Lutheran congregations. Would that all members of the congregation would recognize the blessing of a congregational school. The school is the planting place of the church."

Life Insurance. A Mr. C. E. Harroun makes some remarks in an English newspaper about

Life insurance, which we reproduce here in excerpt. In judging life insurance, a man's care for his family must not interfere with the business of life insurance, since this business is only a means by which that care is used. Bad means do not become good because a man uses them to support his own. In the business of life insurance human lives are speculated upon. Only the death of a man can give the "insured" his share of the profit in this speculation. In the best case this speculation is nothing but a game of hazard, in which a human life, estimated according to the "present value" of its probable duration, is offered and accepted as a stake at the gambling house. The sooner the staked life perishes, the sooner the one for whom it is staked draws his profit. It is a desecration of human life to degrade it to an object of chess and to offer it for sale. The *Insurance Commissioner* of Massachusetts says: "There is no business of any kind known among men in which there are so many pitfalls to honest ignorance, or so many hiding-places to deceitful fraud, as in that of life insurance." Of 200 life insurance companies in this country, 120 have partly gone bankrupt, partly dissolved, 100 since 1862. In the State of New York, in 1879, there were thirty-one life insurance companies; the amount insured with them was K1,439,661,265, the income I76,174,954, the surplus over expenses K9,996,387. In Massachusetts there were thirty companies in 1879, the surplus over expenses in that year being K9,775,396. These figures show to what nobleness, to what magnanimity, the "insured" are entrusted in this business. It is believed that the number of "insured" lives in our country is not less than 1,100,000, while the "insured" sum is entirely \$2,705,000,000, a sum amounting to one twelfth of the total capital assets of the Union. Proportionately few people, then, who have organized themselves into insurance companies, draw taxes from their customers out of one-twelfth of the entire capital assets of the United States, while their customers constitute only the fiftieth part of the population of the country. These taxes accumulate to an immense sum, which, invested at the ordinary rate of interest, yields to the companies or their managers an excessive income, for which, on the whole, they give no just return. What is the motive for paying taxes in this way? The possibility of obtaining a sum of money for something of less value than a *benefit*! It is a pure game of chance. The welfare of the people demands that they should not be enticed into the nets of this speculation, with T od as a counter-gift for filthy lucre. How can a Christian speculate in a business which is founded solely on the judgment of God's penal justice?!

R. L.

Grand Army of the Republic (G. A. R.).

A correspondent of the "Christlicher Botschafter" writes: "We recently read in the 'Christi. We recently read in the 'Christ's Ambassador' that the *G. A. R.* has only a secret motto, but otherwise does not bear the character of a secret society. Now, however, I am assured by members of the 4th R. that this society is a real secret society, a lodge for veterans, with an oath to a secret constitution, with secret negotiations and association purposes, and secret punishments for traitors: all characteristic features of a secret society. The like may be said of the *K. of L. (Knights of Labor)*."

Corpse Burning. Efforts have also been made in Milwaukee to form a mortuary burning society,

but to no avail. The "Gemeindeblatt" writes: In these days we are pleased to read in local newspapers that little enthusiasm is to be felt for this piece of paganism and that nothing seems to come of the matter. In other cities of the Union, too, the burning of corpses is said to meet with little approval, and the mortuary ovens that seemed to have a prospect of significant customers, such as the one in Washington, Pa., are said to be empty most of the time, although here, unlike in Germany, the government has not interfered here and there. We do not dare to decide whether the American's rejection of the so-called cremation is based on a Christian sense or on a practical understanding.

II. foreign countries.

The Evangelical Lutheran Free Church of Saxony and other St., which stands on the same ground of faith with us, has 11 pastors. The president of the synod is Mr. 1'. O. H. Th. Willkomm.

The Livonian pastor Brandt, who was expelled to Smolensk by the Russian government a few months ago, has been pardoned, that is, he has received permission to leave Smolensk, but may no longer officiate as a pastor in the Baltic provinces. He will go to the colonies in the south of the empire.

Americanization in Italian church circles. In the Italian Protestant congregations, too, there seems to be an Americanization. The "Revista Eristiana" has on the back of its cover an announcement that the Evangelical Reformed Church at Trieft has a vacancy for a preacher, that it has so much income that the preacher must be able to preach in German, Italian and, if necessary, also in French, and concludes with the sentence that is found especially often in marriage announcements: "Reflectors are kindly requested to enclose their photograph. (Lodzer Kbl.)

The Jesuit Order is now 350 years old. Up to now, 13 popes, 60 cardinals, 4000 archbishops have emerged from it. At present the Order has 2500 missionaries in active service.

The Government of Peru has declared null and void the Act of December 16, 1884, which gives the Jesuits public property for use in schools, and refuses to recognize them as a religious order.

The Methodist preacher Crisp in Hotham near Melbourne recently gave a "funny lecture on love and marriage" in the church (!). It says: "For two hours the speaker captivated his audience with sparkling wit and jest, and gave the best advice to newlyweds."

(Freik.)

God reigns.

Wherefore let us learn this rule and order, which God is wont to keep in the government of his saints. For I also have often undertaken to prescribe to our Lord God certain manners, according to which he should keep himself in the government either of his church, or of other things. Oh, Lord, I have said, I would that this might be done according to order, and that it might gain such a result. But God did what was contrary to what I had asked. Then I thought the same time: Now my counsel is not contrary to God's glory, but will be very useful, that thereby the name of God may be sanctified, his kingdom gathered and increased, and that also the knowledge of his word may be further spread; in short, it is a very beautiful counsel and very well thought out.

Inaugurations.

By order of the venerable. Mr. Sievers, on the 3rd Sunday after Epiphany, Candidate H. Naumann was ordained and inducted by the undersigned in his congregation in Sully County, Dak. O. Clöter, Jr. Address: Rev. .1. S. Aunmunn, Harrolck, ünZLes 6c>., vaL.

On Sunday Septuagesimä Mr. ?. H. Junget was inaugurated by the undersigned on behalf of the Honorable President of the Middle District in the Lutheran Zion Parish in Fort Wayne with the assistance of Rector Schick. H. G. Sauer.

By order of the reverend Presidency of Middle District, on Sunday Septuagesimä, Mr. k. A. Werfelmann introduced into his congregation at Brazil, Jnd. H. Katt. Address: Rvv. /X. VVerkeltmann, Box 310, Lrarll, Oo., Inü.

Notice.

Herewith notice that Rev. C. Metz er, Herndon, Kans. has been dismissed from the missionary service for given gross offense. Concordia, Mo., Feb. 10, 1887. F. I. Bil tz.

Entered the Coffee of Illinois District:

Synod treasury: From ?. Schroeder's congregation in South Litchfield, Communion Collect on Reformation Day \$5.50, on Christmas Day 12.40. From the congregations of ?: Burfeind at Richton 9.50, Leeb at Chicago 10.35, Mezger at Okawville 6.65, P. Luecke at Town Jefferson 4.00, Meyer at Hoffmann 4.00, Gose at Grant Park 4.75 and 8.00. By k. Kohn of Joh. congreg. at Pecatonica 3.61. Evensong coll. of k. Schurichts Gem. in St. Paul 7.75. (S. \$76.51.) New construction in Addison: By Schieferdecker of sr. Gem. in Neu-Gehlenbeck 14.25. By Cassirer Tiarks in Monticello 10.00. By Teacher Albers in Eagle Lake from Nuoffer 3.00. (S. \$27.25.) Inner Mission: Coll. by k. Eirich's Gem. in New Minden 9.50. By k. Bartling in Chicago from Ad. Sieckmann 1.00. Further from Chicago: by k. Succop from N. N. 5.00, W. Streger 3.00; by U. Brauns 2.50; by 1?. Engelbrecht from Mrs. Köritz 5.00; ?. Leeb's Gem. 10.50; k. Hölters Gem. 10.00. x. Kühn in Belleville 5.00; Epiphantias-Coll. sr. Gem. 26.55 and by Miss S. Suhlender 2.00. Coll. by k. Freder- kings Gem. at Dwight 8.00. Coll. of k. Schurichts Gem. at St. Paul 7.00. (p. \$95.05.) Mission to the Jews: By k. Wunder in Chicago aus der Missionsbüchse der Frauen in sr. Gem. 4.40. Heathen Mission: By t'. Norden bei Hinckley, ges. in der Familie am Epiphantiasfeste, 1.21. Negro Mission : Estels Christus-Gem. in Fountain Bluff 2.00. Through k. Bartling in Chicago by Ad. Sieckmann 1.00. ?. Hölters Gem. das. 6.61, Wittwe Wichmann 1.00. ?. Kühn in Belleville .50. N. N. in Nokomis 5.00. From Staunton: by k. Göhringer from H. Bekemeier 2.00 and by pupils of teacher Trettin .40. l>. Loßner's Gem. in Lake Zurich 14.00. teacher Albers' pupils in Eagle Lake 1.20. For the new station in New Orleans: F. L. Krage in Addison 1.00, l. H. B. there 1.00. By k. Miracle in Chicago by N. N. 1.00. ?p. \$36.71.) PilgerhausinNewUork: Coll. by l?. v. Schenck's Gem. in Algonquin 10.00. By Reinke in Chicago by F. Beckmann 1.00. (S. \$11.00.) Poor students in St. Louis: k. Great Gem. in Addison for W. Baths 3.20. Wash checkout in Springfield: By k. Frederking, coll. of comm. in Dwight, 2.75. Poor students in Springfield: By ?. Muller in Lake View by N. N. .50. By k. Schroeder for F. West- phal by sr. Gem. in South Litchfield 6.40, Filial-Gem. in Litchfield 6.95. By Göhringer in Staunton, ges. at Chr. Käsemann's wedding, for Küstemann 4.16. By k. Müller in Lake View for C. F. G. Koch of the Jüngl. Verein 5.00. k. Wangerin's Gem. at Solliit for l. Molthan 8.65, for E. Starck 8.65. (S. \$40.31.) CollegeHouseholdinFortWayne: Coll. of?. Schroeder's Gem. in South Litchfield 6.50. Poor college students in Fort Wayne: Through?. Miracles in Chicago from the women in sr. By Schuricht in St. Paul from the Women's Association for K. Albrecht 5.25. (p. \$10.25.) Poor Students in Addison: By ?. Succop in Chicago by Ad. Schmidt 1.00, Mrs. Felske .25, Father Bresemann .25. by Kassirer Meyer in St. Louis 5.00. l'. Large

Gem. in Addison for A. Roßmann 3.20, for W. Hulke 3.20. (S. H12.90.)
Laundromat in Addison: H. Matthews in Addison 5.00.
Seminary household in Addison: by Ch. Küken in Dundee, s. at F. Sternberg's wedding, 5.00. Coll. by I'. Schroeder's Gem. in South Litchfield 6.15. (p. K11.15.)
College household in, Milwaukee: Coll. of?. Schroeder's Gem. in South Litchfield 5.60.
Debt retirement and college building in Milwaukee: From Chicago: N. N. in ?. Wunders Gem. 10.00; by ?. Bart ling by Ad. Sieckmann 3.00; ?. Snccop's Gem. 4th fl., 38.25; 1^ Leeb's Gem. 5.80. ?. Schieferdecker in New Gehlen bckk 2.00, whose Gem. 11.00. By k. Kohn of Joh. Gem. in Pecatonica 7.30. (S. K77.35.)
Pay in Milwaukee: By ?. Bartling in Chicago from N. N. 1.00. By I'. Engelbrcht there from Mrs. Kôritz 5.00. ?. Luecke's comm. in Town Jefferson 5.00. (S. tzll.00.)
Poor college students in Milwaukee: By?. Mueller in Lake View for A. Zitzmann of the Young Fr. Association 5.00, Young Fr. Association 3.00. (S. K8.00.)
Sick pastors and teachers: k. Lenk in Millstadt 2.00. By ?. Goehringer in Staunton by H. Bekemeier 2.00. (S. K4.00.)
Widow's fund: ?. Burfeind's comm. in nieces 6.60. By ?. Succop in Chicago by W. Streger 2.00. By ?. Mueller at Lake View by Karl Mueller 1.00. k. Kuehn at Belleville 4.00. ?. Lenk at Millstadt 4.00. Teacher Fathauer at Eagle Lake 4.00. By ?. Goehringer in Staunton from teacher Trettin 5.00, from his wife, thank offering for happy delivery, 5.00. Teacher Dorn in Beecher 2.00. 1'. Sieving's parish in York Centre 9.14. (p. K42.74.)
Deaf and Dumb -Anstalt: Part of the surplus of the Christ- baum Coll. from teacher Teich's pupils in Carlinville 2.25. From Chicago: by ?. Succop from W. Streger 3.00; by ?. Reinke by Heinr. Johansen 1.00; by ?. LLunder by the boy F. Wolfs 1.00. (p. H7.25.)
Hospital in St. Louis: By?. Kühn in Belleville from Mrs. Kath. Siegle.50.
Orphanage near St. Louis: By ?. Schröder in South Litchfield by Johanna and Martin Heien 1.00, Meta, Anna and Eduard Dieckmann 1.00, Sophie, Hermann and Otto Schröder 1.00. By ?. Goehringer in Staunton, s. at E. Weiss's wedding, 9.16, from the orphan box of teacher Trettin's pupils 2.60. sS. tz14.76.)
Studying Orphans from Addison: By ?. Succop in Chicago by W. Streger 2.00.
?. Hübeners Gem. in Hannover: Through ?. Reinke in Chicago by F. Beckmann 1.00. By Teacher Fathauer in Eagle Lake, sent on D. Meyer's baptism of children, 4.25. F. Gehrke in Addison 5.00. (p. K10.25.)
Luther monument in St. Louis: By ?. Bold in Belleville by F. Teufel .10, W. Rubel .10. (S. K .20.)
Correction:
In my last receipt (Luth. No. 3) under the heading "Poor students in springfield" it should not read: by?. Wagner for C. Graupmann, but: C. Graupner, and by ?. Bartling for H. Scblobohm "vom Jungfr.-Verein", but: vom Jüngl.-Verein; under the heading "Gem. in Honey Grove, Tex." not: "durch ?. G. Traub in Aurora", but: by ?. G. Traub in Peoria.
Addison, Ill, Jan. 31, 1887; H. Bartling, Cassirian.

Entered the Minnesota and Dakota caste.
Distrirts:
Synodical funds: From 1?. Schulz's congregation in Faribault G6.42. ?. Wichmann's parish in Green Meadow 2.33, in Fisher 3.85. ?. Fackler's parish in Maple Grove 8.00. 1'. Friedrich's Gem. at Waconia 12.15. ?. I. I. Bernthal's compound at Lewis- ton 11.50. (p. H44.25.)
Progymnasium in Milwaukee: ?. Schulz's comm. in Faribault 6.00. ?. Hertwig's Gem. at Leaf Valley 6.00, at Effington 5.50. k. G. A. Bernthal's comm. at Cologne 37.25. I'. Brandt's Jmm. comm. at Albany 3.00. ?. Fackler's Branch at Elk River 5.88. k. Landeck's community at Hamburg 17.00. I'. Horst's parish at Courtland 20.00. ?. Vetter's parish of Fairfield 11.00. ?. H. Kretzschmar's parish at Perham 8.00. (Sunima K119.63.)
Teacher salaries in Milwaukee: ?. E. L. Kretzschmar's comm. at Gaylord 3.37. ?. Nickels' comm. at Rochester 10.00. ?. Schulz's congregation at Morristown 3.50. ?. Horst's parish of Courtland 15.00. ?. I. I. Bernthal's parish at Lewiston 15.50. By Praeses Sievers of A. Scherrer in Minneapvlis 1.50. ?. Krumsiogs parish at Josco 10.25. (S. H59.12.)
Negro mission: ?. Frick's compound at Arlington 5.32. 1'. Rolf's commune at St. Paul 9.00. ?. Rumsch's comm. at Clarcmont 5.20. ?. Clutter's congregation on Valley Creek, 4.00. Wittwe Brandhorst in St. Paul, 1.00. By ?. F. Pfotenhauer, thank offering from Mrs. Aug. Mueller at Odessa 1.00. (S. H25.52.)
Orphanage at Wittenberg, Wis: By teacher W. Gierke at Lewiston from s. school children 5.00. 4>. Clöter's Gem. at Town Wvodbury 3.44. By Teachers Fischer and Pipkorn at St. Paul from their pupils 3.90. From the piggy bank of etl. children 1.25. k. Wichmann 2.00. ?. Hertwig 5.00. ?. Nickels Sewing Club in Rochester 5.00. 1'. E. L. Kretzschmar's church at Gaylord 5.73. ?. Fackler's joint at Maple Grove 5.80. ?. Kolbe's compound at Albion 3.00. ?. Bôrneke's comm. at Mazeppa 1.00. ?. Dubberstein's congregation in Wykoff 2.50. C. S. in St. Paul 1.50. By k. Vetter, children's service coll. on Christmas Eve 6.00. Pres. Sievers' congregation in Minneapvlis 11.55. By the same of children there 1.30. Arndt 1.00, Handtke .50. By ?. Vomhof from his. Grace comm. 2.77, s. Confirmands 1.75, D. W. Vomhof .25. ?. Clöter's parish at Valley Creek 2.00. ?. Bösch's congreg. at Town Stanford 2.50. Alwina Mueller at Alma City 1.26. (S. K77.00.)
Widows and orphans: ?. Wichmann in Ada, Minn., 3.00. Pres. Sievers'Gem. in Minneapvlis 9.00. ?. Rumsch's parish in Claremont, 6.35. 4>. Heyer 1.00, whose parish is at

Minnesota Lake 4.22. ?. Schaaf's comm. in Potsdam 8.50. ?. Horst in Courtlanv 2.50, whose gem. 7.00. (p. K41.57.)
Poor sick pastors and teachers: From Mr. F. L. Dumont at Huron, Dak., 1.00. ?. Horst 2.50. ?. Vomhofs Joh.-Gem. 7.75. (p. K11.25.)
Pilgrim House in New Oork: By A. Hertwig, ges. on Mr. Alb. Tröning's wedding in Leaf Valley, 5.10. ?. Friedrich's Gem, at Waconia 15.00. ?. Heyer's Gem. at Minnesota Lake 4.28. By ?. Which of Jakob Welz at Freemann, Dak., 2.00. Ph. Hertz das. 1.00. (p. P27.38.)
Taub st u m'm en - Anstalt: ?. H. I. Mueller's parish in Town Bergen 7.04. 4*. Horst's Gem. at Courtland 8.00. 4*. Clöters Gem. at Valley Creek 5.79. 4'. Frick's Gem. at Arlington 5.40. (S. H26.23.)
Jewish Mission: 4'. Friedrich's Gem. in Waconia 5.00.
Heathen Mission: By Pres. Sievers from Mr. Quiel in Minneapvlis 1.00.
Poor students: By ?. Rumsch, s. at a wedding in sr. Gem. 6.75. 4'. Nickels Gem. in High Forest for A. Bätz in Springfield 6.14. ?. Rumsch's parish in Claremont 5.00. By ?. Rolf of etl. women and communion coll. for Emil Eberhardt in Milwaukee 16.37. (p. K34.26.)
Luther Memorial in St. Louis: By?. Vomhof of Cath. Reese and children .50.
?. Frey's comm. in Stillwater, Minn...: By Kassirer Spilman in Baltimore 12.34.
Inner mission in Minnesota and Dakota: ?. Vomhof 1.99, whose Joh.-Gem. 8.13, Jmm.-Gem., 5.88. By Mr. F. L. Dumont in Huron, Dak., 1.00. ?. Wichmann's Gem. at Green Meadow 2.82, at Fisher 3.00. By Cassirer E. F. W. Meier at St. Louis 1.75. ?. Kolbe's compound in Howard Lake 7.00. ?. Dubberstein's compound at Wykoff 4.60. ?. Heyer's compound at Minnesota Lake, 5.50. Ross' congregation at Willow Creek 7.50. ?. Zahn's St. Peter's parish at Elysian 4.00. ?. I. I. Bernthal's congregation at Lewiston 7.50. By Pres. Sievers von Aschenbeck at Minneapvlis 1.00. Horst Korta's congregation 1.00. ?. H. I. Müller's comm. at Town Bergen 3.00. I'. Clöter's parish in Town Woodbury 5.07. By ?. F. Pfotenhauer of Herm. Hauer at Odessa 1.00, by Franz Bentler 1.00. ?. Clöter's Gem. on Valley Creek, three collect, 11.60. ?. A. Mueller's Gem. in Alma City 5.38. (p. K89.72.)
St. Paul, Minn, Jan. 20, '87, T. H. Menk, Cassirer.

Incoming to the Middle District caste:
Debt Redemption Fund: From 4'. Bachmann's congregation in Evansville K5.00.
General Syn odal Building Fund: ?. Drôges Gem. near Frvburgh 9.90.
New construction in St. Louis: I'. Great' Gem. in Fort Wayne 41.00. By ?. Kretzmann of A. Z. of Gem. in Farmers Rctrcat 5.00. (S. K46.00.)
New building in Addison: 4'. Gross'Gem. at Fort Wayne 29.00. Synod funds: ?. Franke's congregation at Fort Wayne 10.52. ?. Thieme's St. Peter's parish at Columbia City 4.30. Zion's parish at Columbia City 3.41. ?. Bad's Parish at Otis 12.24. ?. Koch's congregation at Huff 5.50. ?. Walkers Township at Cleveland 17.47. ?. Zollmann's parish of Bear Creek 14.89. ?. Eirich's parish of Jonesville, 4.84... Kaiser's compound in Ju- lietta, 9.25... Diemer's compound at Peru 5.00. ?. Wicked's compound at South Ridge 11.75. 4'. Zorn's compound at Cleveland 78.81. ?. Horst's compound in and near Florida 5.00. Off ?. Sieving's Gem. at Fairfield Centre 8.25. I*. Ernst's compound at Euclid 7.65. ?. Preuß's compound at Avilla 2.56. ?. Schutz's compound in Vallonia 1.60. ?. Schlesselmann's compound in Bremen 12.00. ?. Dank wolph's compound at Orrville 3.62. ?. Stocks Township near Fort Wayne 8.25. 4*. Bethke's Gem. at Reynolds 8.10, at Goodland 2.50. ?. Schmidt's Gem. at Indianapolis 4.08. ?. Bachmann's compound in Evansville 15.00. ?. Seemeyer's compound at Schumm 19.00. ?. Kaiser's compound in Liverpool 5.50. ?. Zschoche's church in Marion Township 11 a.m. ?. Goesswein's congregation at Vincennes 13.75. ?. Berg's congregation in Adams Co. 7.00. ?. Evers' congregation at Convoy 6/19. Mrs. Marg. Badschuck at Navarre 1.00. ?. Kolbe's congregation in Jndependence 12.00. ?. Kunsckick's congregation at Leslie 4.25. 4*. Querl's parish of Toledo 7.02. ?. Siegers in Arcbbold Joh. Parish 4.07. Jacobi Parish 4.09. (p. G364.33.)
Fellow believers in Germany: ?. Daib and Gem. in Friedheim 11.50. ?. Hübeners Gem. in Hannover, Germany: W. Muchow from 4*. Walkers Gem. in Cleveland 1.00. ?. Scheips in Hobart 1.00, N. N. that. .50. ?. Schaefer's comm. in Waymansville 5.00. ?. Daib's congregation at Friedheim, 11.00. From several members of the l... Bethke's parish at Reynolds, 1.50. Scuel at Indianapolis 1.00. By ?. Kretzmann of the church at Farmers Retreat 5.00. (S. H26.00.)
Unification Mission in New York: ?. Schmidt's Gem. in Indianapolis 7.40.
Inner Mission: W. Schaper in Columbia City 1.00, Elise Schaper .50. Out?. Koch's comm. in Huff .50. ?. Walker's congregation in Cleveland 8.57. From the mission rifle in ?. Zorn's congregation in Cleveland 1.58. ?. Schlesselmann's Gem. at Woodland 4.30. 4'. Stocks Gem. at Fort Wayne 6.00. Unnamed by ?. Zorn at Cleveland 5.00. 4*. Weseloh's comm. that. 14.55. ?. Bachmann's Community in Evansville 5.00. ?. Seuel's congregation in Indianapolis (out west) 32.72. Chr. Meierding out of ?. Sauers Gem. in Fort Wayne .25, Elis. Meierding .50. from the missionary rifle in 4'. Kolbe's comm. in Jndependence 5.30. ?. Niemann's congregation in Cleveland, 17.50. ?. Michael's parish in Goeglein, 9.50. By ?. Kretzmann's congreg. at Farmers Retreat 8.25. Wittwe B. das. 1.00. A. Weber's congreg. at Vincennes 2.00. (S. Kl Feb. 24.)
Negro mission: school children in ?. Frankes Gem. near Fort Wayne 4.48. From the piggy bank of Martha, Karl and Adele Zollmann in Bear Creek 1.21. From the negro mission fund in ?. Zorn's church in Cleveland 7.05. ?. Michael's parish in Goeglein 8.84. From the piggy bank of Jacob, Louis and Mariecben Goos in Cincinnati 3.00. 4*. Daib and parishioners at Friedheim 12.00. ?. Hassold's land comm. at Huntington 2.25. Unnamed by ?. Zorn in Cleveland 5.00. From the Wednesday evening cvllecte in ?. Weseloh's church in Cleveland 14.75. ?. Seemeyer's parish in Schumm 15.00. Mrs. Dolch in Liverpool .50.



From some of Hesse's pupils in Cleveland 2.25. N. N. in Huntington for a new mission station in New Orleans 1.00. Mrs. Weber in Hilliard 1.00. From the mission box in ?. Kolke's church in Jndependence 5.30. ?. Schupmann's parish in Tracy 2.86. N. N. from ?. Daib's congregation at Friedheim .50. ?. Stegers in Archbvd Jacobi comm. 1.40, Joh. comm. 2.80. By ?. Bishops of K. G. Lei Bingen 5.00. By ?. Kretzmann of W. K. from Farmers Retreat 1.00. (p. 497.19.)

Jewish mission: ?. Daib and Gem. in Friedheim 5.00. Unnamed by ?. Kleist in New Haven 20.00. (p. 425.00.)

English Mission: ?. Thieme's St. Peter's Comm. at Columbia City 4.91.

For traveling preachers: W. Muchvw from ?. Walkers Gem. in Cleveland 2.00.

For Heathen Mission: Unnamed by k. Kleist in New Haven 30.00.

Poor students in Milwaukee: Mrs. M. Badschuck in Navarre for O. Horn 1.00. For H. Sieving: by ?. Sieving, Fairfield Centre, by N. N. 2.50. Ges. at engagement party of H. Bechts and F. Engelers 5.50. (P. 49.00.)

Poor students in St. Louis: By ?. Horst in Hilliard from Mrs. Weber 1.00, wedding coll. at M. Fladt 5.35. Women's club in ?. Seuel's congreg. in Indianapolis for Brink 5.00. Wedding coll. at M. Fuchshuber's in ?. Zschoche's congregation in Marion Township for Glaser 7.00. From widows B. and W. of ?. Sauer's congregation in Fort Wayne for block 20.00. (p. 438.85.)

Poor Students in Springfield: ?. Schäfers Gem. in Waymansville 5.00. I*. Schlesselmanns in Bremen south branch 3.14. ?. Mohr's Gem. in Jnglefield 5.30. By ?. Kolbe, ges. at Toensing-Walker's wedding in Jndependence for Sallmann 6.00. By I'. Walker in Cleveland for C. Giese 14.00. Mrs. Chr. Schneider in Liverpool for R. Gaiser .50. by ?. Henkel at Aurora for Schleicher 1.00. (P. 34.94.)

Poor students in Fort Wayne: ?. Eirichs Gem. in Jonesville for Pardieck 4.09. k. Scheips^Gem. in Hobart 9.10. By ?. Preuß in Avilla for Val. Kern 2.05. Women's club in ?. Stock's congregation at Fort Wayne for Stock 24.50, for H. Müller 24.50. Dessen's congregation for H. Müller 8.30. Virgins' association in ?. Gross' parish at Fort Wayne for Fleckenstem 15.00. Chr. Krvmer from ?. Sauer's congregation in Fort Wayne 5.00. Women's club in k. Seuel's congregation in Indianapolis for Rupprecht 10.00. Ges. by ?. Evers at O. Storm's wedding at Convoy for Evers 3.85. ?. Hunziker's St. John's congregation in Edgerton 2.00. Women's club in ?. Niemann's congregation in Cleveland for Brueggemann 10.00. Young Men's Association of the same congregation for Dunkel 10.00, for Drewes 10.00. From the widows B. and W. of ?. Sauer's congregation in Fort Wayne for Schäfer 30.00, for Buszin 10.00. (p. K178.39.)

Poor students in Addison: C. Frosch from ?. Franke's congreg. at Fort Wayne for L. Plothe 2.00. For Th. Weselvh: H. Lindhorst of ?. Weseloh's Gem. at Cleveland 10.00, N. N. the. 2.00. By Teacher Lutz of the Cleveland Teachers' Conference for Alb. Krohn 5.25. For Ch. Eckhardt: I?. Zschoche in Marion Township 5.00, C. Ferber das. 5.00. Paul Bippus in Evansville 1.00. Mrs. M. Badschuck in Navarre for A. Horn 1.00. (S. 431.25.)

Household in Springfield: By ?. Kretzmann of the comm. in Farmers Netreat 5.00.

Laundromat in Springfield: F. Köppke from k. Schmidt's church in Indianapolis 1.00. Women's club in ?. Seuel's congregation that. 6.00. By ?. Zollmann, thank offering from Mrs. Potter- baum in Bear Creek, 2.00. By ?. Kretzmann by the Gem. in Farmers Netreat 5.00. (S. 414.00.)

Household at Ft. W a y n e: ?. Rupprecht's comm. in North Dover 10.50. ?. Seemeyer's comm. at Schumm 16.00. (p. 426.50.)

Household in Addison : ?. Kretzmans Gem. in Farmexs Retreat 5.00.

Laundromat in Addison: ?. Kretzmann's Gem. at Farmers Retreat 5.00, L. Y. das. 1.00. (S. 46.00.)

Orphanage in Addison: Grimm sr. in Bremen by k. Schlesselmann 1.00. Wittwe G. Böhne of ?. Mohr's Gem. in Jnglefield 10.00. teacher Grimm's school children in Fort Wayne 2.00. (p. 413.00.)

Orphanage near Pittsburgh: By k. Henkel in Aurora 5.75.

Orphanage at St. Louis: ?. Bachmann's parish in Evansville, 3.25. ?. Goesswein's parish at Vincennes 7.00. (p. 410.25.)

Orphanage in Wittenberg, Wis.: By?. Bad in Otis from a friend of the orphans 2.50. Mrs. Dagger in Liverpool.50. (P. 43.00.)

Hospital in St. Louis: Wittwe G. Bohne from?. Mohr's congreg. in Jnglefield 10.00.

Deaf-and-dumb center: ?. Bad batch to South Ridge 11.84. Night call from?. Gross' Gem. at Fort Wanne 1.00. By ?. Zschoche in Marion Township, s. at Roege's wedding, 6.00. (p. 418.34.)

Pilgrim House at New Uork: k. Maisch's parish at Gar Creek, 5.00. k. Michael's congregation at Goeglein, 2nd Fl., 22.25. ?. Bachmann's parish at Evansville, 13.50. ?. Zschoche's congregation in Marion Township, second count, 15.00. ?. Kunschik's congregation in Leslie, 7.00. V. Hermann's in New Haven, 2.00. ?. Gross' Gem. in Fsrst Wayne, 2nd plat., 51.00. k. Bischoff's Gem. at Bingen, 2nd Zhlg-, 85.25. by ?. Diemer in Peru by: W. Homburg 1.00, Bro. Homburg, Chr. Ganske, Mrs. Koll, K. Oppenländer each .50, Th. Barth .25, Mrs. G. Conradt .75, Miss L. Steinn .25, Nachtr. from?. Zorn's comm. in Cleveland 1.00. By ?. Kretzmann: Gem. in Farmers Retreat 5.00, Mrs. W. das. .35, H. L. .30. (S. 4211.90.)

Districts support fund: ?. Michael in Goeglein 5.00. ?. Thieme's Zion's congreg. in Columbia City 4.18. W. Muchow of k. Walker's congregation in Cleveland 2.00. ?. Heid's congregation in Mishawaka 3.63. ?. Zollmann's comm. at Bear Creek 4.00, whose comm. is 12.40. ?. Eirich's compound in Jonesville 5.33. ?. Diemer's parish of Peru, 7.75. K. Böse 2.00, whose comm. at South Ridge 13.91. Same (for Stubnatzy) 1.00. ?. Schulze's comm. at Vallonia 4.66. ?. Schlesselmann's comm. at Bremen 14.46. k. Mohr's parish at Jnglefield 8.70. ?. Stocks Gem. at Fort Wayne 16.55. ?. Bethke's at Reynolds 4.00,



whose Gem. das. 5.16. Teacher G. Schumacher in Vincennes 5.0V. ?. Schmidt's compound in Indianapolis, 35.95. F. Köppke's, 1.00. ?. Preuss' compound in Auburn 3.00. H. from ?. Zorn's congregation in Cleveland .50. ?. Weseloh in Cleveland 2.00. Chr. Krömer out of ?. Sauer's church in Fort Wayne 5.00. ?. Bachmann's parish of Evansville 10.00. L. Bay of 1°. Kaiser's compound in Liverpool 1.00. ?. Zschoche in Marion Township 5.00, whose township that is. 10.00. ?. Horst's township of Hilliard 4.00, whose township is 7.28, near Dublin 3.21. ?. Stocks comm. at Fort Wayne 14.82. By ?. Sapper in Bloomington 3.00. Teacher Fedder in Valparaiso 2.00. By dens, s. at A. Winneguth's birthday party 1.55, at Claus Specht's silver wedding 3.65, ?. Schupmann's communiqué in Tracy 1.00. ?. Hunziker's at Edgerton Zion's church 2.85, Joh. church 3.90. ?. Niemann's at Cleveland 5.00. ?. Lothmann's comm. at Akrvn 5.65. Paul Bippus at Evansville 1.00. By ?. Biscbvff near Bingen by L. Könemann .50, Conr. Bultermeyer 1.00. I'. Kretzmann's Gem. in Cleveland 15.55. By dens. from the Gem. in Farmers Retreat 10.00, From the God's Box das. 1.10, W. K. das. 2.00. (Summa -282.24.) Total: -1685.16.

Fort Wayne, Jan. 31, '87. D. W. Roescher, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: Through ? C. H. Becker in Falls City of his St. Paul's parish-6.34. By ? I. Burmeister in Sterling, Collecte at H. Dietrich's home dedication, 4.0V. By ? H. Frincke in Lincoln, communion coll. sr. Gem., 4.30. By ? E. Holm in Scotia by his Grace. Congregational, 2.50. By ? G. Weiler at Marysville by N. N. 2.00. By ? F. Düver in Kenesaw, Weibachtscoll. sr. Gern., 3.00. By ? C. Huber in Crete, Christmas coll. sr. St. Pauls-Gem., 6.75. By ? E. Flach in Minden by sr. Congregation, 5.00. By ? I. G. Lang in Arborville by yours truly. Common, 4.80. By ? A. D. Bergt Jr. in Hvoper by sr. Joh.-Gem. 14.05. By ? C. H. Becker in Falls City, Communion Coll. of St. Paul's Parish, 7.82. By Mr. P. Vogler of Louisville Parish 3.90. By ? I. Hilgen- dorf at Arlington by sr. Gem. 15.54. By the general treasurer E. F. W. Meier of the general caste 300.00. (Summa -380.00.)

Negro Mission: Through ? Joh. Meyer in Kiowa from sr. Bethlebems-Gem. 3.40. By ? C. H. Becker in Falls City from the missionary box of sr. L>t. Pauls-Gem. 5.79. By ? W. Gans in York from W. Heiden 1.00. (S. -10.19.)

Synodal treasury: by ? H. Frincke in Lincoln, bell-bag coll. sr. Comm., 4.00. By ? S. Meeske in Tobias, Coll. sr. Comm., 5.85. By ? F. Düver at Kenesaw, Coll. sr. comm. Cong. 4.00. By Mr. And. Schultz of the Cong. on Middle Creek 8.75. By ? M. Adam at West Point, Christmas coll. sr. (Mm. comm. 5.00, Zion comm. 2.25. By ? S. Meeske at Tobias, bell-bag coll. sr. Congregation, 5.00. By ? Aug. Ude at Alexandria by sr. Comm., 2.50. By ? A. Hofius at Fontanelle by sr. Comm. Common, 20.00. By ? G. Bürger in Hampton by sr. Zions-Gem. 9.20. (S. -66.55.)

Widows and orphans: By?. H. Biedermann von sr. Parish of Friedensau 8.33. By ? I. Hilgendorf of sr. Gem^ in Arlington 13.20, by Willie and Jda Grotelenchsen 1.60. By Mr. P. Vogler, thank offering by Mrs. A. Kraft, 3.00. By ? I. P. Kuehnert at West Point 1.70, by sr. Gem. 3.30. ? G. Bürger in Hampton 3.00. (p. -34.13.)

Pilgrim House in New Port: By ? Joh. Burmeister in Sterling, Coll. at H. Dietrich's house dedication, 1.00. By ? W. C. H. Oetting in Oakland by W. H. G. and F. R. each 2.00, W. B., W. A. G. and I. M. each 1.00, F. R. and L. R. each .50. By ? S. Meeske in Tobias, bell-bag coll. sr. Gem., 5.00. By Mr. P. Vogler in Louisville of Chr. Kupke 1.00. (S. -15.00.)

Orphanage in Addison: By ? Joh. Burmeister in Sterling, coll. at H. Dietrich's house dedication, 4.00. By ? I. Mener in Kiowa, coll. at Frz. Brewer and L. Wagner's wedding, 9.50. By ? Joh. Burmeister in Sterling, New Year's coll. sr. Gem., 5.3l. By ? G. Weller in Marysville, bell-bag coll. sr. Zion's Congregation, 10.00. (S. -28.81.)

Orphanage near St. Louis: By ? S. Meeske in Tobias, bell-bag cvll. sr. Congregation, 5.00. By ? L. Huber at Crete, Harvest Festival Coll. sr. Joh. Gem., 5.65. By ? I. G. Lang in Arborville from Mrs. Meerkatz, 2.00, Joh. Meier, .25. By ? G. Weller in Marysville, bell bag cvll. sr. Zion's congreg. 10.00. (p. -22.90.)

Orphanage in Wittenberg: By ? H. Wehking in Wayne by sr. Jmm.-Gem. 2.00. By ? M. Adam in West Point, Coll. at the Kinderg vttesdienft on Christmas Eve, 6.35. By ? F. King in Seward by his... Parish, 11.55. By ? Th. Möllering of his township. By ? A. Hofius in Fontanelle from his school children 4.00. (p. -28.65.)

Poor students in Springfield: by ? H. Wehking in Wayne by sr. Jmm. Comm. 2.34. By ? I. A. Mayer in Norfolk by sr. Comm. 5.25. By ? L. Huber in Crete, New Year's coll. sr. Gem. 9.25. (p. -16.84.)

Ta ubstu m in en-Ansta l t: By ? G. Weller in Marysville, Weibachtscoll. sr. Zion Cong., 15.66. By ? S. Meeske in Tobias, bell-bag coll. sr. Comm., 2.45. By ? L. Huber at Crete, harvest festival coll. sr. Joh.-Gem., 5.65. (S.-23.76.)

Sick pastors and teachers: by ? G. Weller in Marysville, bell coll. sr. Zion's congreg. 10.00. By ? Meyer in Kiowa by Father Friday 1.00. (S. -11.00.)

Luther monument in St. Louis: By ? Th. Möl- lering of sr. Congregation at Bazile Mills 2.00.

? Hübeners Gem. in Hannover, Germany: By ? I. Burmeister in Sterling, Coll. at H. Dietrich's dedication of house, 1.00.

Hospital at St. Louis: by ? G. Weller at Marysville, bell-bag coll. sr. Zion's Comm., 10.00. Total -650.83.

Lincoln, Jan. 20, 1887.

I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodical treasury: of the congregation of ?.Grams-8.13. Gem. ?. Walz' in Sharpsburg 12.56. K. K. in Baltimore 5.00. Gem. in Port Richmond 33.67. St. Paul's parish in Bayonne City 43.54. Gem. ?. Weinbacks 10.42. Comm. ?. Lauterbachs in Johnsburnh 1.10. Parish ?. Kraffts 13.00. Parish ?. Dorns

11.61. Gem. k. Hochstetters 6.00. comm. 4>. Sennes 18.00. (Summa 8163.03.)

Seminary building in Addison: Gem. in Port Richmond 5.50.

Mission in New York City: Gem. ?. Körner's 6.42.

Pilgrims' House : From the Benevolent Fund of St. Matthew's Parish in Allegheny 2.50. Comm. ?.. Weinbach's 25.00. Township 4'. Lauterbach's in Johnsburgh 2.00. Supplement from the parish in Bergholz 3.00. Kaff. Schmalzriedt in Michigan-Distr. 73.66. St. Pauls-Gem. in County Line, N. I., 1.25. By ?. Senne by Father Lußki.25. (S. K107.66.)

Emigr. Mission: congreg. in Port Richmond 10.00. Cass. Schmalzriedt in Michigan Distr. 7.35. (p. 817.35.)

Emigr. Mission in New sHork: I?. Rademacher 1.00. Kass. Röscher in the Middle Distr. 3.82. (p. 84.82.)

Jewish Mission: Gem. in Port Richmond 12.08. D. Rademacher 1.00. Kass. Roescher in the Middle Distr. 10.50. From Baltimore: W. Schaumlöffel 2.00, A. I. 1.00. Kass. Schmalzriedt in the Michigan Distr. 2.20. Kass. Meyer in the Westl. Distr. 12.25. By D. Senne from Mother Heinemann 1.00. (S. 842.03.)

Negro Mission: Emannel con. in Boston 5.25. con. in Port Richmond 10.00. St. Paul's con. in Bayonne City 18.10. I'. Rademacher 1.00. A. I. in Baltimore 1.00. By ?. Walker by Mrs. C. S. 2.00, Bro. C. .50. by I?. Senne by Mother Heinemann 1.00. (S. 838.85.)

Health insurance: Gem. 4>. Pechtolds 6.06. Gem. D. Stoch- hvlz' 8.59. Gem. in Allen Centre 5.50, N. N. 1.00. (S. 821.15.)

Lutheran Free Church in Germany: Kassirer Röscher in the Middle Distr. 17.00. N. I. in Baltimore 1.00. Gem. in Washington 14.00. Gem. B. Körners 5.00. (S. 837.00.)

Gem. in Röche ster: Kass. Röscher in MittlerenDistr. 7.75. Kass. Tiarks in Jowa-Distr. 1.00. (p. 88.75.)

Gem. in Utica: Kass. Meyer in the Western Distr. 2.00.

Gem. in Alexandria: Kass. Tiarks in Jowa-Distr. 9.47.

Gem. in Columbus: Gem. D. Kings 10.00.

G e m. in Hannover, Germany: Weihnachtscoll. der Gem. k. Großbergers 8.20. By D. Ahner by I. R. Vos- kamp 5.00. Kass. Röscher in the Middle Distr. 16.75. By I?. Buch by H. Gans 5.00. B. Walker 2.00. Gem. 4>. Körners 10.00. (p. 846.95.)

Heathen mission: Gem. 1'. Stutz' 16.35.

Inner Mission: Through ?. Biewend by E. v. Ette 1.00. By r. Ahner by Wittwe B. Rabold 5.00. (p. 86.00.)

Inner Mission in the East: From Baltimore: teacher Krieger 1.00, Mrs. Treide 10.00, St. Pauls congreg. 41.40. congreg. in Port Richmond 10.00. .St. Pauls congreg. in Bayonne City 10.00.

Rademacher 2.00. By D. F. King of N. N. 5.00. For the New England States: Gem. ?. Körners 10.00. West L. New Nork: Gem. 4'. Buchs at Wellsville 2.00. By B. Senne by Mother Heinemann 1.00, Father Lußki .25. (S. 892.65.)

Ta u bstu m m en -A n stalt: Durch I'. Gram by Joh. Millt- ner's twins 1.00. By ?. Stürken by s. Frauenverein 5.00, N. N. 2.00. By k. Ahner by F. C. K. Beermann 5.00. W. Schaumlöffel in Baltimore 3.00. By Gem. ?. F. Koenigs 17.25. By 1'. Weinbach by K. K. 2.00. By ?. Senne by Mother Heinemann 1.00. (p. 836.25.)

Pastors of old age : By B. Ebendick, Verm äch t- niß von Jacob Hebel, 25.00.

Laundromat in Springfield: By I?. Biewend by E. v. Ette 1.00. A. I. in Baltimore 1.00.

Poor Students in St. Louis: From the Benevolent Fund of St. Matth. Parish in Allegheny .50. by ?. Sieck of C. Lichtenberger 5.00 for K. Vvldt. (S. 86.50.)

Poor Students in Springfield: Gem. ?. Dahlkes for H. Dahlke 10.00.

Poor pupils in Fort Wanne: By 4H Senne from etl. members sr. Gem. 30.00 for G. Matthaideß. Gem. ?. Walkers 15.00 for John Henry. (S. 845.00.)

Poor students in Addison: Teacher Krieger 1.OO.

Wartburg Heimath in East New Kork: For the Hospital: Gem. in Port Richmond 8.51. By B. Ebendick, bequest of Jacob Hebel, 25.00. By F. King of Hof, Sr. 2.00, Mrs. I. Nockfeller 2.00. For Home for the Aged: By Ebendick, bequest of Jacob Hebel, 25.00. (p. 862.51.)

Orphanage at West Roxbury: Gem. 4'. Pechtolds 6.06. Gem. at Port Richmond 6.00. Of the school children of the Gem. I?. Stürkens 12.66. Sunday School of the Gem, at Egg Harbor Citv 1.10. W. Schaumlöffel at Baltimore 2.00. Stif- tungsfesteollecte des Jüngl.- und Jungfr.-Vcreins der Gem. 4'. Schutz 6.80, by dens. of O. Nitzschmann 1.00. Gem. 4'. Heblers 8.00. Sunday school 7.20. Gem. k. Buchs at Wellsville 5.00. by IL. Tilly, thank offering by Miss A. Titln, 1.00, ges. at wedding of G. Stein and R. Mueller 1.50. By ?. Weinbach by K. K. 2.00, I. W. 2.00. Kass. Schmalzriedt at Michigan-Distr. 2.00. 4'. Walker 3.00. By ?. W. A. Frey by W. Glaser 5.00. Gem. Zinmermanns 5.00. (S. 877.32.)

Orphanage at Union Hill: Gem. at Port Richmond 4.41. By U. Ebendick, bequest of Jacob Hebel, 25.00. Gem. U. Heblers 5.80, by dens. of G. Stegemann 5.00. By U. F. König von Hof sen. 3.00. Mrs. I. Rockefeller 2.00. (S. 845.21.)

Orphanage near St. Louis: W. Skimmer in Baltimore 2.00.

Orphan House in Addison : W. Skimmer in Baltimore 2.00.

Orphanage near Pittsburg: Gem. U. Buchs at Wellsville 5.00.

Widows' Fund: By U. Biewend from W. K. 2.00, H. K. 2.00, N. N. 5.00, from himself 2.00. By U. Stürken from s. Frauenverein 10.00, N. N. 5.00. Parish in Port Richmond 4.15. Parish U. Sanders in Otto 6.13, in Little Valley 4.28. St. Paul's congreg. in Bayonne City 6.20. By U. Ebendick, bequest from Jacob Hebel, 25.00. U. Rademacher 5.00. teacher I. L. List 3.00. A. I. in Baltimore 1.00. By I?. John, ges. on H. D. Dreyer's brass. Wedding, 6.00. By

F. King byN. N. 5.00. By Senne from Mrs. G. W. F. 1.00, Mother Heinemann 1.00. (S. 890.76.) Total 81045.53.

Baltimore, Jan. 31, 1887, C. Spilman, Cassirer. 619 Baltimore 8tr.

Entered the caste of the Western District:

Synodal funds: From ?. v. Niebelschütz' congregation in Rush Co. 81.87. Through Mr. Hörmann from ?. Janzow's congregation in St. Louis 13.75. 4>. Günther's congregation in Mora 4.00. (Summa 819.62.)

Progymnasium inConcordia(debt repayment): By Mr. Kuntz of the Brownsville comm. 7.55.

Inner Mission in the West: Through H. Sieck in St. Louis by Mrs. König 1.00. Through ?. Rauh in Denver by Mrs. H. H. Sampson 5.00. (P. 86.00.)

Negro Mission: By Holls in Osage Bluffs by Wittwe B. 1.00.

Jewish Mission: By 4?. Holls in Osage Bluffs by Wittwe B. 1.00.

Heathen Mission: By 4?. Holls in Osage Bluffs by Wittwe B. 5.00.

Widow's Fund: ?. Rohlfings Gem. in Alma 5.00. St. Louis Teachers' Conference 4.25. (p. 89.25.)

Sick pastors and teachers: Hinrich G.Buß in Win- field 1.00.

Orphanage near St. Louis: 4*. Schricfer's parish in Lockwood 2.50.

By ?. Nohlfing in Alma by Mrs. E. Kellermann 2.00. By ?. H. Sieck in St. Louis by Mrs. N. N. 3.00. By 4>. Holls in Osage Bluffs by Wittwe B. 1.00, Jak. Beck 2.00, Chr. Angerer 1.00, Gg. Angerer 1.50, Johann Sommercr 1.00. (P. 814.00.)

Hospital in St. Louis: By ?. H. Sieck in St. Louis by Mrs. Wischmeyer

.50. by 4>. Holls in Osage Bluffs by Wittwe B. 1.00. (p. 81.50.)

Deaf and Dumb Institution: D. Holl's Gem. in Osage Bluffs 2.50.

Poor students in St. Louis: Hinrich G. Buess in Winfield 1.00.

?. Hübener'sGem. inHannover: 4*. Lübkmann's Gem. in Templin 4.00.

Gem. in Sedalia: ?. Holl's Gem. in Osage Bluffs 5.00.

Pilgrim House at New Uork: ?. Keller's Gem. at Palmer 6.25. 4>.

Fischer's Gem. at Drake and Red Oak 6.00. I'. Holl's Gem. at Osage Bluffs 5.00. I'. Rauh at Denver 5.00. (p. 822.25.)

St. Louis, Feb. 6, 1887. H. H. Meyer, Cassirer.

Entered the caste of Wi-ronsin-DistrirtS:

Poor students in Fort Wayne: From 4'. A. Rohrlack's parish in Reedsburg 88.00. From the Women's Association of St. Stephen's Parish, Milwaukee 15.00. From the Maidens' Association of St. Stephen's Parish that. 5.00. From H. Meier, Jr. 2.00. (p. 830.00.)

Poor Students in Addison: 4>. A. Rohrlack's comm. in Reedsburg 5.00.

Poor Wisconsin students: F. Köhn Jr. in She- bongan 1.OO.

Poor st-udents in Springfield: k. I. Schlerfs Gem. in Janesville 11.63.

Ta ubstu m men-Anstalt in Norris: F. Köhn jr. in Sheboygan 2.00. ?.

Georgiis Gem. in Cedarburg 6.15, I. Groth Sr. that. .25. by I?. I. Schlerf of God's box 3.18. (p. 841.58.)

Poor sick pastors and teachers: from Mr. Wachendorf 1.00. W. I. Friedrich 2.00. I. G. Nützel's parish at Oshkosh 3.93 and 73.75 for I. D. F. Meier. (S. 880.68.)

Lutheran Free Church in Saxony : F. Köhn Jr. in Sheboygan 2.00.

Synodal treasury: ?. G. Rosenwinkel's parish 3.75. 4>. A. Rohrlack's congregation in Reedsburg 11.00. ?. C. F. Ebert's parish, 5.00. Of the parishes of ?. W. Friedrich 13.30. ?. H. Reichmann's parish 3.61. F. Köhn Jr. 5.00. ?. G.A. Fensterler's property, 5.00. 1>. F. Keller's lot 4.26. I'. I. Schlerfs Gem. 6.25. (p. 857.17.)

Negro Mission: F. Köhn jr. in Sheboygan 2.00. 4*. Georgiis (Rem. at Cedarburg 3.55. Out of the box for heathen mission at Kirchhain 7.34. ?. Wesemann's Gem. at Grafton 8.07. Paulina Eskan .50. 1>. G. Barth 1.OO. Dir. Ch. H. Löber 1.OO. (P. O23.46.)

Jewish Mission: D. Münckow 2.50. F. Köhn jr. 2.00. Pauline Eskau .50. Wittwe Meibohm 1.OO. (S. 86.00.)

Interior Mission of the Wisconsin District: ?. A. Nobrlack's Gem. in Reedsburg 7.20. ?. W. Friedrichs Gemm. 30.00. D. Münchow 2.50. Mrs. Bahn in Sheboygan 2.00. Pauline Eskau .50. ?. G. Barth's Gem. 5.50. 4'. H. F. Pröhl's St. Peter's Parish 2.22, St. John's Parish 3.00. 4>. I. T. L. Bittner's congregation 5.75. (p. 858.67.)

Pilier House and Emigrant Mission in New Avrk: Bro. Meta Engelhardt .50. Bro. W. nachträglich .25. F. Köhn Jr. in Sheboygan 2.00. (p. 82.75.)

Poor Students in Milwaukee: 4'. Georgiis Gem. 5.80. Mrs. Emma Lüdtkke 16.00. (p. 821.80.)

Professors' salaries in Milwaukee: C. Schubert in Milwaukee 1.00. E.

Wilde 1.00. Of the congregations of the cl?.: W. Rehwinkel 6.75, F. Lrchumann 6.00, Ledebur, Dreieinigk. comm. 3.93 and 4.20. Joh. comm. 2.41 and 5.07, L. G. Dorpat at Butternut 2.26, E. Aulich 4.00, A. Rohrlack 12.00, C. Eißfeldt at South Chicago 16.25, Bro. Schneider at Wayside 9.00, C. F. Ebert at Hartland 5.56, I. F. Albrecht 13.75, W. I. Friedrich 30.00, C. Seuel at Portage 14.60, at Lewiston 1.80, Leyhe 6.00, G. A. Feustel 11.50, Ph. Wambsganß at Adelt 20.07, at Batavia 4.35, F. Keller at Racine 4.27, I. G. Nütze! 18.64, I. C. Heyner in Cantvtn 11.15, in Albany 10.50, in Eau Galla 4.10, Wesemann in Grafton 10.97, G. Barth, Filial 2.75, H. F. Pröhl in Augiista 7.88, C. M. Otto, Jmm.-Gem. 4.00, W. C. Schilling in Stevens Point 2.91. By N. N. in Reedsburg 5.25. 4>. A. G. Doeherl 2.00. F. Koehn, Jr. 2.00. Bro. Brandt 4.00. (S. 8271.92.)

Milwaukee building and debt settlement fund: ?. A. Rohrlack's comm. 22.00. IL. W. I. Friedrich's comm. 12.50. I'. F. Wolbrecht's Gem. in Sheboygan 42.13. From Cedarburg: of G. Diener 1.00, W. Frödrich .50, I. Brun 5.00, B. Grothe 1.00. 4>. F. L. Karth's Gem. 14.00. (S. 898.13.)

Orphanage in Wittenberg: N. N. in Milwaukee 1.75.

k. L. G. Dorpats Gem. in Butternut 3.45, in Glidden 2.20. N. N. .SO. Geo. Wehe.25. F. Böder 1.00. N. N. in Reedsburg 5.00. Emma Luders 1.00. I?. I. F. Albrecht's Gem. 10.00. k. Baumann's congregation 8.23. Young People'sMilwaukee 10.00. Teacher G. Steuber's pupils 2.75. U. A. G. Döbler 3.00. Women's Association in Sheboygan 10.00. Mrs. Kehl .35. Wittwe Freund 1.00. Mrs. A. Zimmermann 1.00. U. G. A. Feustel's congregation 8.50. Of the teachers' pupils: A. Wilde 1.85, G. Hilger 1.50, P. Rüge 1.00. Some members of Zions Gem- 18.35. Coll. in Christian teachings in the ZivnsGem. 14.35. U. I. Schlerfs Gem. 14.46, whose confirmands .44. teacher Zinks pupils 1.00. Mrs. D. Schorf 1.00. Ges. of Fr. Knlisch on the wedding Schilling-Löffler 1.25. By teacher Schaup of the lower Jinm.-.Gem. 8.50, Fellock's children .75. by U. Grüber of Mich. Ley 1.00, A. Scheuher .25. foundation feast of the Jüngl.-Verein der Zions-Gem. 11.60. U. L. G. Dorpat's congregation in Vienna 2.51, in Black Creek Falls 1.54. Math. Widnhöfer in Hancock 5.00. U. I. G. Nützel's congregation 15.00. Teacher L. Paul's pupils 8.00. Karl and Helene Löber 1.00. (p. \$180.33.)
Church building in Hanover: U. A. Rohrlack 5.00. D. Münchow 5.00. n. A. G. Döhler 1.00. F. Köhn jr. 2.00. Pauline Eskau .50. Wittwe Meibohm 1.00. (S. \$14.50.)
Preacher and teacher widow fund: Mrs. Wachendorf 1.00. U. E. Aulich 4.00. D. A. Rohrlack 4.00, whose Gem. in Reedsburg 12.00. Ü. F. H. Reichmann's Gem. 3.75. k. I. G. Nützel's parish 3.94. I?. I. C. Hcyner's gem. at Modena 6.50, at Weston 2.70. Dir. Ch. H. Löber 4.00. Of the D?..: Fr. Schneider 5.00, C. M. :Otto 4.00, I. F. Albrecht 5.00, Baumann 5.00, C. Strafen 4.00, W. I. Friedrich 4.00, D. Kolbe 4.00. (S. \$72.89.)
Budget of Concordia Collcge at Milwaukee: N. N. at Reedsburg 1.00. N. N. from U. Winter's comm. 1.00. Bro. Gepner 1.70. Heinr. Holz 1.50. (L. \$5.20.)

Correction:
In my receipt of December 31, 1886, under the heading "For poor pupils in Milwaukee" it should read: Von.Friedrich Kulisch \$2.00 instead of "von 1'. I. Schlerf".
Milwaukee, Jan. 31, 1887. c. Eissfeldt, Cassirer.

Received for poor students: By Mr. U. I. E. A. Müller of the Women's Association of his. Gemeinde \$16.00 for Koch III; by Mr. I>. Schütte of the Zions-Gem. in Milwaukee 13.00 for O- Hintz; by Mr. U. Nauß, Abendmahlscoll. sr. Gem., 4.50 for Maaß; by Mr. U. Ponitz from sr. Gem. 2.39, by A. Dorow 1.00, by F. Kummerow .50, by W. Riemholz .25, by sr. Filiale 1.60; by Mr. H. Schröder, ges. on s. Sohnes Hochzeit, 5.00 for Schicht; on W. Kraft's Hochzeit ges. 5.40 for Feddersen; by Mr. A. Göbringer from Accident from himself, from A. Göbringer and from Mrs. Anna Müller each 1.00 for Ambacker; by Mr. k. W. Harms 5.75 for Dommer; by Mr. U. Mattbias, Coll. sr. Gem., 5.00; by Mr. U. Schwarz, ges. at the wedding of A. Schröder in Minden, Mich. 5.75 for Seltz; by Mr. I. Weber by himself 5.00, by his son 5.00, N. Weber 15.00 and K. A. "schweerst 10.00 for Schoof; by Mr. U. C. F. W. Brandt by sr. Gem. in Page Centre 4.03; by Mr. ?. Leßmann ges. on Heinr. Rausch's wedding, 6.10 for H. Westphal; by Mr. U. Bangerter of H. Revers 2.00 for Bauer; by Mr. U. Jox of sr. Gem. in Delphi 11.00, from that in Hadley 4.25, and from that in Royal Centre 3.00 for Sell; by Stud. R. Amstein of the comm. at Tbe Grove, Texas, 8.25; by Mr. U. W. Zschoebe, hochzeitseoll. of Mr. F. Hellwege, II.00 for M. Müller; by Mr. U. Huschen, ges. at Mr. Schak's wedding, 7.40 for Herboth and Franke; by Mr. Lebrer Hafner 8.17 for Her; by Mr. U. Löschen 5.00 for Sckedler; by Mr. U. Knief from his former municipality 23.55 for E. L>tevens, desgl. 1.50 for Hallerberg; by Mr. ?. Janzvw 9.00 for Franke; by Mr. U. Bernreuther, sent on Mr. K. Scheiterle's wedding, 10.00 for Dablke; by Mr. C. Lorenz from Lincoln 20.00 for the Weihnachtsgescbenk; by Mr. U. Wischmener from sr. Gem. 20.00 for Werner and Mariens, and for the latter another 2.00 from sr. Mutter; by Mr. F. Döring sen. from Strasbourg, III., 1.00; by Mr. U. Jox from sr. Gem. 17.50 for Sell; by Mr. ?. Hild, Coll. on the 2nd day of Christmas, 13.50, sent at the wedding of H. Hubrich 4.90, at that of Bro. Wolf 7.50 and at that of W. Märten 6.70 for Mundt and Obermove; by the Women's Association of the Gem. of Mr. k. Smukal 10.00 for C. F. G. Koch; by Mr. U. L. Ernst of sr. Gem. 8.25 for R. Amstein; by Mr. I'. C. Schröder from sr. Gem. 6.39 for Daberkow; by Hrn. H. Dierking from Secor 5.00 for Dommer; by Hrn. k. Niethammer from the children of Mr. Kellermann 1.75 for Polster; by Mr. U. Brömr from some members of his community 12.00 for Kremer. Gem. 12.00 for Kretzmann; by Mr. k. Michael of the Women's Association sr. Community 15.00 for Her.
For the household: by F. Döring of Strasbourg, III., 2.00; by Mr. A. Gerner of Dounelson, III., 1.00.

A. Crämer.
With heartfelt thanks, the undersigned received for A. Neuendorf through U. I. F. Niethammer from sr. Gemeinde \$30.00; for T. Zoch by U. G. Buchscbacher from sr. Gem. in Warda, Tex., 25.00, by G. B. 5.00; for Mertz by U. E. A. Sieving, ges. on the wedding März-Kundert II.00; for V. Kern by the same, Collecte of the congregation on thanksgiving day, 10.00; for Graupner by D. W. G. Polack by sr. Gem. 19.00; for Kretzschmar by Prof. E. Hamann of the Women's Association of the Collinsville, Ill. congregation, 10.00; for Hudtloff by U. I. H, Fuhrmann and some members of the congregation 6.00; for M. Mertz by U. W. G. Polack of sr. Gem. 22.61; for Chr. Drewcs by U. C. C. Schmidt in Indianapolis 25.00; for same by U. Chr. Hochstetter from some women of the congregation at Wollcottsville, N. U., 4.00; for same by same from the congregation at Woleottsville, N. P., 8.00.
Fort Wayne, Jan. 25, 1887. H. Dümling.

For poor students received with hearty thanks through ?. Achenbach a bequest from Mr. Hülskötter in Venedy, Ill, \$25.00; through U. H. Sieck in St. Louis, Mo., from W. C. S. 5.00 and from Bro. Brockmann 5.00; durck ?. Pflanz at Gordon ville, Mo., 7.00. C. F. W. Walther.

Annual report for mission and Pilgrim House treasury.
1886.

Mission Account.	
Deticit on I January 1886	\$675.....61
Expenditure	1500.00
	----- \$2175.61
Revenue	1605.61

Deficit on I January 1887\$ 570.00

Pilgrchraus account from Dec. 8, 1885 to Dcc. 31, '86.

Imitate.	
Balance carried forward from Commission Conto\$	1549.88
Balance on I January '86\$1260.....	19
as of Vopel's balance on I Jan '86 165.96	----1094.23
Commission	3033.59
Rent	2074.50
Collections from municipalities	9955.50
Board and lodging	5141.91
General'sGeschäft	39778.37
Advance	3718.17
	-----\$66346.15

Issues from December 8, 1885 to December 31, 1886: General

Gesckäft\$36176.....	64
Wages	2098.76
Borrowed capital	4200.00
Housekeeping	3668.40
Interest	2300.00
Taxes	1091.61
Assistance to the poor	130.77
Repairs	1089.01
Fire insurance	124.27
Inventory	1392.03
Advance	2506.68
Deposit on the house	7000.00
\$61778.17 Balance-----	..... 4567.98

Balance on I January 1887\$456798
New Port, February 4, 1887. W. C. Farr, Cassirian.
No. 8 tntv 8to.

For our progymnasium
received: By Mrs. B. Küchle, from Heinrich and Wilhelm Güß- feld, 1 colored bust shirt, 1 pair of underpants, 1 undershirt. From St. John's parish of B. W. I. Friedrich at Fall Creek, Wis. from: A. Zimmermann 85 lbs. of flour, 1 sack of potatoes; A. Zempel 1 p. flour, 1 p. cart; A. Rectz 1 p. cart; I. Kleist 1 p. ditto; G. Stubbe 1 p. flour, 1 p. cart; M. Zimmermann 85 lbs. flour; M. Kuehn T p. Flour, 1 s. cart; R. Welke 1 p. cart; Tb. Welke 1 p. do.; G. Kluck 50 pds. flour; F. Märten I p. flour, 1 p. cart., 1 p. turnips; M. Märten 1 p. cart., 1 p. turnips; F. Knuth 1 I. Kart, I S. beets; S. Welke 1 S. flour, 1 S. cart; A. Kaatz 1 S. flour, 1 S. cart; A. Brummund 1 S. flour, I S. cart; C. Brömel 1 p. cart.; Ludw. Grolln 1 p. flour; F. Würg 1 p. cart.; L. Ouandt 1 t. do.; I. Börnke 100 p. flour; G. Rau 1 p. flour; G. Stetter 40 p. flour, 1 p. cart.; C. Bartz 1 p. cart; I. Buch Holz 1 p. do.; F. Matllwieg 1 p. cart; A. Haß 1 as. Cart., 1 p. beets; F. Gepner 50 p. flour, 1 p. cart; F. Geske 1 p. flour, 2 p. cart; I. Schmidt 2 p. cart; W. Mueller 2 t. do.; A. Block ä p. flour, 1 p. cart; I. Knutb I p. cart; F. Haß 50 p. flour; W. Welke 50 p. flour; H. Hehl 2 p. cart, 1 'L. Turnips; A. Zempel and F. Geske have done Fuhren in the whole for 44 S. Kart., 16 L. Flour. From B. C. Ltrasen's township at Watertown, Wis. 13 p. flour, 1 box meat.
To all God's dear givers rich lay.'
Milwaukee, Jan. 15, 1887. H. H. Sckröter.

For poor students from Minnesota
I received from Sept. 1 to Dec. 31, 1886: -117.69, viz. by Kassirer Menk 38.85; Kirchweihcolleete in Hollywood 18.05; Cvnferenz-boll. in Carver 14.00; from the parish in Faribault 8.86; Conferenz-boll. in Wukoff 8.50; Gem. in Brandenburg, Dak., 7.12; from Steinwchr and Hohnstern's Hvcckzeit 5.10; Theil of B. Wickmann's Hockzcsits-Coll. 5.00; Gcm. at Belfort, Tak., 4.78; Gem. at Dundas 2.43; I. Blum at Freeman, Dak., 2.00; B. Hertwig 1.00; W. Dünow at Fergus Falls 1.00; N. N. there 1.00.
Last year, 16 poor students could be helped from our student fund. They now find the treasury empty at the moment; but from here they can certainly continue to look confidently into the hands of their previous loving benefactors. Of such benefactors, too, it is said: "The Lord directs the heart of all; He takes note of all their works. (Psalm 33, 15.)
Fr. Sievers.

Received for the mission at Newton, Kansas: From B. N. Kaiser - 10.00; from B. Chr. Purzner 10.00; from the congregation in Newton 22.50.-All who still intend to do something for the payment of the debt of the mission property in Newton, want to send it from now on to the District Treasurer. The missionary in Newton will receive as much as is necessary from the treasury for inner missions. So whoever wants to do something for this, does not need to specify it.
Spring Valley, Feb. 3, 1887. I. H. F. Hoyc r.

Received for the English Lutheran mission in the West: Through Treasurer H. H. Mevcr from Mr. B. C. L. Janzoiv -6.00, surplus from sold sermons, -2.10.
>Lt. Louis, 31 Jan. 1887. C. F. Lange, cashier.



For the local seminar library

received with many thanks from Mr. I. Naumann, bookseller in Dresden:
1. public opinion and pastor St. A fragment. Dresden-Leipzig 1840.
2. 86ilue886ldurAlu8, O. Hivolo^lu Onlvinisturum oder Lehr, Glaub und Bekenntniß der Sacramentirer. Frankfurt a. M. 1596. M. Günther.

New Drurksachen

Sixth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, & other States. 1886. St. Louis, Mo. Concordia- Verlag.

The subject of the doctrinal discussions in this report is church discipline. It is shown how necessary it is and how it should be practiced properly and for what purpose. Certainly an important subject especially for young congregations, among whom there are still some who have wrong ideas about church discipline, but also for older congregations, so that their zeal in practicing church discipline does not grow cold. The report contains 71 pages and costs 15 Cts.

Twenty-seventh Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, & other States. 1886, St. Louis, Mo. Lutheran Concordia Publishers. Second edition.

Our readers will certainly be glad to hear that the not small edition of this Synodal Report is already out of print and that a new one had to be produced because of many orders. A wide distribution of it in the congregations can only be a great blessing. Oh, how good it is in the homes of our congregations when the lesson given in this report from God's Word is well learned, when the children not only love their parents as God's representatives, but also honor them and are subject to them in all things, submitting to their discipline and, when founding their own family, obtaining parental consent to the choice of a spouse; if the wife is subject to her husband, as her lord and head, and if the household (servants, domestics) honor their masters and mistresses as their superiors according to God's order and faithfully carry out their commands!

The report will be sent postage paid by the Concordia publishing house on receipt of 15 Cts.

Verhandlungen der 10. Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. St. 1886. Zwickau i. S. Printed by I. Herrmann. In commission with Heim. I. Naumann in Dresden.

In this Synodal Report of our brethren in Germany there is a splendid paper "on the principles of Lutheran interpretation of Scripture as against the errors and false schools of thought prevailing in this field in our day. It is not only clearly shown what the principles of Lutheran interpretation of Scripture are, but also that they are the only true and correct ones.^ The subject is an exceedingly important one, not only for pastors, but also for all Christians, since every Christian should search the Scriptures, test the spirits according to the Scriptures, and be ready for the responsibility of every one who demands the reason of the hope that is in us. "Only by such right interpretation of the holy Scriptures, as is practiced according to Lutheran principles, is the standing of the holy Scriptures as the sole source and norm! of our faith preserved, the glory of God in his Word truly maintained and promoted, and finally our faith and blessedness firmly and securely founded in God's Word unk in the truth." (Thesis 12.)

May the report find many readers.

The same can be obtained from the Concordia publishing house, which is opposed to sending it as soon as possible.

Euphonia. Collection of exquisite ecclesiastical chants rc. Heft 8, 9, 10. by W. Nölsch^

This is the continuation of the edition of ecclesiastical hymns arranged by Messrs. Nölsch and Miller, which will henceforth appear under the above title. These three issues contain:

No. 8. u. "Ich, der HErr, ich bin dein Heiland," after Naumann edited by Nölsch; suitable for Confirmation, b. "Der HErr ist Gott und keiner mehr," after Andrö by Nölsch; a hymn.

No. 9 "Preis und Ebre ihm", after Spohr arranged by Nölsch; a hymn of praise for Easter.

No. 10. "Ich harrete des HErrn," duet with choir after Mendelssohn by Nölsch. 6. "Du weinest ob Jerusalem" before Nölsch. --Bass solo with Cbor, suitable for Penitential Day.

It is a rare pleasure to display such things, wk these. It is true that they are somewhat more difficult than pieces of the usual kind, but this should only encourage every ambitious choir to try their hand at substantial music; for "light and shallow are seldom far apart" and once the strength has been tried, it gives courage for greater achievement.

The price is as before: 15 cents single, with the dozen 25 A discount. The first 7 numbers of the "Euphonia" are the choral songs already indicated. One simply orders the gr desired numbers from III. Äller, 133t IV. 616 81r., b^kil" ckelpli", Vu. H.

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Herausgegeben von der Deutschen Evan
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mo., March 1, 1887, No. 5.

The Schmalkalden Convent and the Schmalkaldic Articles.

1537.

-- (Continued.)

Luther divided his writing into three parts. In the first part, he briefly lists the "high articles of divine majesty," namely, the doctrine of the Holy Trinity and of the person of the incarnate Son of God, noting that these articles are "in no dispute nor controversy.

In the second part, it deals with the "Articles concerning the ministry and work of Jesus Christ or our redemption. Here, especially in the first article, the main doctrine of our Christian faith, the doctrine of the justification of a poor sinner by grace alone through faith, is made known. "From this article," it is there said, "nothing can be yielded or yielded, let heaven and earth fall, or what will not remain . . . And on this article stands all that we teach and live against the pope, the devil, and the world. Therefore we must be quite sure of it, and not doubt; otherwise all is lost, and the pope and the devil, and all things against us, retain the victory."

The 2nd, 3rd, and 4th articles deal with papal abominations that fight against the main article. There, then, in the 2nd article, "the mass in the papacy" is first mentioned as "the greatest and most terrible abomination," "as it strives straight and mightily against this principal article, and yet has been the highest and most beautiful above and before all other papal idolatries,"-an abomination which the papacy will never let fall, for "they feel it well, where the mass falls, so lies the papacy." And we cannot accept this abomination of the Mass, nor depart from the main article. "So," it is said here, "we are and remain eternally divorced and opposed to one another." This "dragon's tail," as Luther calls the Mass, has, moreover, "begotten many an abomination of vermin and flesh." He counts among these the purgatory, the deception with apparitions of spirits,



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No. 5.

the pilgrimages, the brotherhoods, the veneration of relics, the trade in indulgences. The "invocation of the saints" is also "in conflict with the first main article and destroys the knowledge of Christ.

The 3rd article demands that the monasteries and convents be turned into educational institutions and calls the whole papist monastic system "also contrary to the first main article of the redemption of Jesus Christ.

The fourth article deals with the papacy. First, it is shown that the authority of the pope is usurped, "that the pope is not *jure divino* (according to divine right) or from God's word the head of all Christendom (for this belongs to one alone, who is called Jesus Christ), but only bishop or pastor of the churches at Rome and of those who have willingly or through human nature (that is, worldly authority) come to him, not to be Christians under him as a lord, but beside him as brothers and companions. Then it is shown that the pope is the great and actual antichrist, of whom the apostle Paul prophesies 2 Thess. 2. For there stand all his bulls and books, wherein he roareth as a lion, that no Christian can be saved, except he be obedient to him, and subject in all things whatsoever he will, whatsoever he saith, whatsoever he doeth." Which all is nothing else, but thus much said, Though thou believest in Christ, and hast all things in him that are necessary unto salvation, yet is it nothing and all in vain, if thou hold not me thy God, and be subject and obedient unto me. This piece shows mightily that he is **the true end-Christ or counter-Christ**, who has set himself above and against Christ and exalted himself, because he will not let the Christians be blessed without his authority, which is nothing, not ordered or commanded by God. That is, to **set himself above God and against God**, as St. Paul says, 2 Thess. 2:4."

Of these four articles of the second part Luther then says at the end: "By these four articles they will have enough to condemn in the Concilio; for they have not the least member of the

Articles one can leave us nor want. . . . Therefore we must not kiss his feet, nor say, Thou art my merciful Lord: but as the angel said unto the devil in Zacharias, God chastise thee, Satan."

In the third part, where he sets forth the further doctrines, he proceeds (Art. 1) from sin, and shows that original sin, the fruits of which are all evil works, is "such a profoundly wicked corruption of nature" that "no reason can know it, but it must be believed from the revelation of Scripture. After speaking (Art. 2) of the law and its office, he deals (Art. 3) with repentance, and shows what is right repentance, and how the repentance of the papists is a false one. At the end of this article Luther condemns the error "that those who once received the Spirit or forgiveness of sins or became believers, if they subsequently sinned, nevertheless remained in the faith and such sin did not harm them." He then speaks of the means of grace: of the gospel (Art. 4), of baptism (Art. 5), and of the sacrament of the altar (Art. 6). In this article, the biblical doctrine is first confessed in opposition to the Reformed heresy, and then the two papist heresies of a figure and of transubstantiation (that bread and wine are changed into Christ's body and blood) are rejected. He then deals with the keys (Art. 7) and with confession (Art. 8). This is followed by an important section in which Luther proves "that God gives no one his Spirit or grace without or with the preceding outward word," "that God does not want to deal with us men except by his outward word and sacrament." Hereupon follow the articles of excommunication (Art. 9), of ordination and vocation, of the right of the church to call and ordain ministers for itself (Art. 10), of priestly marriage (Art. 11). In the article on the Church (Art. 12), Luther rejects the Pope's cry that he and his creatures are the Church, and says that "a child of seven years" mists "what the Church is, namely, the holy faithful and the little sheep who hear their shepherd's voice." The conclusion

articles are: How to be justified before God and of good works (Art. 13), of monastic vows (Art. 14), and of statutes of men (Art. 15). "These are the articles," says Luther, "on which I must and can be possible that men, with the Bible in their hands and will stand until my death, whether God wills it, and know neither referring to the Bible, come to the conclusion that Christ is not to change nor yield in them; but if any man will yield aught, let him do it in his conscience."
(To be continued.)

(Submitted.)

How Father Jessing pulls the wool over people's eyes.

The Papal Church has always been good at one trick, namely, throwing sand in the eyes of its faithful. It practiced this trick three hundred years ago, and anyone who has read Luther's pamphlets against the papists will agree with me. Only do not tell the people what Luther and the Lutheran Church teach; but everything that nonsensical enthusiasts and rationalists teach is bravely foisted on Luther! What nonsensical sects taught, that Luther had to eat out. Everything that this or that person, who no longer wanted to kiss the pope's big toe, taught and said, Luther was then held responsible for. Behold, behold, it was then said, how ungodly Luther's heresy is!

This is exactly the way the papal newspaper writers of our day do it, and Father Jessing, the editor of the "Ohio Orphan Friend," is not below. In an editorial in his paper of January 19, 1887, on "The Importance of Believing in the Deity of Christ," Father does this feat. Two (?) enemies of the doctrine of the Deity of Christ he adduces. And who are the two (?) enemies? The rationalists and the so-called Protestants. With predilection he adduces the Cincinnati rationalist paper, the "Evangelical Protestant Hausfreund," sets forth the shameful doctrine of these false Protestants as the doctrine also of true Protestants, and then cries out, "Look, look what unbelieving men the Protestants, the sectarians are!" That the "Hausfreund" and the Nationalists are One Thing, he conceals. That we Lutherans have as little common cause with the "Hausfreund" as with the Pope at Rome, the "pious" gentleman conceals; for if he were to reveal this, he would fall out of his part.

The fact that he makes no distinction between the "rationalists" and the "Hallsfreund" is probably also due to the fact that it is incumbent on profound students nowadays. The "good, pious" Jessing muses, as can be seen from the same number of his paper (page 5), whether his blessed mother knows what a wonderful work he has done. It says thus: "If only she could see now what her only son still living on earth is accomplishing! And every time, in the course of the years, an innocent (?) orphan boy died to us, to whom we had given all our love, the thought always came to us that nui the soul of this boy was in heaven, and that there our good mother might learn from him what works in the service of God her son was doing." But this does not excuse Mr. Jessing.

In the article mentioned, the feat now occurs. Father Jessing writes: "Then some of our readers will ask in amazement how it will stand until my death, whether God wills it, and know neither referring to the Bible, come to the conclusion that Christ is not to change nor yield in them; but if any man will yield aught, let God but only a man. "Those sectarians who do not want to know anything about the divinity of Christ do not take the Bible very seriously."

Doesn't that mean pulling the wool over people's eyes? Bible - and take it exactly with the Bible! Surely Father, like the Jesuit Bellarmin and other great, distinguished Catholic writers, believes that the Bible is "the heresy book, for all heresies have their origin in the Bible. Surely the Father also believes: "The Bible is a dead letter, a waxen nose, which can sometimes be pressed wide, sometimes long, sometimes shaped into an eagle's nose, sometimes otherwise; clever people can do with it what they will"? So blasphemously do Roman writers speak. Pabst, Pabst, Pabst! Concil, Concil, Concil!" so cries the Roman Church. And now all of a sudden Father Jessing is playing the Bible lover? Doesn't that mean throwing sand in people's eyes? Truly, yes!

What Luther once sang, we must still sing today:

Alas, God, to whom shall we complain, How pitiful it is to say, That for a long time and many a year great multitudes from all lands and nations have been deceived, Whom it is not well to hew a number, Deceived by this pope and antichrist, and with great cunning Made us all pious appearances.

(Walch, Vol. XIX, 784.)

The Roman Father calls the teachings of the Rationalists "disgusting fruit, begotten of Protestantism," although he knows quite well that between Luther's teaching and the teaching of the Rationalists (also of the writer of the "Hausfreund") there is a difference as between day and night.

I cannot answer this better than by telling Mr. Jessing and all Catholics whose eyes are not yet blinded by the sand that has been scattered, what Luther once said to King Henry VIII of England in a letter. Luther writes: "However, God grant that, as he has begun, your Royal Majesty may grow and increase, that she may be obedient and inclined to the Gospel with a full spirit, and let neither her ears be filled nor her heart be taken in by the lost and poisoned mouths of the beautiful and sweet-talking hypocrites, who can do nothing else but proclaim Luther a heretic; but E. M. rather wants to be with her. M. will rather think of it thus: What evil can Luther teach, since he teaches nothing else, but that we must be saved through faith in Jesus Christ, the Son of God, who suffered, died, and was raised again for us, as the holy Gospels and the apostles' writings clearly testify? For this is the main point and foundation of my doctrine, on which I shall hereafter build, and teach of the love of neighbor, of obedience to worldly authority, and crucifixion of the sinful body, as our Christian doctrine also holds forth. Now what is wrong or evil in these main points of doctrine?

But wait, and hear, and then judge. Why am I neither interrogated nor condemned?" (Walch XIX, 470.) This is the doctrine of true Protestants; but the people must not know this.

Finally, Father also wants to throw sand in the eyes of the Protestants. He writes: "The Catholic Church has no more urgent desire of the heart than that all our separated brethren who are in the night and darkness of the numerous Protestant sects ... that they all return to the only true Catholic Church."

Well: "In the night and darkness" we Lutherans do not sit, praise and thanks be to God forever! Our eyes are still open, and we do not want to have our eyes filled with sand by Father Jessing. Father and other newspaper writers want to take the following words of Luther to heart as the confession of the Lutheran Church: "But I ask you once again, for God's sake, if it is possible for you, do not swear to Luther, it is truly not Luther whom you are chasing: you should and must and will let Luther's teachings stand and remain, if you were ten worlds apart. My body is soon worn out, but my doctrine shall wear you out and devour you. The pagans think that if they have Luther down, they will lead them on the clouds. But the papists think, and I almost believe it too, that if Luther were not there, the fervent ones would soon become thin and crawl to the hole; they are truly standing on weak legs, as much as I have read their writings. That I have not revoked my doctrine, nor do I wish to, as my enemies carry me out and around, but that the longer the firmer and stronger I become (with God's grace) in my doctrine, because both papists and enthusiasts write the longer the more lame, lazy, looseotes to protect their error." (Walch XIX, 520.) "Here I stand, here I defy, here I proudly say: God's word is above all things to me, divine majesty stands with me; therefore I do not give a hair's breadth, if a thousand Augustinus, a thousand Heinzen (King Henry VIII. of England) churches were against me, and am sure that the right church holds with me to God's word, and lets Heinzen church hang on 'men's words'." (Walch XIX, 336.)

Finally, I would like to tell Father a beautiful story. "A bishop of Augsburg found the New Testament in a tavern behind the table. When he opened it, he heard the words of St. Paul, Rom. 3:28: We hold it therefore, that a man may be justified without the work of the law, through faith alone, and by repenting, the words: 'As therefore by one man's sin came condemnation upon all men; even so by one man's righteousness came justification of life upon all men? Rom. 5,18. Then he has had enough and says: 'Behold, art thou also become a Lutheran'? "

God's word and Luther's teaching Vergehet nun und nimmermehr.

Aug. Schüßler.

St. Bernard says that a slanderer has the devil on his tongue, and he who listens to him has him in his ear.
(Luther.)



(Submitted.)

Again, a word about our mission to Kansas City, Mo.

The last time the "Lutheran" said something about the mission here, we appeared in it as beggars. Today we want to report to our dear readers with praise and thanksgiving to God what fruit our begging has borne and how we are doing now.

As is well known, a few years ago we asked: "Dear brothers, help us to get our own parish school!" and this request to our fellow believers has not been a wrong one. For this we offer our heartfelt thanks and God reward us! The first plan, to buy a new piece of land and to build a school on it, could not be carried out, of course, because the congregation was too weak and the support from outside stopped too quickly. But nevertheless, by the grace of God and the love of our brethren, we were able to build a school. When it turned out that we would not be able to buy a lot and build a school on it, we added on to the back of our church and thus saved the price of a plot of land. With the money received and the money raised in our midst, the church property was then paid for and the new building was carried out. Unfortunately, the latter could not be paid in full. In the spring of '86 the congregation appointed a seminarian from Addison to teach, and he took up his duties in our midst in September of last year and has since been a blessing. He opened the school with 23 pupils, and it now numbers 48.

Soon after the completion of the school building, the congregation organized itself with 13 members and last fall it joined the Western District Synod. So we are no longer just a mission congregation, but also a synod congregation. We rejoice in this and thank God. - The number of members has admittedly not grown as much as we would have liked, but several new members have joined us and our number is now 22. This small group now has to do even more than it is able to do, which is why we still have to rely partly on the dear Synod. The school is already self-supporting, but since H215 is still owed from the construction of the school, several repairs are necessary, and the congregation still owes H775 for shares, it can hardly contribute half of the pastor's salary. Here, too, it is not the great and the rich who crowd around the "delicious pearl" and would be willing to sell everything just to obtain it. We therefore not only have cause to boast and give thanks, but also to fight, both of which we will gladly do, and therefore, as difficult as it may be for us, we will begin to pay off our debts, namely to redeem one tenth of our outstanding shares. So when the dear brethren in faith read in another place that the congregation in Kansas City is issuing an invitation to send in the shares, they want to recognize from this that the congregation is serious about helping to maintain the work begun in their part, and also assume from this that the gifts which were sent here two years ago have achieved their purpose and will undoubtedly, by God's grace, one day bring rich interest on the great day of retribution. E. Jehn.

(Submitted.)

Our mission in Montana.

It is already known to the readers of this newspaper that through the ministry of our Synod, missionary work has also begun in the distant territory of Montana. But some further news about the beginning and progress of the work of our God in that region will certainly be welcome and will serve, on the one hand, to make the great necessity of diligent missionary work more and more recognized, and on the other hand, to encourage all of our hearts to praise God for the help we have received so far, as well as to continually participate in the blessed work of the mission through intercession and the offering of gifts of love.

It was in the year 1883 that our emigrant missionary, Mr. Keyl in New York, found among the many people with whom he comes into contact a German Lutheran who, after surviving the sea voyage, wanted to travel almost as far by land, namely to Montana. From there, this man wrote another letter to his "dear friend Keyl," which Mr.

Keyl to the mission committee of our district. In this letter, the writer first expressed the thanks of a girl whom our faithful emigrant missionary had also helped to travel on to Montana. Then, however, he complained bitterly about the great spiritual need there, that, for example, in the region of Helena, Mont., which had been settled for twenty years, a missionary had been sent by the Romans in the very first year, and that the Methodists and other churches had soon followed; but that no Lutheran church and no Lutheran preacher could yet be found far and wide; and yet there were many Lutherans there; but most of them, if they still went to a church at all, had gone over to other churches, because they did not have their own; those, however, who wanted to remain faithful to the Lutheran church, had to be satisfied with their sermon books, could not go to Holy Communion, had in part quite a number of adolescents, but unbaptized children, and so on. etc.

That we should have disregarded such a letter would certainly not have been expected of us by the gentle reader. We had to admit to ourselves that even though we had enough missionary work to do in Minnesota and Dakota, we could not close our hearts to the needs of our fellow believers in Montana, and that we were the next ones to try to remedy these needs. We therefore asked the then traveling preacher of Perham, Minn., Father Gläß, to make a missionary journey to Montana. After he had received several more addresses from Lutherans in Montana, had also written to them, and had also received a special letter from near Helena, he set out on his journey (as far as we know, the first missionary journey of a Lutheran preacher to Montana) on March 17, 1884, from which journey he returned home about three weeks later, accompanied by God's protection and blessing. During this missionary journey, his activities were still limited to Helena and the surrounding area. In the Court-House of Helena

he had preached about the crucified Christ in front of 50-60 quite attentive listeners. Although the rich and noble mostly did not want to know anything about our traveling preacher, there were still many among the poor and lowly who revealed a heartfelt desire for the word of divine preaching. Most of them had come directly from Hesse to Helena, and some of them had not heard a Lutheran sermon for eighteen years, and there was very little evidence of true Christian, let alone Lutheran, knowledge. Nevertheless, they wished to have a pastor "with body and soul," and some of them complained very much that although they had already approached a Lutheran pastor several times, they had been told that there were no candidates left. In short, the verdict of our traveling preacher at that time was: "What a fruitful field, if God would soon send the right man! If anywhere, a preacher is needed in Helena. No German pastor of any denomination is here. He who comes first will claim the field."

The success of his second missionary journey to Montana in June 1884 was not so favorable. He had begun his journey under great physical indisposition and had arrived in Helena very miserable and worn out. Nevertheless, he visited the individuals personally and invited them to the Sunday afternoon service, which was to take place in a public hall. Suddenly, however, it was explained to him on Saturday evening that the hall would not be open to him and his friends until Sunday evening. Now it was necessary to hurry around the whole town once again and inform those invited of the change of time. This was also done by Father Gläß. But the evening service was still poorly attended. Only 4 men and 12 women attended. And when 2 children were baptized after the sermon, our traveling preacher also learned why so few of the many invited had come. There was a dance that evening. After the traveling preacher had stayed in various towns in Montana and Dakota on his way home, but had been turned away quite coldly and proudly almost everywhere, he arrived back at his congregation, mentally disheartened and physically broken down. In this second visit, as may easily be imagined, he had become acquainted, far more than in the first, with the terrible hostility of the so-called educated class to the Gospel, and also with the exceedingly great ignorance and indifference of the great majority of the rest. But he expressed the hope that from the number of the latter, which was still growing also through immigration from Germany, a Lutheran congregation could be gathered in the course of the years with God's help. - With this, the services of Father Gläß as a traveling preacher came to an end, because he could no longer endure the physical exertions involved and therefore followed a call to a more crowded field of work.

But what should our mission committee do now? Should we regret that twice one of our traveling preachers had been torn from his usual sphere of activity and had undertaken such long, exceedingly costly journeys? We had to say to ourselves: No, we shall never regret it!

Or were those 4 men and 12 women who heard the word of God on that Sunday evening, together with the two children brought to holy baptism, not worthy that a preacher had been sent to them, who, moreover, left a seed of heavenly truth in many a house? But that among people who had lived so many years without the Word of God, most of them preferred dancing to preaching (after their curiosity had already been satisfied by the first visit of the traveling preacher) - was that to be wondered at? How sometimes similar things happen in other places! So our decision was made: we must not immediately give up the work we had started in Montana, but with God's help we would confidently continue it. We could not abandon the dear people who had originally called us and those who had gathered with them around the traveling preacher. And with regard to the others, who had still presented themselves as strangers and ungrateful, we did not want to look discouraged and hopeless forever. In addition to this, a point of contact was also found in Bozeman, Montana, in the person of a Lutheran woman married there from St. Paul, and an urgent request for spiritual care also came to us from Miles City, Montana. Thus we addressed another traveling preacher, Mr. U. Fr. Pfothenhauer, with the request that he undertake the third missionary journey to Montana. After he had declared his willingness to do so, the readers of the "Lutheraner" were asked in November 1884 to send in addresses of possible relatives or acquaintances of the Lutheran faith in Montana. A letter arrived from Butte City, Montana, from a dear family who had once belonged to the congregation of the now deceased Mr. Fick. The letter concluded "with heartfelt greetings and the request that the good Lord will lead you to us safely and soon. Who could have said: 'No, no more traveling preacher shall be sent to Montana?

Before Easter 1885, of course, it had not been possible to make the journey. Now, however, Mr. Pfothenhauer set out, certainly accompanied by the intercessions of many Lutheran readers who had been informed of his plans in the "Lutheraner" of April 15. Now let us let him speak about his journey and its success. He says in his report:

"I must confess with praise and glory that God's rich blessings have accompanied me, and the journey has by no means been in vain. Even though I have often been like Ezra and Nehemiah in my wanderings from house to house, when they called upon the Jewish people to return to Jerusalem - the Jews had forgotten Jerusalem and had become fond of the customs of Babylon -, yes, even though I have now and then been brusquely rejected, I have nevertheless read great joy on many faces at my words: "I am a Lutheran preacher," etc., and have found willing acceptance. I was allowed to preach the Word of God to about 330 souls in the wild rocky mountains. I preached with comfort about the one thing that is needed and to my listeners, who were people of all kinds. Rich and poor, believers and unbelievers, also Jews, showed the one who, when the

And if the enemy sue them for their life, he shall deliver them out of such distress. And though in many a one the seed may have fallen among thorns, yet we are sure from the Scriptures that the word of God shall not return void. And for how many souls the hour of divine service has become an hour of eternal value, in which they were allowed to recover and find the one who loved them even unto death, that will one day be revealed. Through the bath of Holy Baptism I have placed 15 children in the arms of the Lord JEsu; and 8 souls hungering and thirsting for righteousness I have administered Holy Communion. Moreover, I have distributed about 80 tracts, and they will certainly be exhortations. Even though I had to listen to many horrible speeches, I also heard many a beautiful confession that gave me evidence that a dear child of God was speaking to me. For example, in Helena, in a small blockhouse, I found a dear Hannah who longed to be dissolved. She said to me: 'Pastor, many a soul has languished here. Why didn't your synod send a preacher long ago?' On Saturday evening, by the light of the candles, I gave her Holy Communion. As I left the hut, she handed me a packet with the words: I have given this to the Lord; you must now take it with you for the inner mission. When I got to my room and opened the parcel, I found twenty dollars in it."

(To be continued.)

(Submitted.)

Report of the Emigrant Mission of Baltimore, Md. for the year 1886.

The work among the immigrants and emigrants in Baltimore has, through God's help, also had its blessed progress in the past year. God be thanked for this! In the past year 1886, 23,491 persons arrived here on 43 steamships. Among these were 712 who had been in our country before. Immigration through Baltimore has increased considerably during the past year. The cause of this increase in the number of persons landing at the port is probably to be found in the fact that excellent facilities have been provided for the emigrants, and also in the fact that transportation via Baltimore is cheaper than, for example, via New York. From no port in our country is the onward transportation of immigrants as convenient as from Baltimore. A spacious new waiting room will soon be ready for the immigrants, into which they can enter directly from the ship.

During the past year, 830 persons were received and transported by me. I received P6325.32 in cash and everything was paid out, except for a sum that I still have in my hands for the transport of 17 persons. I made money advances amounting to H633.64, of which only a small sum is still outstanding. However, there is still a nice sum left over from earlier years. Letters and postcards were sent with various orders.



I distributed only K12.65 among poor immigrants, as a gift from the missionary fund. I was able to manage with this small sum for the intended purpose because I still have the confidence of the executive authority appointed by the National Government for this port. This authority has to take care of the immigrants and also to collect the bounty for them. From this authority I am now authorized to house and feed needy immigrants from the collected bounty. If there are sick people among the immigrants, I send them, if necessary, to the hospital ambulance. Last year I accommodated 25 children and 52 adults there. They were all fed free of charge; even the mothers of sick children had free lodging while they were with them in the hospital. In the hospital I visit the sick and comfort them to the best of my ability. If they need a pastor, I see to it that one of our pastors takes care of them. Our pastors have access to the hospital at all hours. Also, under certain circumstances, the sick are treated and supplied with medicine in your emigrant house at No. 8 Towson Street. This inn is under the management of Mr. S. Köther, who, with his fine valiant wife, is doing his utmost to take care of the immigrants. Both are anxious to maintain strict order and good breeding among their hostellers. In the last year, I have housed and fed 1142 persons in this emigrant house, some of them for weeks, until they either received the money to continue their journey or found employment here in the city and the surrounding area. For the accommodation of these people the executive authority of our government paid through me tz2862.65.

The sick and needy, whom I was able to serve in this way, are precisely those who are most in need of help in a foreign country. The dear reader will certainly agree with me when I say that the main thing in our mission to emigrants is to begin with external help and works of mercy for those who arrive. Only when the table has been laid for them can Ulan really make its way to the heart. Now, God alone is aware of how many of our compatriots have been shown the right path to our parishes at our local pilgrimage station, where they have been provided with God's pure Word and unadulterated Sacraments.

It is certainly not too much to ask that all brethren who have our emigrant mission at heart - and this should be the case with every brother of our synodal association - support it, if only they would direct those of their members who have acquaintances or relatives coming from Germany, or those who travel to Germany via Baltimore, to the agent employed by the synod. For the money earned by him on commissions goes into the emigrant treasury of the Synod. There is no question that the members of the Synod could do much to support the emigrant mission if they placed the procurement of ship tickets and railroad tickets for immigrants landing here in the hands of **their** agent. Were this done to the extent that is desirable, the procured ship's tickets would be



and railway tickets may be a larger number than they really are. Unfortunately, some of our dear synod members look at the Emigrant Mission with quite different eyes than they should. I still meet enough people here who were sent free tickets by our synod members, but paid for them elsewhere. I also receive letters which simply say: "Dear Mr. S., a family N. N. is arriving then and there. Please stand by them and send me a telegraphic dispatch notifying me of their departure from Baltimore. Everything has been cleared with a local agent." - As gladly as I am to undertake this work, I would also appreciate it if I could pay the commissions for their ship tickets and railroad tickets into our emigrant fund.

Finally, I would like to thank those pastors and teachers of our synod who have supported our emigrant mission here so far, especially through orders for ship tickets and railway tickets. I hope with all patrons of our local missionary work that it will continue and commend it to the protecting hand of our God and Saviour. May He preserve and promote it for the glory of His name and for the salvation of the foreigners. This he will do for the sake of Christ. Auras.

Baltimore, January, 1887.

W. Sallmann, 1515 UliUI
8IN/M.

All the sheets of our Synodal Conference are requested to copy the foregoing. -

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Our Commission must join our agent in thanking God for all that He has done for immigrants in this outcast year. We certainly also pay our respects to Mr. Sallmann for his zeal and devotion to duty; we also rejoice with him over the many letters of thanks he has received from those whom he was able to serve. But one must also be able to observe the activities of our employees on the spot here in Baltimore, if one wants to get the right idea of how foreigners are helped. We want to entrust the important work of our mission here to the faithful God and ask Him to raise up warm friends and eager patrons for it. G. Iohannes, Secretary.

To the ecclesiastical chronicle.

I. America.

Statistical matters concerning the Missouri Synod. The "Statistical Year Book" of our Synod for the year 1886 has just been published. The "Yearbook" is a pamphlet of 80 large actav pages, and after a list of the officers of the General Synod and the District Synods, brings the annual reports of the District Presides on ordinations, inductions, visitations 2c. Then follow the parochial reports of all parishes of the 11 district synods with information about the number of parishioners (souls, communicating members, voting members), the schools, teachers and school children, as well as the baptized, confirmed, communicated, the copulating couples and the buried. This is followed by statistical information about missions (inner and negro missions), church-entrance and church-going.

The book ends with a necrology which not only refers to the pastors who died in 1886, but also goes back to 1841. The conclusion of the whole is a necrology, which does not only refer to the pastors who died in the year 1886, but goes back to the year 1841. From the large amount of material, we will only give some summary data. Pastors: 927, congregations: 1346, to which must be added 550 preaching places; communicating members 248,000, voting members 64,706. If these figures are compared with those of 1885, the result for the year 1886 is an increase of 46 pastors, about 18,000 communicating members and 3800 voting members. The number of schools in the Synod is 1010, of teachers 609, of school children 68,546; compared with 1885, an increase of 73 schools, 14 teachers, and a little over 4000 school children. If one holds the number of schools against the number of teachers, it becomes apparent that about 400 pastors still hold school. The total amount of money received in the "Lutheran" in 1886 is \$104,718.11. Of this, \$26,308 has been given for missions; for the support of pupils, seminarians, students rc. \$22,715; for the synodical treasury \$14,791. The total amount in 1885 was larger, namely \$112,285.39. The lower amount for 1886 is explained by the fact that in this year the contributions to the "building treasury" have become considerably smaller. While in that year the building fund had a receipt of \$21,669, \$34,137 went into the same fund in 1885. - A few more figures from the yearbook we put here. The number of communicating members is 245,000, the number of communicants 446,157. There is a reminder in the figures. According to the above figures, each communicant member would have gone to Holy Communion on average 2 times a year. We know well that the average calculation is somewhat deceptive here. We have 550 so-called preaching places, where in most cases no regular celebration of Holy Communion can take place. But there is a serious warning in these numbers, and we want to take one from them. We close with the word of the yearbook: "And the Lord our God be kind unto us, and promote the work of our hands among us; yea, the work of our hands may he promote," Ps. 90:17. F. P. [Pieper]

The Roman Church is not lacking in enticing blandishments in this direction. It is, by the way, a widespread delusion that the instruction in these cloisters should be so excellent; usually it is much poorer and more superficial than in the Protestant schools. (Apol.)

II. foreign countries.

What are you reading? Under this heading there is an article in the "Ev.-luth. Kirchenblatt" of Lodz in Poland, in which the reading of Luther's writings is urgently recommended. Among other things it says: "Do you know Luther's works? These wonderful writings of the Reformer of the Church, of which the pious Elector John Frederick said: 'His writings are heartfelt, go through marrow and bone and have rich spirit in them! Of the unfortunately widespread unfamiliarity with Luther's writings, Georg Hamann writes: 'What a shame for our time that the spirit of this man lies so under the ashes! What a power of eloquence, what a spirit of interpretation, what a prophet! How good the old wine will taste to them! Ach yes, that this old, noble, delicious wine would be known and used more again! Luther's feast has been celebrated with great pomp, but Luther's writings still go unnoticed. Do not say: They are too expensive! There are cheap collections. Luther's Volksbibliothek now costs only 1 Mark 25 Pfg. for a double volume in a good binding. And of the new St. Louis edition of all of Luther's writings, the volume does not yet cost an average of 15 marks, which is really a ridiculous price, considering the excellent decoration and the rich content, and for which the work can only be supplied because the Missouri Synod, which is responsible for this edition, has renounced all profit out of love for the German people, to whom it would so gladly bring Luther's teachings closer again. And if a householder were to purchase only one, e.g. the recently published 10th volume, which contains Luther's catechetical writings and is therefore especially suitable for everyone to read, he would have a treasure in his house, and an antidote to much of the poison that the newspapers bring into the house."

A number of German Roman priests gathered in Chicago on February 16 and founded the "American-German Priests Association." The purpose of the association is to make the preparations for the General Assembly of the German Catholics of the United States, which is to be called annually, and to promote and carry out the resolutions passed at the annual General Assembly, that is, in other words, to keep the reigns in their hands. The Priests' Association shall, as one speaker said, "form, as it were, the foundation of that general assembly." Two General Assemblies of the Priests' Association are to be held annually.

The old Synod of Pennsylvania has always had only 14 parochial schools, while in 1879 it counted their 15, and in 1885 as many as 17. The number of teachers and pupils, however, has increased somewhat; but otherwise there is decrease instead of increase. The number of "Lutheran" Sunday schools is 196, and it is strange and sad that in her report she reports 234 "community" Sunday schools. (Schulbl.)

In the Pennsylvania Synod, which likes to call itself the Mother Synod, a significant number of pastors belong to secret societies. How sad!

A Roman priest is said to have preached recently that the third part of all students in the Catholic convents are sons and daughters of Protestant parents. This is probably an exaggeration, but it is true that there are more such foolish Protestant parents.

The last sheet of the thousandth edition of the Bible was recently printed at the **Eanstein'schen Bibelanstalt in Halle**. The first edition of Eanstein's Bible was completed in 1712.

The Methodists, that is, the American Episcopal Methodists, now have 10,833 members in Germany and Switzerland, besides 2,675 probationers and 83 preachers. The Evangelical Fellowship has 5,100 members with 40 preachers in its Germany Conference and 3,906 in Switzerland.

In Paris, a new cemetery is being built to accommodate 150,000 dead. "For the first time, instead of the usual ecclesiastical buildings, such as chapels and the like, only a reception hall is to be built, and all religious insignia, such as the cross, spiritual slogans, etc., are to be avoided on this reception building. The cemetery is to be arranged as a park, in which the monuments and gravestones are to be covered by plant decorations, so that no one will be frightened or bothered by the unpleasant thought of death. But let us pray: O Lord, teach us to remember that we must die, that we may be wise and saved."

Africa. The European Christians are destroying the natives in Africa by means of brandy, and they are now partly taking harsh measures against its introduction into their country. Thus, deeply embarrassing for the Christians, the Emir of Nupe (of Niger) in West Africa writes to the black Bishop Crowther: "The matter about which I would like to speak to you verbally, I write. It is not a long matter."

It's only because of Barasa (brandy). Barasa has ruined our country. It has ruined our people. It has made our people all crazy. I have now given a law that no man shall buy or sell barasa. If anyone is found selling barasa, his house shall be destroyed. Anyone found drunk shall be put to death. For the sake of God and the Prophet, you, Crowther, must help us in this matter. In you we trust. You must not let our land be ruined by Barasa. May God bless you and your work! This is the word from the mouth of Mdiki, Emir of Nupe." When a Bassuto chief died from the effects of drinking brandy, the chief Letsee, at the urgent request of the missionaries, addressed an earnest exhortation to the people. A brother of the deceased King Moschesch, Paulus Mompeli by name, went about as an apostle of moderation, preaching everywhere against brandy, which had the success that chiefs and people were seized by the movement and the former completely, the latter for the most part completely renounced brandy. Strict laws and measures against the importation were enacted; the brandy taverns disappeared.

(Br. Kbl.)

A papal ambassador in Wittenberg.

In the previous issue it was reported that Pope Paul III sent an ambassador, Vergerius, to Germany to negotiate with the princes about a council to be held. On his journey through Germany the ambassador also came to Wittenberg, and the day after his arrival invited Luther and Bugenhagen to breakfast. From a Wittenberg report we learn the following: On the Sunday after All Saints' Day, when the papal embassy arrived at Wittenberg the evening before with twenty-one horses and an ass, and was received quite honestly by the bailiff and led into the castle to the inn, Dr. Martinus Luther was summoned to him for an interview. As soon as Sunday morning Dr. Luther sent for a balbber, that he should balb him and decorate him. When the balber came, he said, "Doctor, how is it that you wish to be balved so early?" Then Dr. Luther answered, "I am to come to the holy father's, the pope's, message, so I must let myself be adorned, that I seem young, then the legate will think, 'Oh, the devil, is Luther still so young, and has done so much mischief, what will he do?'" And when Master Henry had baled him, he put on his best clothes, and hung his golden jewels upon his neck; and the balmer saith, "Doctor, this will vex you." Luther says, "That's why I do it. They have annoyed us more than enough; one must thus deal and deal with the snakes and foxes." Then answered the Balbier, "Now, Doctor, go in God's peace, and the Lord be with you, that ye may convert them." Dr. Luther said, "This I will not do; but this may well be done, that I will read them a good chapter, and let them go." And when Luther had spoken these things, he mounted the chariot, and went to the legate to the castle; and when he sat in the chariot, he laughed, and said, "Behold, there go the German pope and Cardinal Pomeranus; these are God's witnesses and work." And there he drove into the castle, and was told that he was there; and from that hour he was let in and received, and he received them again, but not so with glorious titles as papal legates were received of old. - After they had spoken of the council to be held, the legate said, "The pope would not refuse to come hither to you to Wittenberg." Said Luther, "Well, well, let him come hither; we will gladly see him." Then said

the legate, "How will ye see him, with an army, or without an army?" Luther says, "As they please, we will wait for both." Then the legate asks him, "Do you also ordain priests?" Luther answers, "Of course we do; for the pope will not ordain or ordain us. And behold, there sits a bishop whom we have ordained," and points to Dr. Pomeranum (Bugenhagen). This and much more they said to each other, which has not all been made known. But in sum: Dr. Martin Luther told him everything that was in his heart and that the need required, without all shyness, fearlessly, with great earnestness.

Stephan Schulz and the Jewish tutor.

Stephan Schulz, who traveled widely in the service of the mission to the Jews in the last century, was once surrounded in the courtyard of the Jewish synagogue in Hanover by more than 20 Jewish boys, who all asked him whether he believed with certainty that the Messiah had come. He answered "Yes," and told the story of the Messiah according to the Old and New Testaments, as far as they could grasp it. Then came a Bocher, or tutor, and thrust him to his breast, and wished to drive the children from him, but they remained. To Schulz he said, "You accursed heretic! what are you doing with my children? Thou seducest my children. Thou talkest of the Thole" (the hanged man, as the Jews mockingly call the Lord Jesus Christ). Schulz now cried out to him, "All hangs on the hanged man, and thou must also hang on him; if not, then thou goest to destruction." He: "What? I hang on the Thole?" Herewith he stroked his throat with his hand, indicating that he would rather cut off his throat than believe in the Crucified One. At this he stamped his feet. Schulz now cried, "And thou must hang on the Thole; if not, thou shalt be trodden under foot; these children shall be witnesses." With that the two went away from each other.

Six years later, when Schulz was staying at Visbeck, a proselyte, dressed like a candidate, with a rapier at his side, came to him and asked him if he still knew him. "No," was the reply. He: "Were you not in Hanover six years ago?" Schulz: "Yes." He: "Didn't you meet a Bocher there, while you were in the synagogue, who said he would rather have his neck cut off than become a Christian?" Schulz: "Now I know who you are; do you see that you had to hang on to the Thole after all?" He: "Yes, that is precisely the reason why I have come to you; at that time you left such a thorn in my conscience that two years later I had to go to a pastor who taught me and then baptized me. Now I am staying in Göttingen as a student.

Invocation of the Saints.

A Roman priest once told a peasant who had been awakened by the gospel that he should not set aside the veneration and invocation of the saints. Behold," said the priest, "when you have business with the magistrate, you first make his wife, his clerk, or his servant your friend; so it is with God. Then said the peasant, But if I am well acquainted with the magistrate, I will not go long to his wife, or to his clerk, or to his servant. And so it is with God: because I am well pleased with the Son of God, I go not long to the saints, but straightway to him myself.

The presbyter Pamphilus of Caesarea and his slave.

The presbyter Pamphilus at Caesarea in Palestine sought with special diligence to reproduce and distribute copies of the Bible. He gave away many Bibles when he found that people were eager to read them. When the Diocletian persecution broke out in Palestine, he and many other Christians were brought before the governor Urbanus. He took great pains to persuade him to accept paganism, but when he saw that all his promises were in vain, he had him tortured in many ways and finally imprisoned. Soon afterwards Urbanus fell into disfavor with the emperor and was beheaded by his order. The new governor, however, was as great an enemy of Christianity as his predecessor. Under him Pamphilus died a martyr's death. He was beheaded on February 16, 309. When his slave Porphyrius, an eighteen-year-old youth whom he had brought up with the love of a father and whose heart glowed with love for Christ, heard the death sentence pronounced on his beloved master, he asked for permission to show him his last love, namely to bury his body after the sentence had been carried out. Already this request aroused the anger of the governor. And since he steadfastly confessed that he was a Christian and refused to sacrifice, he was cruelly martyred and finally led to the stake, already completely mangled. He endured everything steadfastly, after he had called upon Jesus, the Son of God, for help when the fire touched him. He died with his Lord on the same day.

Euphemia.

The martyr Euphemia was a pious virgin who lived in the city of Chalcedon at the beginning of the 4th century. The love of God was poured out in her heart, and to become more and more complete in this love was the only goal of her longing. Towards the end of the great persecution of Christians under the Emperor Diocletian, she too was arrested, put on trial, and, by order of the city prefect Priscus, tortured with raw cruelty. One henchman forcibly bent her head backwards and another smashed her teeth in, so that her face, her hair and her clothes were completely covered by the blood flowing from her mouth. After she had endured various other barbarous maltreatments with steadfast patience, she was led back to the dungeon. In faithful prayer she found joy in God, so that she confidently faced new tortures. She was finally condemned to death by fire, and ascended the pyre with a courage and calmness that testified more vividly and powerfully than all words that the fire of Christ's love in her heart was powerful enough to endure with joy the momentary, earthly fiery heat for his sake.

Where there is no Bible in the house,
There it looks so desolate and sad,
There the evil enemy likes to
enter, There the good Lord may not be.

Therefore, child of man, O child of man,
Lest the evil one gain room,
Spend your bare thaler And buy a Bible book in the
house.

Read with prayer and slam it you
Only with the lid of the coffin.

Of reading and of life's course begin and
cease with him.

Sad end of a man who had been Wizard to help.

A soldier was seriously wounded in one leg during the war. All the arts of the doctors were of no avail, for the wound began to fester, rotten flesh set in, and the man suffered excruciating pain. The priest, who visited him often, brought him the power of the Word of God, and the sick man comforted himself with it and was strengthened in prayer. But when the priest was away, the pain often became so great that the poor man wished for his early end, and yet he would so gladly have lived longer, for he was young. Then one day a friend visited him and advised him to send for a certain man, who had already cured many, and all without medicines. When the priest came later, the soldier told him frankly what he had been advised. But with eager and serious words his pastor confronted him: "It is magic. Do you then, my son, want to be healed by the devil in order to suffer eternal torment in hell? It is now God's will that thou suffer a little while; endure, and thou shalt obtain eternal consolation and peace. This was impressed on the soldier's heart, and he promised the confessor that he would not let that man come. But after some time he considered how he might now get well, and even if it were by magic, he would then ask God for forgiveness; for God is merciful. But then he became restless again, he was very afraid: if perhaps he would be damned afterwards! At last, his pain having reached an unbearable degree, he decided to use that uncanny means. The sorcerer came, did his thing, and after two days the foot was healed. The soldier now thought of begging God for his mercy. But he could pray no more. His priest came. Surprised, he stopped in the doorway when he saw the man face him in good health. "For God's sake, you didn't 'use' yourself, did you?" "Reverend, it has happened, alas! But you were right; now I am lost." Then he sank down on a chair and wept bitterly, crying, "O would I had my wicked leg again! O God, O God! I would rather suffer another year's pain than be lost for ever. I have given the devil power over me. Poor me!" When the priest saw his misery, he sought to raise him up. But the man cried out in a continuous voice: "Would that I had my wicked leg again. Now I have gained health, but lost my Saviour." Seeing that nothing could be done now, the clergyman left, promising to come again tomorrow. The next day he found the man in bed again. The physicians stood around and shook their heads. For they could find no disease in him, and yet they saw that he suffered grievously. After the doctors were removed, the sick man grasped the priest's hand, "It is like murder in my bones, pray!" The priest prayed. In the midst of this the soldier cries, sobbing, "Stop it, it is no use. God has rejected me." After three days he was dead and his face had such a terrible expression with his eyes bulging out that everyone was horrified by it.

(H. u. Z.)

Holy Baptism

Christ hath appointed him to put his righteousness upon thee, that his holiness may be thine, and his innocency thine also. For we are all poor sinners, but in baptism, and afterward throughout life (if we turn to Christ), he comforts us, saying, Give me thy sin, and I will give thee my righteousness and holiness. (Luther, 1, 89.)

Luther's coat of

Luther gives an explanation of this in a letter addressed to Lazarus Spengler from Coburg. It reads: "Grace and peace in Christ. Honourable, favourable, dear lord and friend! Because you desire to know whether my petal is right, I want to show you my first thoughts for good company, which I wanted to put on my petal as a sign of my theology. The first should be a cross, black, in the heart, which would have its natural color, so that I would remind myself that faith in the crucified one makes us blessed. For if one believes from the heart, he is justified. Whether it be a black cross, it mortifieth, and shall also woe, yet it leaveth the heart in its colour, it corrupteth not the nature, that is, it killeth not, but keepeth alive, *Justus enim fide vivet, sed fide crucifixi* (the just shall live by faith, but by the faith of him crucified). But such a heart shall stand in the midst of a white rose, signifying that faith giveth joy, comfort, and peace, and briefly setteth in a white glad rose, not as the world giveth peace and joy, and therefore the rose shall be white, and not red; for white is the colour of angels, and of all spirits. Such a rose stands in the heavenly field, that such joy in spirit and faith is a beginning of the heavenly joy to come, now already comprehended therein and grasped by hope, but not yet manifest. And in such a field a golden ring, that such blessedness in heaven endureth for ever, and hath no end, and is also precious above all joy and goods, as gold is the highest, most precious ore. Christ our dear Lord, be with your spirit unto that life, Amen. H b^remo (lruboe (from the wasteland of Coburg), 8 Julyi, 1530." (Erl. A. 54, 168.)

The Christian's heart is on roses, Obs stands in the midst of the cross.

The Lord's Prayer.

I cannot get enough of the Lord's Prayer, and even over the Psalter (which I love very much) it is the best prayer of all. Indeed, it is found that the right master has made it and taught it, and it is a pity upon a pity that such a prayer of such a master should be rattled and clattered in all the world without devotion. - Summa, the Lord's Prayer is the greatest martyr (as well as the name and word of God) on earth. (Luther, 23, 223.)

God denier.

Once, when some atheists were dining at the house of Voltaire, a mocker of religion, they proposed to make atheism the subject of conversation. "Wait," said Voltaire, "until my servants have retired; I do not want my neck cut off tonight!"

Doctrine and Life.

Where doctrine is not right, it is impossible that life should be right and good, which must be established by doctrine. (Luther.)

In the kingdom of God, our dear Lord Christ reigns as a hospital director among the sick, poor, and infirm; for no one else belongs here to this kingdom, except vain sinners whose sins are forgiven. (Luther.)

Inaugurations.

By order of the Hon. President Biltz, the Rev. M. Claus was introduced to the congregation at Cornelius on Sunday Septuagesimä, and to the congregation at Middleton on Monday by Cd. Döring.

Address: Rev. LI. 6lf, Oornellus, lVusblnAton 6o., Oregon.

On Sunday Sexagesimä Mr. Pastor O. W üst was introduced into his office in Macomb by the undersigned on behalf of Mr. Präses Schmidt, assisted by Pastors A. Claus and G. Link jun. Geo. Link. Address: liev. O. lVn68t, Vlueomb, Vlneonab Oo., Allok.

On the Sunday of Septuagint, Father A. Pfortenhauer was introduced into Palatine by the undersigned, assisted by Father I. A. Müller, on behalf of Praeses Wunder.

Mr. U. Pfortenhauer was unfortunately forced to give up his important mission field in Minnesota. He had been suffering physically for some time and realized that he would have to leave the field of work that had become so dear to him. E. Roeder.

Address: Rev. ^4. Ukotenbuuer, Unlutille, 6oolr 6<r., III.

On behalf of the Presidii Middle District, on the Sunday of Septuagesimä, Mr. P. Ph. Wambsganß, jnn. formerly of Michigan, was introduced at Zion Parish, Bedford, by undersigned. H. C. Schwan.

Address: Rev. kli. WaiubSAallss, Leckkorck. OuMboKU Oo.. Oblo.

The General Synod

of Missouri, Ohio and other states will meet on May 4th of this year in Fort Wayne, Jnd. for their 20th meeting (resp. 5th Synod of Delegates). Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the Synod, be accompanied by a credentials letter from their respective congregations. (See Synodal Manual, 2nd ed. p. 29.) All who have reports to make to the next General Synod, or who intend to submit something to it, are requested to send the matter immediately to the General Presidium (Uev. II. 6. 8ebvvau, Dibble ^ve., CleveLLQci, Oblo). Aug. Rohrlack, Secretary.

For your consideration.

All those who intend to attend this year's sessions of the Synod of Deputies, either as delegates or as guests, are requested to notify the undersigned by Easter at the latest. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or one of the sister congregations. Fort Wayne, Jnd, February 22, 1887. H. G. Sauer.

To the dear churches and pastors of the Iowa District.

serve as news that our treasury for inner mission is completely empty. We therefore urgently ask all those who care about the promotion and expansion of the Kingdom of God to contribute this coffee soon and abundantly, so that our dear missionaries, who work for us with great diligence and faithfulness in the building of the Kingdom of God, can be preserved, and we will not be forced to give up some important mission posts because we lack the means to maintain them. C. A. Bretscher. W. T. Strobel.

Notice.

On behalf of the Mission Commission of the Western District the undersigned hereby brings to your notice that the fifth tenth of our shares has been taken for redemption by the lot, which comprises the numbers 61-75. The holders of the numbers in question are requested to send them to the undersigned, who will then see to it that the amount is sent to them by ebeoL or Vlone^Orcker. E. Ten. 608 L. 16ttr 8tr., Lsosas Olt^, Llo.

Income to the Illinois district treasury:

Synodical treasury: From the congregations of : Lewercnz at Effingham H8.25, Ottmaun at Collinsville 4.60, Heinemann at Okawville 3.50, Flaxbeard at Dorsey 3.50 (Evensong Collecte), G. Erdmann at Renault 9.00. From R. C. F. Hartmann's congregation at Woodworth 20.00. (S. K48.85.)

New Construction in Addison: By Kassirer Roescher in Fort Wayne 29.00.

Inner Missi on : By R. Kühn at Belleville by Mrs. Tilling .50, Mrs. Klawonn .50. B. Lewerenz' congreg. at Effing- ham 9.20. R. Ottmann's congreg. at Collinsville 10.05. From Chicago: P. Uffenbeck's congreg. 9.00; by R. Hölter of Wittwe S. 2.00; by R. Reinke of the Woman's Club 5.00. (S. K36.25.)

Negro mission: By R. Weisbrodt in Mouut Olive, s. in the mission hour, 5.57. By R. Damm in Sands Prairie "from an unnamed person" 1.00. By R. Landgraf in Decatur from Adam Bartl 5.00, Mrs. Herbrig 1.00. (S. K12.57.)

Pilgrim House in New Pork: By Fr. Kühn inBelleville, Coll. at Agne-Funcke's wedding, 9.40.

Poor students in Springfield: R. Ottmann's congregation in Collinsville 4.80. Through P. Vartling in Chicago from Heinr. Trapp for H. Schlobohin 2.00. Through 1?. Hölter there from the Women's Association for Maas 11.20. By U. Wartens in Danville: from the congregation for Hempling 11.30, from the Young and Young Women's Vcrein for A. Brauer 7.00, for Trapp 7.00. (p. K43.30.)

Poor college students in Fort Wayne: For G. Nuoffer by K. Suceop in Chicago from the Women's Club, 15.00; and by Teacher Fathauer in Eagle Lake, half of the wedding coll. at Bro. Luecke's, 4.32. By U. Reinke in Chicago for W. Schöbnfeld from the Young Men's Club, 10.00, from the Young Men's Club, 15.00; for H. Bokl from the Young Men's Club, 10.00, from the Young Women's Club, 15.00. (p. H69.32.)

Poor students in Addison: By B. Engelbrecht in Chicago from Jungfr.- Verein for K. Kramp 15.00, from Jüngl.- Verein for Th. Großmann 10.00. By !>. Waiting in Dan- villc from Jünglingen und Jungfrauen for Meinte 10.00, Ch. Schuld 10.00, K. Nuoffer 8.50. From the bell-bag fund of ?. Brewer's Gem. in Brecher for H. Hillmann 15.00. By Lebrer Fathauer in Eagle Lake, half of Coll. at Bro. Luecke's wedding, for G. Nuoffer 4.3'2. (S. K72.82.)

Poor College Students in Milwaukee: From the Woman's Club in Pilot Kuob, Wo., for M. Flachsbart 5.00.

Debt settlement and building fund in Milwaukee: By B. Wunder in Chicago from H. Kruse 1.00. Through K. Bartling there from Wittwe Winter 5.00. Ans R. Büngers Gem. in Bremen from Habenichtsen. 3.00, Sturz sen. 2.50, Mad- lung, Fr. Witt, Küch, G. Schulz, C. F. Vogt each 2.00, H. Breit- barth 1.50, Teacher Hassenpflug, Wittwe Stöhr, W. Stöhr, A. Gundermann, Eblers, Ramp, Habenicht jun, W. Sebuldte, Abbe, W. Engelhardl, Hase, Krämer, Fr. Rauch, Chr. Gösel, Meihof sen., Joacb. Niemann, Menke, Geo. Köhler, Wonne- macher sen., Hahnstock, Rotbenberger, Mauke, Bauer sen., Joh. Schilling, Mager sen., Knieriem, Gotth. Köhler, P. Bünger each 1.00, Konrad Paul .75, Joh. Schultz, Wittwe Kümmel, Pljstof, Breitung, Maunk, Frank, Wonncmacher jun., Fr. Nielsen, Kott sen, Baumgarten Jr, Beck, H. Gösel, K. Göiel, Ferd. Storz, Konrad Utlw, Ph. Bormet Jr, Chr. Reiter each .50, Chr. Breit- barth .40, Bauer Jr, Gundermann Sr, H. Köhler, P. Brandt, Mrs. Großkvff, Guthaus, I. Horn, Kann, Baumgarten Sr, Fr. Engelhardt, Ad. Mayer, K. Mayer each .25, Eichler and W. Breitbarth each .10. (S. K63.85.)

Coll. in Milwaukee: By R. Eugelbrecht in Chicago from Mrs. Brandt 2.00. R. Wartens' Gem. in Danville 9.00. By R. Reinke in Chicago from the Woman's Club 10.00. Coll. from R. Schroeder's Gem. in South Litchfield 8.45. (S. H29.45.)

Sick pastors and teachers: by R. Reinke in Chicago from the Woman's Club 5.00. By !'. Schroeder in South Litchfield from N. N. 5.00. (S. K10.00.)

Widow's Fund: !^A. Damms Gem. in Sands Prairie 3.58. R. E. A. Brewer in Crete 4.00. P. Brewer in Beccher 4.00. By D. Brauer in Niles by N. N. 5.00. Rn8t. emcr. P. A. Wcncl in Willow Springs for 1887 4.00. By R. Reinke in Chicago from the Woman's Club 5.00. By R. Schroeder in South Litchfield from N. N. 5.00. (S. K30.58.)

Deaf and Dumb Institution in Norris: By R. Frese in Champaign, Christenlebr-Collecten, 3.00.

Lutheran Hospital in St. Louis: By R. Kübn in Belleville from Mrs. Ckarl. Funcke .25.

Orphanage near St. Louis: By D. Flacksbart at Dorsey by Wittwe N. N. 2.00. By R. Schroeder at South Litchfield, half of Coll. at Whitehouse-Heismann wedding, 7.15. (S. K9.15.)

Orphanage near Wittenberg: R. Bünger's pupil Steelville 4.00.

Studying orphans from Addison: By R. Brueggemann in Willow Springs from the siblings Lisette .50, Edm. .25, Clara .15, Willie .10. By Kassirer Spilmann in Baltimore 1.00. By R. Reinke in Chicago from the Women's Association 5.00. (S. K7.00.)

B. Hübeners Gem. in Hanover: Through Fr. Reinke in Chicago from the Women's Club 10.00.

Addison, Ill, Feb. 25, 1887. H. Bartling, Cassirian.

Income to the Michigan district treasury:

Synodical Fund: By the congregation at Port Hope H6.52. by the congregation at Grand Haven 5.50. by the congregation at Blendon 5.30. by the congregation at Frankenlust 18.13 and 19.00. by K. Sievers, Sr. by I. S. White 5.00. by the congregation at Turk Lake 2.00. by the congregation at Fräser 9.50. (Summa K70.95.)

New construction in St. Louis: By B. Schumacher by G. K. 5.00.

Heathen mission: congregation in Frankenlust 12.83.

Sick pastors and teachers: Mr. E. Kundinger in Detroit 5.00. By R. Sievers sen. of I. A. Leinberger 2.00. Collecte at the funeral of I. L. Müller 3.00. Mrs. Würkt sen. 2.05. Mrs. Helmreich sen. 6.18. Gem. in Waldenburg 12.00. By?. Schröder of W. L:tcin for Hopf 1.00. (S. ^31.23.)

Poor Michigan Sophomore; Gem. in Norris 4.25.

Inner Mission: congregation in Grand Haven 7.00. congregation in Sturgis 2.25. by Fr. Schumacher of G. K. 2.00. (S. tzll.25.)

Widow's Fund: Mr. E. Kundinger in Detroit 5.00. P. G. Markworth 2.00. !'. Sievers, Sr. 5.00. Gcm. at Frankenlust 14.10. O Kruger 2.00. Thank offering by Mrs. b'. F. Bauer 2.00. (S. H30.10.)

English Mission: By O Hügli by A. Stendel 1.00.

Taubstummen - Anstalt: By Kass. H. H. Meyer 17.50. Teacher Purhops Schüler 2.65. By !>. Claus 2.00. Gem. in Jonia 5.50. (S. K27.65.)

Negro Mission: By Teacher Himmler from.the Mission book sr. School 10.00. Cong. in Saginaw City 9.50. Andr. Mitteibcrgcr 4.00. (p. K20.50.)

Negro Mission in New Orleans: From the God Box in Caledonia 2.00. By !>. Krüger by Fr. Schumacher 1.00. From Lisbeth's and Theodor's piggy bank 2.60. (p. K5.60.)

Pilgrim's Building: Gem. in Grand Haven 10.00.

Orphanage near St. Louis: ByMarkworth by W. Kämmlein 2.00.

Noyal Oak Congregation: Trinity Congregation in Detroit 7.20.

For student Arendt in Addison: By P. Link, Sr. at F.'s wedding ges. 7.00.

Springfield Laundromat: Through P. Kruger from Bro. Schumacher 1.00.

Church building in Hanover: P. Krüger 1.00. Durck the same from Fr. Schumacher 1.00. From Martha's and Minna's piggy bank 3.20. Through lk. Schumacher from G. K. 2.00. (p. A7.20.) Total d-154. i 6.

Detroit, Feb. 20, '87. Chr. Schmalzriedt, Cassirer.

Entered the Coffee of the Nebraska District:

Inner Mission: through P. A. Baumböfener in Grand Island by Jac. Hart H .50. By !'. H. Wehking in Wayne 2.00. By P. A. H. Cämmerer at Battle Creek, thank offering by C. Werner, 1.00. By !'. I. P. Mueller at Scribner by his. Trinity parish 3.12, by L. Engelbrecht 1.00, I. Schwanke 1.00. By P. C. H. Becker at Falls City by sr. St. Paul parish 4.00. By P. W. G. Bullinger by sr. Cong. at Clearwater 17.20, to Casb Creek 15.80. By !>. G. Weller at Marysville from N. N. 3.15. By P. F. H. Iahn at Grand Island from sr. Gem. 6.25. (Summa K55.02.)

Negro Mission: By 1?. F. König in Seward 5.00. By k. F. Düver in Kenesaw by H. H. Einspahr, R. Hvhlfeld, Jackobitz, G. Einspahr, P. Düver and N. N. each .25, R. Wie- gand 1.00.

Building fund: by P. A. H. Cämmerer to Battle Creek, thank offering by C. Werner, 1.00. By !'. H. Wckking in Wayne 1.65. By P. N. H. Biedermann of sr. Congregation in Friedensau 3.57. By Fr. K. T. Grüber of his congregation in Orton 6.00. Congregation in Orton 6.00. (p. H19.72.)

Synodal treasury: Durck B. N. H. Biedermann of sr. Gcm. in Friedensau 3.63. By !'. W. Harms in Bancroft by sr. Zions-Gem. 5.75. (S. H9.38.)

Widows and Orphans Fund: By P. F. König in Lwward 3.00. By !'. A. H. Cämmerer to Battle Creek, thank offering of Mrs. P. Cämmerer, 2.00. By P. A. Bergt, Jr. in Hooper from Wittwe Schürmann 1.00. (S. K6.00.)

Pilgrim building in New Kork: By !'. A. H. Cämmerer at Battle Creek by H. Jost 1.00. By !'. F. Düver at Kenesaw by H. Wiegaud .30 By !'. F. King at Seward by sr. Gem. 31.00. (S. H32.30.)

Poor students in Springfield : By P. H. Frincke in Lincoln, Collecte on H. Otto's baptism of children, 5.50.

Springfield Laundromat: By Ick H. Wehking in Tub 1.50.

Orphanage in Wittenberg, Wis.: By Ick L. Huber in Crete, Kindtauf-Coll. with Mr. Schönamsgruber, 3.30.

Orphanage near St. Louis: By Ick G. Weller at Marnsville, Coll. at Ostermeier-Klingelmann wedding, 9.41.

Gem. in Alexandria, Va.: By Ick Becker in Falls City by Mr. W. Lauppe 1.00. Total H143.13.

Lincoln, Feb. 19, 1887. I. b. Bahls, Cassirer.

Entered the coffee of the Western District:

Synodical treasury: By Mr. Weinrich from Bro. Sckier- meier in New Mile K .50. Ick Lüker's congregation in Pittsburg 3.55. Ick Richter's congregation in Ellisville 4.50. (S. H8.55.)

Inner Missi o n in We ste n : Durck Ick Eggert in Strong City by Mr. C. Bönetz 1.00. By !'. Wangerin in St. Louis by N. N. 1.00. By Ick Hanser in St. Louis by Mrs. N. N. 2.00. By Prof. Günther of the Virgins' Association in Kirk- wood 5.00. By Mr. Göhmann of Wittwe Car. Könemann 1.00. Through Ick Richter from Joh. Heide at Orville .50. (p. H10.50.)

Negro Mission: By D. Eggert in Strong City by Mr. C. Bönetz 1.00.

Emigrant Mission: By Ick Eggert in Strong City by Hrn. C. Bönctz 1.00.

Widow's Fund: By Ick O. Hanser in St. Louis from Mrs. N. N. 5.00. By D. Achenbach in St. Louis, bequest from W. Hülskötter, 25.00. By Ick Schriefer in Lockwood from Mr. H. Schnelle 1.00, from N. N. 2.00. By D. Sapper from !'. Polack's Gem. in Herkimer 15.00. (S. H48.00.)

Sick pastors and teachers: By 1'. Wangerin in St. Louis from N. N. 1.00. Durck Ick Hanser in,St. Louis from Mrs. Anna Göddecker 2.00, from Wittwe M. Wolf 5.00, from Fräulein M. H. .65. By !'. Achenbach in St. Louis, bequest from W. Hülskötter, 25.00, from the Women's Club at Lona- coning, Md. 5.00. (S. K38.65.)

Orphanage at St. L o u i s:Mäbrs Gcm. in Ells- wortb 1.75. By !'. Wangerin at St. Louis by N. N. 1.00. By !'. O. Hanser in St. Louis by the school children of Lebr dome, Zage! and Miss Bertram 23.85. (S. H26.60.)

Hospitalin St. Louis: By !'. Wangerin in St. Louis by N. N. 1.00.

Deaf and Dumb Institution: By Mr. Kühnert von U,



Köstering's Gem. in Altenburg 16.85, from Wittwe Lobs 5.00. ? . Grimm's Gem. in Washington 4.15. (S. -26.00.)

Poor students in St. Louis: Through Fr. Wangerin in St. Louis by N. N. 1.00.

Poor students: By I? . Hanser in St. Louis by Mr. Wilh. Bolm 5.00.

Gem. in Sedalia: P. Lehmann's Gem. to Sandy Creek 2.85.

Pilgrim House in New Uork: P. Weseloh's Gem. in Kimms- wick 5.50. By P. Wangerin in St. Louis from N. N. 1.00. k. Herring's Gem. at Ellinwood 3.25. (p. -9.75.)

St. Louis, Feb. 20, 1887. H. H. Meyer, Cassirer.

The following funds have been received for the Luther Memorial: By? L. Ernst, Walburg, Texas, from Mrs. Döring - .10, I. Neitsch .25, E. Neitsch, R. Neitsch, A. Schneider each .10, I. Mikan .20, Mrs. Protte .10, N. N. .25. By P. K. A. Meyer, Osnabrück, Clinton Co, Ill. by members of the Three Unities congregation .80. by G. Schwankovsky, Baden, Mo., of the Eben Ezer congregation's Young Men's Association 2.55. by Mr. Louis Lange of Mr. A. F. Fcdder, Val. W. Fcdder, Valparaiso, Jnd, 5.00 and from Mr. Teacher Cb. H. Brase, as follows: H. Hatten- dorf, W. Walzer each .10, Louis Rache, N. N. each .20. by Kassirer E. F. W. Meier of Paar 1.75, Birkner 5.00, Renfer .75, Eißfeldt 1.50, Schmalzriedt.50, Bartling 1.05, Bahls.50, Eißfeldt 9.33, Menk .50, Bartling .40. of the 30 children of the parochial school at Richmond, Va. -5.00.

I. Louis Ulrich, Treasurer of the Dr. Martin Luther Memorial Society.
107 Market St., St. Louis.

Received for the congregation at Sedalia, Mo: By P. E. T. Richter from his congregation at Ellisville, Mo. -7.00; by k. F. Drögemüller, Christmas Collecte of the congregation at Millwood, Kans. 3.00; by P. I. Matthias at Block, Kans. from F. Prothe 1.00, from himself 2.00; by P. D. Stemmermann at Humboldt, Kans. from sr. Filialgem. 1.60, by himself.40; by P. W. Henne, Collecte sr. Gem. at Lake Creek, Mo., 3.25; byk. F. G. Walther, Brunswick, Mo., 1.50.

Many thanks to the dear donors!

C. F. Gräbner, k.

Received for poor students by Mr. P. F. Nützel in West Elv, Mo., - 5.15 coll. at the wedding of Mr. H. Köhler; by Mr. P. F. Berg 8.00 coll. at Mr. W. Grobemeyer's wedding for Sind. Lobeck. M. G ii nth er.

With thanks received for his parish here from Mr. P. W. L. Fischer's parish -6.00, and from Mr. P. H. Horst's 6.00.

South Bcnd, Jnd, Jan. 24, 1887.

P. Heid.

Correction.

In a receipt dated February 15, No. 4, instead of: "By Mr. P. Knies of his former parish -23.55" it should read: By Mr. P. Knief of his former parish -32.55.

Springfield, Ill, Feb. 24, 1887.

A. Craemer.

New printed matter.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, &c. St. for the Year 1886. St. Louis, Mo.

Lutheran Concordia Publishing House. Price 25 Cts.

Inbaltsverzeichnis: 1. officials of the synod; 2. annual reports of the district presides; 3. parochial reports; 4. missions; 5. church dedications; 6. teaching institutions; 7. private charitable institutions; 8. overview of the funds receipted in the "Lutheraner"; 9. Lutheran Concordia publishing house; 10. journals; 11. obituary.

Send letters to the congregations of our consulting pastors.

Separate impression from the Report of the Minnesota and Dakota Districts. 1886. the dozen 20 cts. postage paid. See "Lutheran," Vol. 42, p. 160.

Euphonia No. 11. Easter motet by W. Nölsch.

A light and at the same time very beautiful Easter piece. After an organ prelude, the choir begins in C minor (still reminiscent of Charfreitag): "Er ward ins Grab gesenket" rc. Then a baritone voice sings the recitative: "I was dead and sifting, I am alive" rc., after which the choir intones the Easter hymn: "Christ is risen". - The shortness of time should not deter any choir from still tackling this motet; for the six pages are very soon rehearsed. Price as before G 15 Cts. with 25 discount. To be obtained from Dsteo. Nillor, 1331 N. 6tst -tu., I'lülrlulpilin., ku. H.

The "Lutheraner" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay it in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Briefs containing business, orders, cancellations, monies rc. are to be sent to the address: I^niU. Oonvorctiu-VviluK (>l. O. Uuitlrel, ^uont). 6vrnoi otLliumi 8tr. L Inelilaua ^ve., 8t. t.louis, Llo., to- send.

However, those pieces of paper which contain notices for the journal (articles, advertisements, receipts, changes in adverts, etc.) are to be sent to the editorial office under the address: "Ln1I "vra""r", Ooneoräiu 8vrnin "rz>^", a".

Lllterck from 111? cost Otll'icm at 84.I-orüs, No., as seeonck-elLss watter.



Herausgegeben von der Deutschen C
Zeitweilig redigirt von

43rd Year, St. Louis, Mo., March 15, 1887, No. 6.

The Schmalkalden Convent and the Schmalkaldic Articles.

1537.

(Continued.)

After Luther had completed his work, he discussed it - at the end of December - with his Wittenberg colleagues and Amsdorf, Agricola and Spalatin. At the beginning of January, he sent it to the Elector. The latter, in his answer to Luther of January 7, expressed his thanks to God that he had given him strength to write the articles so Christian, pure, and loud. He had read the articles twice, and although he was only a layman, he was nevertheless certain that they were true and agreed with the Augsburg Confession. He would confess them wherever he wished, before the Council and before all the world. "As for the dangers and perils," he added, "which may befall our country, our people, and even our persons, we will put them in God's hands, since he has said that the very hairs of our heads are all numbered, and that we may lose none without his divine will.

On 31 January Luther left for Schmalkalden with his friends (Melanchthon and Bugenhagen). On Sunday, February 4, he preached in Weimar on the Gospel of the Sower. In the church were also some gentlemen from the retinue of the Papal Nuncio, von der Borst, Bishop of Acqui, who had to listen to Luther complain bitterly in his sermon that the (Catholic) princes and bishops hated the confessors of the Gospel worse than the Turks.

On the 7th, the travelers, who were joined by Spalatin, arrived at their destination. In addition to the two heads of the Schmalkaldic League, Prince John Frederick of Saxony and Landgrave Philip of Hesse, more than 20 dukes, princes and counts, as well as the mayors and representatives of 22 cities, had gathered at the convention. About 40 theologians were present. Luther was glad that so many excellent and learned men came together here, as they had been after



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. März 1887. No. 6.

In the first days there were still no meetings for the theologians. apparent, quickly temporary improvement occurred on 23 For the theologians there were no meetings in the first days. On February. Soon after, however, his end seemed near again. the 14th Luther wrote to a friend that they had now been sitting When Melanchthon began to weep bitterly, Luther said to here for eight days, all of them tired and weary of this place and him: "Hans Loser (the Saxon marshal) used to say that drinking of staying, and longing to go home. In addition Luther was good beer was not an art, but drinking bad beer was an art. In unwell. On his arrival in Schmalkalden, stone complaints, which the same way you may well think of me, that I must now learn had troubled him before, had set in again, but at first only to a slight degree. He preached, however, immediately on the God, I can be of good heart even in this agony and beside my second day after his arrival, on a Friday, in the city church, on great pains. For have we received good from the hand of the the following Sunday, February 11, because of his physical Lord, and should we not also accept evil? This does not rhyme, condition, only before a smaller circle, and on the next Sunday, and our Lord God can get such people every day. It is said, The February 18, again before a numerous assembly. After the LORD hath given, the LORD hath taken away, the name of the sermon he received such violent pains as he said he had never LORD be praised and blessed. I have enough fallen out with the endured before, so that he also gave up his death and said: pope and the devil, but by the power of God I have still escaped "Lord God, behold, I die an enemy of your enemies, a curse and unscathed. Even if I must now suffer death according to the an exile of your enemy and antichrist, the pope, so that your pleasure of my God, our death is nothing compared to the death enemy may die again in your spell and we both be judged on of his Son, my Redeemer Jesus Christ. To whom so many brave that day: This indeed thine enemy and Antichrist to everlasting and holy men are sent before, whom we are not worthy to shame and chastisement; but I, thy poor creature, who publicly attend; but if we desire to be with them, as we certainly desire, confess thy name and majesty, to everlasting glory and honor." we must die with them, and nothing else shall come of it. Not long after, he was grieved that the dear God should thus Behold, how I am changed, who yesterday was fresh and hasten with him out of this life in a foreign land and on a journey; healthy; today all my strength hath left me. - Yesterday I would but at last he overcame this sadness and temptation, and was have rushed over all mountains without any trouble. But, O God, content, and said, "To thee do I commend myself, O Lord, thou how we poor men are nothing, and all our doings and intentions, faithful God, I will gladly die, when and where, in what manner when they are at their best. I would have gladly prayed or it pleaseth thee, my God. For thy will is the very best." murmured to our Lord God that I should die in my Elector's country, but it does not happen quickly. Therefore, if it please The sympathy with which the princes and friends competed to him, and in what place he shall call me, I am ready, and will die alleviate the pain of the dear patient was touching. But the an enemy to the enemies of my Redeemer. And though I die in efforts of the princely physicians and a famous physician, who the pope's ban, yet shall the pope die in my Lord Christ's ban had been sent from Erfurt, were in vain. Luther had to suffer for ever and ever. Amen."

On Sunday, the 25th, he received a visit from the Elector. This comforted him among other things with

with these words: "Our dear Lord God will be gracious to us for his word and name's sake, and will spare you, dear father, your life." When Luther thanked the Elector most sincerely for his gracious visit, and remarked that he wished him, the Elector, who had endured and suffered so much with him over the Gospel, to have such a dear treasure, the Elector replied: "I am afraid, dear Doctor, that if God were to take you away, he would also take his dear word away. - "Ah, no, my most gracious lord," said Luther, "God would not have it so. There are yet many learned and faithful men who mean it heartily well and understand it well, and I hope God will give grace that they will make themselves a wall, keep over it, and keep it; may Almighty God grant it." The Elector then said to the pastors present, "Dear sirs, see that ye keep above the pure word of God, that we may abide with our dear Lord God." As he was about to take his leave, he once more comforted the sick Luther with many sweet words, and concluded with these words: "If it is God's will that he take you away, though I hope not, you shall not care for your wife and child; for your wife shall be my wife and your children my children.

When the pain did not subside, but became more and more furious, he urgently requested to be taken away from Schmalkalden. Although he was very weak, his will was granted. On the 26th the journey was undertaken. Luther ordered himself to the church prayer and made his short and Christian confession: "He remains with the Lord Christ and his word, and knows no other righteousness in his heart than the precious blood of Jesus Christ, which cleanses him and all who believe it from all sin, out of pure grace, as his books freely confess in addition to the Augsburg Confession. The Doctor Sturz, Bugenhagen, Spalatin, and Mykonius went with Luther; furthermore, a Magister Joh. Schlainhauffen accompanied him, probably to serve him especially. The Elector gave his own carriage for this purpose. In another carriage he had a specially made copper pan for coal tax and other equipment carried along, so that the sick man could be warmed. As Luther sat in the chariot, he said to the friends around him, "God fill you with hatred against the pope."

On the first day, he was to be taken only as far as Tampach, where night quarters were prepared in the house of the Henneberg's rentmaster. In the evening, the travelers arrived here. And it was here that God, hearing the heartfelt sighs and tears of his own, finally gave the sick man relief during the night. At half past two in the same hour, he wrote to his "dearest Magister Philipp Melanchthon": "Praise be to God and the Father of our Lord Jesus Christ, the Father of mercy and of all comfort, my dearest Philippe, who now in the second hour of the night has looked upon your prayers and tears with mercy and unexpectedly helped me. - Let all this be reported to my most loving and gracious Lord and to all the others. For I have experienced how gladly they would have helped me. Now go, as God wills, to death or life, so I am still ready. - Give thanks

with me to the Father of graces and of all goods, and pray that the most loving God may complete his work. Yes, by this example we can learn to pray and dare to hope for help from heaven. God keep you all, and tread under your feet Satan and his companions, the monsters of the Roman see. Amen. About half past two in the night 1537, from Tampach, the place where the Lord blessed me; for here is my Phanuel [Gen. 32:30.), where the Lord appeared unto me."

Schlainhauffen immediately hurried to Schmalkalden with the news. As he passed the apartment of the papal envoy, he shouted loudly: "*Vivit Lutherus! Vivit Lutherus!* Praise and thanks be to God, Lutherus is alive, fresh, and well!" Then he hastened to deliver the glad tidings to the Elector and the letter to Melanchthon. Rejoicing filled the city. The Elector ordered a public prayer of thanksgiving. The messenger was presented with ten precious foam coins. Luther also sent a message to his wife, his "dear Käthe". He wrote to her, among other things: "Summa, I have been dead, and have commanded you with the little children to God, and to my good lord" (the Elector), "as if I would never see you again; has taken great pity on you, but I had resolved myself to the grave. - Therefore thank God, and let the dear children with Muhme Lene thank the right father; for you would certainly have lost this father. - God did wonders for me this night, and still does through the intercession of pious people."

In Gotha, where Luther traveled on the 27th, the next day the complaints returned; also diarrhea and vomiting did not stop. During the night he again felt so deadly that he gave his last orders to Bugenhagen. He said: "I know, God be praised, that I have done right in storming the papacy with God's word, for it is blasphemy against God, Christ, and the gospel." - Greet also my Käthe, that she may bear with patience my fatal parting, and remember that she lived with me twelve years in peace and joy. She has, like a pious woman, not only faithfully cared for and maintained me, but also served me like a maid, God reward her on that day, and you, help her also to provide for my children, as it may be. Greet me also the servants of divine word beside the pious citizens of Wittenberg, who have often served me." After ordering greetings to the Elector of Saxony and the Landgrave of Hesse, he declared that he was ready to die, but that, if it were God's will, he wished to live long enough to write one more hard writing against the Pabstacy, and concluded, "And now I commit my soul into the faithful hand of my Saviour JEsu Christ, whom I have preached and confessed to the world." He also confessed and had Bugenhagen absolve him.

The next morning he was somewhat better, much to his dismay. So the journey could soon be continued. On the 14th he arrived in Wittenberg, and on the 21st he was able to write to Spalatin that he was gradually recovering through God's strength and learning to eat and drink again, even though his thighs and knees did not yet want to support his body properly, for more strength had gone into it than he would have imagined. In the week of Charlemagne and Easter he was already preaching diligently again.

(To be continued.)



(Submitted.)

A Lutheran martyr in Italy.

We find the following beautiful story in the Rudelbach-Guerike'sche Zeitschrift für luth. Theol. und Kirche (1862 I.) by Dr. Ed. Böhmer in Halle, which is worth finding a place in the "Lutheraner".

True history of Montalcino, who was killed at Rome for the confession of faith, the

5 September in 1553.

I will not reproach you with the fact that in days gone by, in Rome, eleven men, accused of being heretics, were brought before the Minerva Church, so that there, in the presence of the cardinals who were to judge the heretics, they denied their faith and conspired. And this thing was held with great fanfare and attendance by a great many people.

Now among them was one named Montalcinus, a monk of the Order of St. Francis, a very excellent and famous preacher, who had decided in his heart that he would not deny his faith, but would give reason and cause for it before every man. Therefore, since all the others had denied their faith, and he alone remained firm in his confession, he was again led to prison, and finally he was sentenced to be burned; and with him another, Perusinum, a silk weaver, who held nothing at all of purgatory, gave nothing to indulgences or papal holiness, nay, openly says that the pope is by no means Christ's governor, but the antichrist himself, and the cardinals are like the scribes and Pharisees, and do nothing but lead the people to eternal damnation with their false, erroneous teaching.

These two were led on the 5th of September to the marketplace which they call Campo Flora, and as the apostles of old went from the Pharisees and scribes, so these two martyrs went with glad hearts. Perusinus was the first to be hanged, and when he was about to die, he commended himself to God, saying, "Lord, forgive them, for they know not what they do. Montalcinus followed this, and when he came to the court, he told the executioner to do to him without delay what he had been commanded to do, for he felt that fear was beginning to come into his heart, because he saw Perusinum already being hanged. But he again took heart in him and asked that he might be permitted to speak. When the people were silent, he spoke the following words:

Eternal, almighty God! My sins are so great in your sight that they deserve not only this present temporal death of the body, but also the eternal destruction of my soul. And because I see and know that I can by no means rely on my own strength, my righteousness, or my impure, defiled works, I come to thee, not on my own merit, but on thy causeless grace and mercy, and on thy promises, and on the merit of thy only begotten most beloved Son, our Lord JESUS CHRIST; crying unto thee, and beseeching thee to take care of me.



Have mercy on me, forgive my sin, and graciously come to my aid. For I know that thou wouldest not have the sinner die, but be converted, and live. Behold, I am now forsaken of all human protection and help, and turn to thee alone; thou art my rock, thou art my rest, my hope, and my defence against all my enemies, known and unknown. And this is entirely my opinion, because I stand with faith upon this rock, and hold fast to this strong pillar, that neither tribulation, nor anguish, nor persecution, nor peril, nor sword, nor any creature, shall separate me from the love and hope which I have toward thee, who hast sent thy most beloved Son into this world to save sinners, of whom I am the greatest. Now in my last hour I bring before you not my good works, merit, or righteousness, but rather my sin and iniquity, that they may be covered and washed with the blood of your only begotten Son. Now I will that Christ alone be my satisfaction, merit, and righteousness. I also thank thee that thou makest this my suffering and death much more pleasant and gentle, because thou wilt that I should suffer this torment for thy name's sake, and for the sake of the common Christian church.

And when some of them that stood by heard these last words of his, they admonished him that he should call the common Christian church the Roman church. But he answered, The church of Christ is not divided into the Roman, Neapolitan, Venetian, and Milanese churches. For all true churches, scattered from time to time throughout the world, are but one common Christian church, in unity of faith, and Christ's beloved bride. Since there is only one church, it should not be divided into many parts.

When they heard this, they cried out loudly: We see that this monk is utterly and completely hardened. And Montalcinus lifted up his eyes to heaven, and cried three times, Jesus, with a loud voice: and straightway the executioner cast him down from the ladder, and hanged him, and made a fire under him.

When he was judged, the people's opinions were varied. Some complained, saying that it was wrong to kill such an excellent man. But others said: He was a great Lutheran and a great heretic, and if he had been released, he could have seduced the whole world. And there is still much talk of this in Rome. But his Christian confession and prayer show that he had a right Christian mind and faith. And is public that the pope is an unruly tyrant. - Rome, 5 September, Anno 1553. A. Ch. B.

(Submitted.)

Our mission in Montana.

(Continued.)

Let us now continue to share the mission report of Father Pfotenhauer with our dear readers. He reports: On April 8, I left Odessa and traveled via Fargo across Dakota to Miles City, Mont. where I preached in the Baptist Church to an audience of 41 people of all faiths. In

In the nearby Fort Keogh I was introduced to the generals and where I also found some who had God's word at heart. also received permission to preach. But since only two listeners However, not much could be done there yet, since mostly loose, showed up, and one of them ran away again, I left the preaching unmarried people stayed there at that time.

on hold. Many Germans live in Miles City itself, but most of them are very free-minded; I also learned later that there is a German settlement 12 miles from the city. On April 13, I traveled on from Miles City, and after a 12-hour drive through splendid countryside, I arrived in Bozeman, where I found the friendliest reception with the B. family. The following day I baptized B's child, visited some people with Mr. B., and since he promised to make my invitations to the service known until my return, I walked to Helena in the afternoon.

This town, located in the heart of Montana, is a rich city of 10,000 inhabitants. Gold miners were already to be found there 25 years ago. I stayed in Helena for almost a whole week and found the friendliest and best hospitality with a rich merchant. I found friendly hospitality everywhere, unfortunately not always for the sake of Christ. The richest people in Helena are German, but they are also mostly quite unbelieving. However, I believe they would gladly send their children to a German, even Lutheran, school. From Helena I visited Camp Unionville, 4 miles away, where I met two Lutherans. They promised to come to Helena for services, but were kept away by deep snow. In Helena I held services in the German Harmonia Hall and, although much snow had fallen, had 67 listeners who paid great attention to the sermon and sang quite beautifully. Also 4 children were brought to holy baptism.

From Helena I drove on April 20, first west across the wild watershed of the Missouri and Columbia Rivers, then south to Deer Lodge, where I was hospitably entertained by Mr. S., a Missourian, and was welcomed with much joy as a Lutheran traveling preacher by his sister, who was staying there at the time. Here I visited all the Germans (also some Cattle Kings), and got to know some quite dear people, also several Missourians. However, after I had decided on a church service 8 days later, and Mr. S. had promised me to invite the people to it, I traveled on to Butte City, the largest mining town in Montana, with about 12,000 inhabitants. I put up at Mr. N.'s place, and his wife helped me to find the people by driving around with me. Here I also met the dear Christian family from Fr. Fick's congregation, in whose house I was able to serve Holy Communion to six people. I preached in the morning before 36 and in the evening before 47 listeners in a hall which had served the Germans as a dance hall the night before. During the services a teacher named Homberg accompanied the singing on an instrument. Butte City, of course, like all mining towns, is very godless. Things couldn't have been more gruesome in Sodom. The many mines employ a great many young people; but all the money they earn is carried through. From Butte City I visited Silver Bow, where I baptized 6 children, and also Anaconda, a new, even smaller mining town, in

On the 27th of April I turned homeward again, and stopped, as promised, at Deer Lodge. Here I gave Holy Communion to a dear Christian woman, baptized 3 small children, and had about 75 listeners at the evening service, among them the Cattle Kings with their families, and 2 English preachers. In general, there were probably 25 listeners of English language and only came out of curiosity.

On 29 April I was again in Bozeman. Mr. B. had faithfully invited the people, and I visited many myself. In an evening service I was able to preach in the Presbyterian Church there in front of 65 listeners and baptize one child.

On my journey home I stopped in Livingston, where I found only one man who loved God's word; the other Germans were completely depraved, and some of them rejected me with the vilest mockeries of which drunken people are capable.

In Billings I found 7 adult Lutherans (but they are probably moving away again) and baptized one child. In Glendive I met with a Lutheran bachelor. In Bismarck and Mandan I could not do anything, because most of the few Germans there were Catholics or freethinkers. Thus the end of my missionary journey, with its many interesting and, for the most part, quite pleasant experiences, was approaching. The angels of God had faithfully protected me on all my ways. After an absence of more than 4 weeks, and after covering about 2200 miles, I arrived happily and safely back at my home.

My opinion is that we should hire a traveling preacher this year in Montana, namely in Helena, the center of the mining district, in which alone there are Germans, and a great many of them. There is not yet a German, much less a Lutheran preacher, in the whole territory. Most of the people have become very indifferent and godless; but the Lord also sends his servants to the country roads and to the fences, and makes the people come in. Of course, one must be sent who has a fervent love for his Saviour, and is also able to refute the objections of the unbelievers; for the more prosperous are quite versed in ungodly shameful reading (e. g. in Feuerbach's writings). Furthermore, it is very good, indeed necessary, that the preacher in question should be proficient in the English language. The Scandinavians, who are also shepherdless, will use his services. I was quite sorry that I could not preach in English. Whether all of my listeners will continue to attend the services, I do not know, indeed I doubt it; but others will certainly be found. In any case, the work will not be in vain, since there is also a holy seed left to the Lord in Montana, and many a member of our Synod is there. Even if churches cannot be planted right away, Christ can still be preached and many a soul can be helped from death to life. I believe the people in Montana will contribute nearly enough to enable a preacher to live without a family. Now, the Lord our God, have mercy upon us and promote the work of our hands,

and let us sing of victories in Montana in our cabins soon! -

As far as money is concerned, it can be reported at the end of the above report that this missionary trip did not cost our missionary treasury a cent; for our traveling preacher was able to return the \$125.00 with which he was equipped for his trip to the treasury immediately after his return home. How did this happen? Well, he had various benefits, e.g. a half-price ticket to Helena and a free pass for the return trip from Helena to Fargo. In addition, he hardly had to stay in hotels at all, did not have to pay anything for locales for holding church services, and nothing for newspaper advertisements, except 50 cents to the German newspaper in Helena, "which did it as cheaply as it could. For the rest, however, he found Montana to be a very expensive place, and had to pay 12-1/2 cents per mile on the Utah & Northern R. R. to Butte City, for example, and had to spend a total of \$103.65 on his trip. Certainly still quite a significant expense. Who reimbursed the same? The good people of Montana did, and they did it all by themselves. If the traveling preacher had wanted to collect, he would certainly have collected much more, since after the service the people usually asked: "Why didn't you collect anything? Everyone would certainly have liked to give something." But he also wanted to avoid the appearance of being after people's money. Therefore he said nothing at all about the money, but let it depend on what the people would do of their own accord. And so his travel expenses were indeed completely covered by a levied collection and by the gifts that individuals presented to him for official acts that had been performed.

Our mission committee would have liked to hire one of the outgoing preaching candidates as a traveling preacher for Montana in 1885. This wish, however, was not to be fulfilled so quickly. But our District Synod, which received the reports on our mission in Montana with joy in June, encouraged us anew to joyfully continue the work once begun. For it was "resolved by the Synod to instruct the Mission Committee to take steps to find a suitable missionary. to take steps to secure a suitable traveling preacher for Helena in Montana."

Thereupon, the requirements that would have to be made of them before they could be granted a Lutheran preacher were first presented to the co-religionists in Montana by letter for their signature. Soon we received back from Montana three of the documents sent out, in which the above requirements were expressed, one with 6, another with 7 and the third with 15 signatures. All those who signed also placed their cause in the hands of our mission committee, and authorized them to send them a preacher. In four accompanying letters, the urgent request for a pastor to be sent to them as soon as possible was expressed, 6 more signatures were promised, and mention was made of the school and the expected support of the pastor. Now we had the necessary foundations to take steps towards the appointment of a travelling preacher for

Montana. But our steps did not yet lead to the desired goal. A young pastor who was already in office was called; however, he felt compelled to decline the appointment. And we ourselves soon realized that our efforts to find a suitable man for the position of traveling preacher in Montana would be most likely to be crowned with success if we put off the dear people in Montana until the next distribution of candidates in 1886. However, in order to keep the dear fellow believers in good spirits and cheerful hope, Father Pfortenhauer was asked to visit them once again.

(Conclusion follows.)

(Submitted.)

The exception of an English District regarding.

At the Synod of Delegates meeting in May, God willing, a petition of English pastors and congregations will be presented for admission into the Synod as an English District. Now because this is something new in the Synod and some may want to ask: Who are these people and where do they come from? so a previous explanation would undoubtedly be good and helpful to the matter; and since the writer first brought this matter to the attention of the Synod, he takes the following liberty. to submit the following for general knowledge and assessment.

The petitioners are about eight to ten, mostly small, poor rural congregations, which have so far belonged partly to the English Conference of Missouri, partly to the Concordia Synod. These are all entirely English congregations, with the exception of one, which, however, is also predominantly English, and will probably join the petition. All these congregations are at present without synodal union and long for such; for among Americans it is taken for granted that a Christian congregation does not stand alone, but belongs to a closed body. But at present there is no English synod which is absolutely true to the confession; nor, since Ohio's apostasy, is there any synod in the Synodal Conference which has an English district. A proposal was therefore first made to form a new Synod. This proposal, however, for various reasons, met with little favor, and it is now the intention to ask for admission into the Missouri Synod under the designation: English Mission District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c., which request these lines are intended to advocate.

The writer would now like to take the liberty of first mentioning several objections that could perhaps be made against the granting of the above request. It may be said: Would not the admission of such a District bring English into the Synod, and promote and hasten the becoming English of German congregations? There will then, however, be a small English District: but how this could cause linguistic difficulties, or even promote the becoming English of Germans, is not to be deduced. Let it be briefly stated here, what Schreiber

would deem necessary. This district as such would exclusively use the English language and its proceedings would have to be published in the same language. Geographically it could not be demarcated, but its borderline should be the language, so that German, or even predominantly German communities could not be accepted. It would also be desirable that the English professor at one or both seminaries should be required to attend the meetings of this district, so that, as far as teaching is concerned, it would have a reliable leader and be properly supervised. The only place, then, where there would be any possibility of the languages even meeting at this institution would be at the meetings of the Synod of Delegates. Suffice it to say, however, that the petitioners are well aware that the German language is the only legitimate one in the Synod, and before any difficulties could arise over this, a complete change of circumstances would have to have taken place. The proposed designation means that the synod which founds an English mission district is German and remains German. If, on the other hand, English congregations were to belong to German districts, this would be an unpleasant disproportion which would very soon cause difficulties. But the deplorable, in some places rapid, English-speaking development of the young people obviously arises from local circumstances, and this can certainly not be changed either by granting or rejecting our request. - Should it be asked: Why do you come to us at all? we answer: Dear brethren, where shall we go? God has not only given you the grace of pure truth, but also the heart and courage to confess and defend his truth. This same treasure we also love and desire, and where else could we go but to you? - But if anyone were to ask what such a district would bring in, we would answer freely, "Not money, or very little. On the other hand, the name implies that it might cost money. But when the call went out: Come down and help us, it has never been the custom in our Missouri Synod to ask: What will it invade? but only: What is the profession and duty of love? In addition to the territory in the West, a mission field now seems to be opening up for us in the Allegheny Mountains. We few Englishmen, however, are far too weak to do this work, to which God has pointed us, as it should be done. This is what we want to be considered for, a real mission district.

Now that the circumstances have been adequately set forth in the foregoing, we take the liberty of adding a few things. In Vol. 41, No. 10 of the "Lutheran," an excellent article appeared on the question: "Why should we hold fast to our German Evangelical Lutheran Church? We would especially recommend that all German parents look up this article; it is well worth rereading. It is mainly up to the parents whether the treasure of the German language and German customs is preserved for their children, and this is a noble inheritance. To be ashamed of Germanness and to want to get rid of it as soon as possible does not bring honor to the better part of the American population. Rather, it must be said: If, in the case of

some Germans hold the German in low esteem, we Americans hold it in high esteem.

On the other hand, we would like to emphasize the following sentences from the article: "I say to you, God willing, that you hold fast to our German Evangelical Lutheran Church. For God wants you, like all Christians, to do missionary work. But your first and foremost mission is to your newly immigrating brethren of German tongue." For the glory of God and the salvation of many souls, the Missouri Synod is zealous to fulfill this its "first and noblest mission," and God grant that it may become more and more zealous in it. But this first and noblest mission, if it is to be otherwise a first, must be followed by a second, and this second, God willing, in future years, shall become a far more noble one, and that is the English mission. Yes, we consider this to be the mission of the Missouri Synod, not only to gather the hundreds of thousands of German immigrants into congregations, but also to plant a church of the truthful word of truth for the millions of natives of the English tongue. If our Synod were to do the former, but refuse the latter, it is to be feared that it would not succeed in its mission. We ask: For what purpose did God establish this Free State? Should He not have thought that He would plant His Church of the pure Word here? And for what purpose did God plant our Evangelical Lutheran Church here? Did He do it for the sole purpose of proclaiming His glory to the Germans in the German tongue? We think: Just because God has prepared a free place for our church in this country, planted it there and made it great, He has imposed upon it a debt of gratitude, a debt which it alone can pay off by taking care that God's truth is also proclaimed in the national language.

The church of the true confession never wants to go its own way, but only as God leads it. It does not seek to force its way in where God has not opened a door for it; but where God opens the door, it enters with joy. Now here come some little mountain and bush congregations and ask: Receive us as your brethren. Though we do not understand your language, we are of your faith. We cannot stand on our own feet; therefore we come to you and ask that you will be a support and a help to us. The writer of this thinks that such a request is not unworthy of consideration, and in conclusion takes the liberty of emphasizing the following from the proceedings of the first meeting of the Synodal Conference on the subject: "What is our task towards the English population of our country?" There it is said (page 16): "We must not say, What we have, we need ourselves; for it is so with the treasure of pure doctrine that it does not diminish the wider it is spread; but it is well that when one first becomes narrow-minded and wants to care only for himself, the blessing also vanishes from those who had it. The objection that we must care for our own is not at all New Testament. So long, of course, as the synagogue was not yet 'buried with honour,' it was said: "Walk not in the way of the Gentiles. But since Christ's resurrection the command has been: "Preach the gospel to every creature. It is

It is therefore our duty to care not only for ourselves but also for all those whom we can reach. Let us only let the fountain flow abundantly; the more that flows out, the more abundantly it wells up, and the more blessings we not only spread, but the more will also flow back upon ourselves."

Let the Synod not reject this knocking little group, but willingly receive it. Perhaps there is a blessing in this. F. Kügele.

The story of a bible. *)

Monsignor Capel, a papist dignitary much mentioned lately, was asked by a noble lady in London how she could find peace for her soul. Instead of pointing her to Christ and telling her that he had done enough for our sins on the cross, he advised her to leave such unpleasant thoughts and visit places of pleasure. One day she followed a crowd that crowded into Exeter Hall, expecting that her mind would be diverted from serious thoughts about the future by a musical entertainment. She was astonished to find herself in a large religious assembly. Annoyed, she wanted to leave, but she stayed. The speaker spoke of the atoning death of Christ on the cross and of the gracious forgiveness of sins for Christ's sake. She was deeply moved and at the end asked a person sitting next to her if she could speak to the Lord who had just spoken. In the conversation that followed, the Lord said, "You will find this truth often spoken in the Bible."

"But I don't have a Bible," she replied.

He handed her his and said, "It gives me pleasure to give you mine."

Some time later, Capel remembered the advice he had given the lady and sent a priest to her to inquire about her state of mind. Instead of needing his help, she was now able to lead him on the path of life.

Before he left her, she gave him the Bible that had been given to her in Lxotor Hall, and asked him to read it with prayer, trusting in Him alone who bore our sins in His body on the wood.

Not long afterwards she received a letter from the priest asking her to come and see him. Since she was about to take her son to Ltou OvUeZs, she did not accept the invitation at that time. When she then auditioned a few weeks later, she was shown into a room in which there was a coffin. In it lay the body of the priest. Next to it knelt a nun.

"Did he leave a message for me?" the lady asked the nun.

"Yes," replied the latter, "he wished me to tell you that he was dying in entire faith of the Catholic Church, and cursing the day he saw you."

The lady turned sadly away, and said to herself: If I had visited him in his sickness, since he invited me, I could have pointed him to Christ, and he might have been saved by faith in him; but, alas, now it is too

*) According to the English magazine "Morning Star".

late. I'm afraid my negligence has made him... lost.

She tried to chase away the sad thoughts that now tormented her by a journey abroad.

One day a lady approached her in Rome and said, "Do you remember that you were standing at the coffin of Father N. N. and that a terrible message was delivered to you there?"

"Yes," she replied, "and she has haunted me day and night."

"But it was an untrue message. The words I was to deliver were these: 'Tell her that I bless the day I saw her, and that I die in full faith in JEsuM Christum.' Tell her that the Bible she gave me was the means by which I came to trust in Him alone and to seek forgiveness from Him. Tell her that I will see her again in heaven. And then," she added, "he gave me that precious Bible by which I too have come to know myself as a lost sinner and Christ as my only Savior. Will you forgive me for telling you the untruth?" -

To the ecclesiastical chronicle.

I. America.

Jewish Mission. Mr. Landsmann writes to us: On February 19, 11 Jews came to my lecture. I took the 53rd chapter of the prophet Isaiah and showed them that the Messiah had to suffer and die for the sins of the world 2c. But when some of them contradicted me and said that the chapter dealt with the people of Israel, I pointed them to their Talmud. I first quoted a passage from the Talmud about Jer. 31, 20, where it says: "Why does it say twice: Have mercy, I will have mercy on him, saith the Lord*? Answer: To have mercy once is when God has mercy on the Messiah, when he (Messiah) will sit in prison. For every day the nations shall bite with their teeth, and gape with their eyes, and shake with their heads, and open their mouths, as it is written, Ps. 22:8: 'All they that see me mock me, and open their mouths, and shake their heads' 2c. - The other time to have mercy is when the Messiah will be released from prison" (I take it from His resurrection). "Then God will say to him, 'Ephraim, my righteous Messiah, do not be afraid of them, for all these will be killed by the breath of your mouth, as it is written: 'And with the breath of his mouth shall he slay them,' Isa. 11:4." - A second passage I cite from their Kabbalah (*Sohar*). "The Messiah calls all the sufferings, pains, and tribulations of the people of Israel to come upon him; and they come upon him. And if he, the Messiah, had not taken upon himself the pains of Israel, as the punishment of the transgression of the law, no man would be able to bear them, as it is written Isa. 53:4: 'Verily he bare our sickness, and took upon him our pains,' 2c." - A third piece I cite from Talkoth Simoni on Isa. 60.: "God said (to the Messiah): 'All the souls that are hid within thee shall by their sins bring thee into a yoke of iron, and by all their sins thy tongue shall be made to cleave to the roof of thy mouth for thirst' (Ps. 22:16.); wilt thou? - The Messiah answered, "O LORD of the world, with gladness and a joyful heart I will take all these things upon me, that not one soul of Israel may perish. And

Not only those who will live in my time or days shall be saved but also those who have long since been kept in the dust; and not only these, but also those who have died since the first Adam until the present time. - This I will, this I take all upon myself!" In Ksikto it says: "The week that the Son of David, the Messiah shall appear, ropes of iron shall be brought to be put upon his neck, until his height shall be broken down; only then shall he ascend into heaven, as it is written, Ps. 110:1." - Rabbi Judan says, "Henceforth God shall set the King Messiah at his right hand, as it is written, Ps. 110:1, Jehovah said unto my Lord, Set thee at my right hand." 2c. - This was a blow to them, and they could not answer; they all went away kindly, but stricken in the conscience, and promised to come again. I gave each one a tract, which they received with joy.

The Knights of Labor are causing much trouble to the Papists in the United States. In Canada, Cardinal Taschereau with the approval of the Roman See, has forbidden them to join the Order. The Papists in the United States are now in no small embarrassment, since so large a number of Catholics belong to the Order, and also the chief of the Working Knights, Powderly is such a good Catholic and attends Mass daily. Some months ago, therefore, the Roman Archbishops held a council. The majority decided that joining the order was not objectionable. Cardinal Gibbons of Baltimore has now gone to Rome to determine with the infallible pope that he will not prohibit the order in the United States. Among the reasons given for this is probably the weightiest: "The condemnation of the Order of Knights of Labor would be pernicious to the finances of the Church and raising of St. Peter's pence." What is right according to God's word is not asked in the papacy.

An English Socialist, who recently travelled about the country with his wife, spreading the principles of Socialism, has now submitted his bill to the workers, his comrades, as a "worker," namely, for "work" (for his speeches) \$1300, for theatre tickets, cigars, cigarettes and bouquets \$600. - How the poor workers allow themselves to be cheated!

The Negroes in Washington have furnished themselves with a beautiful and spacious Catholic church. Whoever enters it must be surprised at the large number of black saints whose pictures stand in the niches on the walls.

II. foreign countries.

Russia. The "Lutheran Church Messenger for Australia" has also reported on the persecution of the Lutherans in Russia. "The Russian police," writes the same, "who first carefully look through all the papers that go out and come in, did not let the 'Church Messenger' through either, and quickly cut out this paper, on which the sins of the Russian government were recorded, and sent the poor messenger on in such a mutilated condition. Yes, these are Russian conditions, and we want to thank God that we enjoy the noble freedom here, and we want to pray for our dear Lutheran brothers in faith in Russia, who are not only oppressed in the hardest way, but also have their mouths shut so that they cannot complain of their misery to anyone. All the news from there about the oppression of the Lutheran Church usually comes to the public only through private letters."

Italy. During the past year 5071 Bibles, 16,042 New Testaments, and 69,140 portions of the same were distributed in Italy. According to the report of an agent of the

British and Foreign Bible Society, no book is said to find buyers more easily than the Bible. - In Milan, Signor Ghelfi had the happy thought of laying out a large quarto Bible in the window of a Bible store, that passers-by might read it. In doing so, he saw to it that the page was turned daily. He soon noticed that two or three men whose business brought them daily to pass in front of the Bible store stopped to read the two pages of the Bible before they went to their work. One morning he heard one of these men lament that the leaf had not been turned. He immediately turned it over. A conversation ensued. The man left the Pabstthum. - In a place in Lombardy, two colporteurs were selling many gospels to people coming out of the church. The priest appeared, seized a copy and tore it to pieces. One of the colporteurs remarked that this insult was not done to him, but to the Word of God. To his annoyance, the priest had to watch the people pick up the torn sheets and read them eagerly.

Spain. In Madrid, sheets of paper were sold in the streets with the imprint of the foot of the Virgin Mary. Anyone who bought such a leaf and pressed the image to his lips while saying three Hail Marys was entitled to an indulgence.

Bavaria. At the meeting of the last Lutheran Synod, a motion to hold a celebration of the Lord's Supper in connection with the synodal sessions was rejected. The reason given for this was that the synodal business, with its various distractions, was not well compatible with the celebration of the holy meal!

Horrible end to a fallen man.

When Laurentius Pascha, Doctor of the Holy Scriptures and preacher in the Mark, was deprived of his office, he was so displeased that he came to Magdeburg, lay down there on the ground in front of the cathedral at the new market place with outstretched arms and renounced to God his learned science and his service with terrible words, saying: "Send yourself to another servant, and I will send myself to another Herm! That is, he would henceforth serve God no more with preaching, but the devil with all manner of sin; afterwards he went about in a green garment, kept to roadsides, and hired out his son to a snapper (robber) in apprenticeship. He uttered terrible, blasphemous speeches, including these: He did not desire to go to heaven at all, because there were so many beggars in it who had many lice, and many children who defiled themselves; he would rather go to hell, because fire cleansed everything 2c. But he did not serve his new master, the devil, here long, but was drafted and put on the Giebichenstein, where he took his own life out of despair in 1574 by cutting his throat with a knife, and - thus to his new master, to whom he surrendered, he went to hell.

What does amen mean?

Mark that thou must always make the Amen strong, and not doubt that God listens to thee with all graces and says Yes to thy prayer, and think that thou art not alone kneeling and standing there, but all Christendom or all devout Christians with thee, and thou among them in unanimous prayer, which God cannot despise; and do not go away from prayer, because thou hast said or thought, Well, this prayer is heard by God, I know it certainly and truly; that is Amen. (Luther, 23, 221.)

Fort Wayne, Ind. March 10, 1887.



Reminder and request.

In the meetings of our District Synods in 1885, the plight of our Lutheran brethren in Germany came up for discussion. The discussion was stimulated by reports that had appeared in the "Witness to the Truth" and then also in the "Lutheran". From these reports, the individual District Synods recognized that the plight of our brethren in the Free Church was of such a nature that they would not be served by one-time support; if the aid was to be effective, a certain sum would have to be sent over regularly each year, for the plight would probably continue for several years. All the synod members, especially the deputies, recognized that help must be given, and so the individual districts decided to refer the whole matter of support for the brethren in Germany to the New York Pastoral Conference for settlement. This conference should get in touch with the brethren in Germany, get to know their needs, report in the papers, receive the gifts and promote them.

The New York Pastoral Conference then also took up the matter, and it became clear that a thousand dollars, or 4000 marks, were needed annually to remedy the most pressing shortage. As a result of the reports in the newspapers, the donations flowed abundantly, so that for the years 1885 and 1886 a thousand dollars each could be granted in support. Now, however, the treasury is empty; hence this "reminder and request".

P. O. Willkomm, the President of the German Free Church, writes the following to the undersigned under January 11:

"It is easy for me to turn again to your valuable conference, respectively to the venerable synod, especially since recently there was again a public request for the building of a church in Hanover in the "Lutheraner". And yet I cannot refrain from doing so, since our treasury is quite empty, and you yourself have asked me to inform you about our situation. For the current year we still need about 900 dollars in subsidies, if we want to continue our support in the present manner. And that is necessary. For nowhere have the circumstances changed for the better. On the contrary, in U. H.'s case, the continuing illness of both himself and his family has made extraordinary support necessary. In H. the support could not yet be reduced, since a substantial growth of the community has not yet occurred, and all forces there are strained with the absolutely necessary church building. In Ch. there was so much sickness in the fall that the support fund of the community was finally no longer able to alleviate all the hardships, so that a particularly distressed family here asked for and received 50 Marks of the American money. Finally, the situation in Cr. is such that the support cannot be reduced, but would rather be increased."

In an earlier letter Willkomm had reported in what manner the support money had been distributed among the various congregations, and our conference could not but approve of the manner of distribution, recognizing that the brethren had acted with the utmost conscientiousness.

Well then, dear congregations, let this "remembrance and petition" be acceptable to you, and let the gifts for the afflicted brethren in the Lutheran Free Church flow more abundantly again.

All collections for this purpose shall first be sent to the District Treasurer.

In the name and on behalf of the New York Pastoral Conference New
York, Feb. 28, 1887. H. C. Steup.

Incoming to Canada District Coffee:

Student Fund: Wedding Coll. at W. Mueller's, Egan- ville, -5.25. Desgl. at Aug. Hoffmeyer's, Wellesley, 7.10. From A. Hammer, Wellesley, .25. By U. Frosch from s. School Coll. in Elmira 4.35. M. Wuegner in Howick 1.00. Wedding coll. at Heinr. Hoffmeyer's in Ellice 5.65. Desgl. at I. Ratz's in Fullarton 3.50. Communion coll. at P. Frosch's parish in Salem 4.75. By U. Kirmis out of s. Gem. in Wellesley 1.90. Hockzeits-Coll. at I. Mantbe's in Middleton 2.55. Abend- mabls-Coll. in U. Frosch's congreg. at Elmira 8.00. (S. -44.30.)

Inner Mission: N. N. at Sebringville 1.00. Coll. in U. Frosch's Gem. in Elmira 8.60. Mrs. Wahl in Wallace .50. female nude coll. in P. Germeroth's Gem. in Wallace 2.85. coll. in

Andres' Gem. in Petersburg 3.66. Mother Elligsen in Ellice 2.00. Coll. in P. Lienbardt's Gem. in Logan 4.33. Adolph Kable .25, Fr. Hillebrecht.50, Gottl. Bach .25, all in Logan. (S. -24.94.)

Synodal treasury: Coll. in I'. Frosch's Gem. in Floradale 4.05. Coll. in Weinbach's Gem. in Jordan 4.24. (p. -8.29.) - Poor Orphans: Ckristtags- boll. in P. Merkel's Gem. in Tavistock 5.10. Desgl. in Stratford 5.05. Adam Schmidt in Berlin .50. Mrs. Hoppe in Eganville 5.00. (S. -15.65.)

Gem. in Hannover, Prussia: Chr. Schröder in Stone- bridge 1.00.
 Old pastors and teachers: wedding coll. at I. Bier- man in Carrick 3.25.
 Preachers' and teachers' widows and orphans: Thank offering from
 Mrs. K. Kabl in Normanby 5.00. Mother Elligsen in Ellice 1.00. (S. -6.00.)
 Deaf and Dumb Institution: Mrs. Kubnke in Wallace 1.00.
 Pilgerbau: Coll. in P. Andres' Gem. in Berlin 9.48. Desgl. in Shantz
 Station 1.17. Ad. Schmidt in Berlin 1.00. (p. -11.65.)
 Negro Mission: Mother Elligsen in Ellice 1.00.
 k. Ahrendts Wittwe: Coll. in P. Karrers Gem. in Middleton 5.45.
 Wellesley, Ont. 25 Feb. 1887, G. Renfer, Cassirer.

Proceeds to the Treasury of the Illinois District:

Synodical treasury: from Bro. Grupe's congregation at Rodenberg -
 6.48 and 8.14. Bro. Meyer's congregation at East St. Louis 9.35. (S. -
 23.97.)

Seminary building fund in St. Louis: Through Fr. Grupe in Rodenberg
 from Wittwe Hinze 25.00.

New construction in Addison: By I. W. Diersen of Creter
 School District 2.37.

Inner Mission: Fr. Grupes congregation in Rodenberg 9.43. By Fr.
 Noack in Riverdale from Rau sen. 10.00. By k. Reinke in Chicago from
 Herm. Nagel 1.00. Through Fr. Bartling there from N. N. 2.00. Fr.
 Wessels congregation in Nokomis 5.00. (S. -27.43.)

Negro Mission: Fr. Grupe's congregation in Rodenberg 5.58 and
 6.46. From Chicago: Through Fr. Wunder from Mrs. M. Wolfs 2.00;
 through Fr. Wagner from H. Millies 1.00; through Fr. Bartling from N. N.
 2.00. Out of the collection bag of I?.. Nordens Gem. at Hinckley 1.72.
 teacher Theiß' pupils in Danville 3.35. by P. Brauer in Eagle Lake from
 s. Confirmands "for the Negro children" 1.00. by the same "for the new
 station in New Orleans": from the God box sr. Gem. 10.15 and high time
 collecte at Jac. Rinker 6.75. Fr. Holtermann's congregation in Lost
 Prairie 4.00. (p. -44.01.)

Emigr. mission: Müllers Gem. in Ehester 8.55.

Pilgrim building in New Uork: I?. Grupes congregation in Rodenberg
 7.15. Fr. Drögemüller's congregation in Arenzville 7.45. Fr. Wessel's
 congregation in Nokomis 5.00. By I. W. Diersen of Fr. Brauer's
 congregation in Crete, 2nd pl., 18.70. (p. -38.30.)

Poor students in St. Louis: For W. Baths: by k. Grand Gem. in
 Addison 17.80 and Collecte at Louis Stelling's wedding there 10.50. By
 P. Bartling in Chicago from the Young Fr. Association for E. Albrecht
 18.00. (P. -46.30.)

Washing coll. in Springfield: by P. Brauer in Eagle Lake from N. N.
 1.00. Communion coll. on 1st Christ Day from k. Drögemüller's Gem. in
 Arenzville 4.05. By teacher Fat- Hauer in Eagle Lake, part of a coll. at
 Aug. Meyer's wedding, 3.00. (S. -8.05.)

Poor students in Springfield: I?. Holtermann's congregation in Lost
 Prairie 8.00. By Fr. Hölter in Chicago, thank offering by Mrs. Sophie
 Zelms, for Maaß 2.00. By Fr. Feiertag in Colehour from R. Mau for Seils
 1.00. By Fr. Gräf in Des Plaines, Tbeil of a coll. given at Joh. Senne's
 wedding, for A. Schwenk 5.00. By Bartling in Chicago for H. Schlobohm
 from N. N. 10.00 and from the Jungfr.-Verein 5.00. (S. -31.00.)

Seminary household in Addison: by teacher Fat- hauer in Eagle Lake,
 part of a coll. at Aug. Meyer's wedding, 10.00.

Poor Schküler in Addison: through Fr. Brauer in Eagle Lake from F.
 Wilke for G. Nuoffer 2.50. Fr. Great Gem. in Addison for C. Roßmann
 10.00, for W. Hulke 10.00. From Chicago: through Fr. Wunder from the
 women in sr. Gem. for C. Hase 6.00: by Fr. Bartling for H. Baumann from
 sr. Gem. 10.00 and from the Jungfr.-Verein 5.00. (S. -43.50.)

Poor college students in Milwaukee: Through Fr. Succop in Chicago
 from Young Fr. Association for C. Abel 15.00.

Bes oldun g in Milwaukee: Through Fr. Wunder in Chicago by L.
 Hacker I.OO. Quarterly contribution from members in k. Nordens Gem.
 at Hinckley 4.05. By P. Bartling in Chicago from N. N. 2.00. (S. -7.05.)

Debt retirement and building fund in Milwaukee: By Grupe in
 Rodenberg 13.61 and 5.90, by Wittwe Hinze 20.00. By P. Succop in
 Chicago 8.00. By I. W. Diersen of Creter School District 2.38. (S. -49.89.)

Sick pastors and teachers: through Fr. Brauer in Eagle Lake "from
 the God box of sr. Gem." 1.50. Fr. Wessel's congregation in Nokomis
 5.00. (p. -6.50.)

Widow's Fund: By I?. Grupe in Rodenberg from Wittwe Hinze 20.00.,
 By P. Lenk in Millstadt from W. H. 2.00. By P. Wunder in Cbicago from
 W. Köbneke 1.00. By k. Fritze in Cowling, wedding coll. by F. Strauß
 3.25, by G. V. Kirsch 3.50. I?. Hölter in Chicago 5.00. By Bartling there
 from N. N. 2.00. P. Wessels Gem. in Nokomis 5.00. (S. -41.75.)

Deaf and Dumb Institution: Lebrer Treides student in Cbicago 4.20.
 By I'. Weisbrodt at Mount Olive, in missionary hour Sat., Oct. 6 (p. -
 10.30.).

Orphanage near St. Louis: By P. Merbitz in Beards- town, ges. at
 Vctte-Schewe's wedding, 6.63.

Studirende Waisen aus Addison: durch P. Grupe in Rodenberg von
 Wittwe Hinze 10.00. Aus Cbicago: durch k. Wunder from Mrs. S.
 Fleischer 2.00; through Reinke, Coll. at Poltrock-Janneck's wedding,
 5.05; through I?. Bartling by N. N. 2.00. By I'. Smukal at Iron Mountain,
 Mo. for I. and W. Nickel 10.00. (S. -29.05.)

Gem. in Utica, N. U.: Mueller's Gem. in Ehester 5.00. k. Herb'st's
 comm. in Columbus, O.: P. Brauer's comm. in Eagle Lake 10.00.
 k. Hübener's congregation in Hanover: by Father Dröge- müller in
 Arenzville of some members of his congregation. Congregation 2.25.

Poor students at Concordia, Mo.: Through Fr. Count in Des Plaines,
 part of a coll. sent at I. Senne's wedding, 5.00 for Paul Stoppelwerth.
 Addison, Ill, March 2, 1887. h. Bartling, Cassirer.

Income to the Middle District coffers:

New Construction in St. Louis: By N. N. from P. Lift's Parish in Preble
 -5.00.

Synodal funds: Fr. Michael's parish in Goeglein 7.62. By I?. Frank by
 Th. Stemler at Zanesville 10.00. women's club at Fr. Scköneberg's
 parish at La Fayette 25.00. Fr. Sitzmann's parish at North Ämherst 4.65,
 I?. Kleist's congregation at New Haven 4.90. Fr. Franke's congregation
 at Fort Wayne 10.60. Lange's congregation at Valparaiso 5.00. (S. -
 67.77.)

k. Hübener's Gem. in Hanover, Germany: Collecte of women and
 virgins in P. Schöneberg's Gem. in La Fayette 16.75. By I?. Weselob in
 Cleveland by L. Kühne 2.00, H. Schmittker and Martba Jürgenmeier
 each 1.00. H. Niemann's Gem. in Cleveland 74.65. Etl. members from
 P. Schmidt's Gem. in Elvria 4.50. (S. -99.90.)

Gem. in Columbus, O.: By P. Hassold in Huntington by D. Meyer and
 Fr. Roßwurm 1.00 each.

Emigr. mission in New Uork: Fr. Hassold's Gem. in Huntington 5.56.

Inner Mission: through Fr. Tbieme in Columbia City by Mrs. C.
 Hauptmeyer .50. N. N. from Fr. Kaiser's congregation in Liverpool 1.00.
 G. V. from Fr. Trautmann's congregation in Columbus 1.00. k.
 Werfelmann's Gem. in Neu-Dettelsau 7.20, M. Loschkv the. I.OO. By
 Sauer, ges. in missionary hours at Cold Mater Road near Fort Wayne
 9.12, (p. -19.82.)

Negro Mission: N. N. from Fr. Kaiser's parish in Liverpool I.OO. P.
 Gotsck's congregation at Hoagland 5.00. Women's club in I?.
 Scköneberg's congregation at La Fayette I.OO. By P. Rupprecht in
 North Dover from G. K. .25. H. Hermann from P. Franke's congregation
 near Fort Wayne 2.00. By Werfelmann in Neu- Dettelsau from Chr.
 Scheiderer I.OO. For the new station at New Orleans, by P. Biscoff's
 congreg. at Bingen 10.04, by Unnamed from P. Niemann's congreg. at
 Cleveland .50. (S. -29.79.)

Jewish Mission: N. N. from I?. Kaiser's congreg. in Liverpool .50.
 women's club in P. Scköneberg's congreg. in La Fayette I.OO.

Werfelmann's Gem. in Neu-Dettelsau 7.05. (S. -17.55.)

Poor Students in St. Louis: Women's Club at k. Zorn's congregation
 in Cleveland for Reinhardt 2 p.m. Women's club at Fr. Gross'
 congregation in Fort Wayne 6 p.m. Young Men's club at k. Wesclöh's
 congregation in Cleveland for C. Drögemüller 10.00. Louis Gerke of
 Franke's congregation at Ft. Wayne for M. Zagel 4.00. P. Trautmann's
 congregation in Columbus for Guckenberger 15.00. For block: P. Stock's
 congregation at Fort Wayne 17.00, Women's club at P. Sauer's
 congregation in Fort Wayne 20.00, Young Women's club of his. Cong.
 5.00. (p. -103.00^)

Poor students in Springfield: By Fr. Walker in Cleveland for R. Gaiscr
 11.00. Fr. Lothmann's congreg. in Akron for Sallmann 9.50. For
 Kleimann: Fr. Zollmann's congreg. at Bear Creek 13.25, Mrs.
 Potterbaum's that. 1.00. Women's club in k. Heinze's congreg. in Elkhart
 5.00. For G. Runge: P. Schmidt's Zion's congreg. in Adams Co. 2.00,
 Jmm. congreg. 8.00. By k. Rupprecht in North Dover, sent on F. Albers
 Jr. wedding, for H. Schroeder 5.00. (p. -54.75.)

Poor students in Fort Wayne: Seemeyer's Gem. in Schumm for
 Dcmzien 9.00. By Fr. Rupprecht in North Dover, s. at Bro. Albers Jr.
 wedding, for I. Rupprecht 5.00. Miss Merz in Elvria for Haserodt 4.00.
 Miss Gört das. for Hase- rodt and Rimbach I.OO. (S. -19.00.)

Poor Schküler in Addison: For I. Bübler: Ges. by k. Franke at Ft. Wayne
 on Rodewald-Göbels wedding 6.00, from Louis Gerke das. 4.00. Ders.
 for L. Plotbe 4.00. Women's club in P. Niemann's parish in Cleveland for
 F. Klee 10.00. (S. -24.00.)

For?. Franks in Zanesville Negro student Berk- balter: By Dreyer in
 Lancaster by Andreas Weber .25, Bro. Hiller .10. Coll. in an English
 weekly service that. 5.44. Desgl. in rcgelm. English Sunday evening
 service 6.01, (p. -11.80.)

HausbaltinFortWayne: By Fr. Tbieme in Columbia City from Mrs. C.
 Hauptmeyer 1.50. Fr. Niethammer's Gem. in La Porte 16.00. (S. -17.50.)

Laundromat in Springfield: By P. Kaiser in Liverpool, s. on George
 Litz's infant baptism, .61.

Orphanage in Addison: Lebrer Backner's school children in-Ft.
 Wanne 2.67. By I'. Nietbammer in La Porte by the children Chr. and
 Gerh. Skumm 2.00. (p. -4.67.)

Orphanage near St. Louis: By W. Bulk from Mrs. Beam in Hageman
 3.00.

Orphanage near Pittsburgh: By P. Werfelmann in Neu-Dettelsau:
 Kindtaufcoll. by A. Vollrath 2.50, by M. Jordan that. .25. (p. -2.75.)

Orphanage in Wittenberg, Wis.: By I'. Lange in Valparaiso by Mrs. I.
 Westpbabl I.OO.

Deaf and Dumb Institution: By I?.Trautmann in Columbus by W. N.
 1.00.

Pilgrim building in New Uork: Fr. Frankes Gem. at Fort Wayne 14.30.
 Fr. Diemers Filial at Rockester 2.95. By dens. of C. Opp .50. Fr. Kolbe's
 Gem. at Independence 54.25. By Fr. Frank of Th. Stemler at Zanesville
 10.00. (S. -82.00.)

Districts support fund: Fr. Zorn in Cleveland 5.00. Fr. Scköneberg's
 Gem. in La Fayette 5.00. From the piggy bank of the school children Fr.
 Kaiser's in Liverpool .41. By k. Werfelmann in Neu-Dettelsau from M.
 Loschky 1.00. Through ?. Tbieme, Columbia City, thank offering from
 Mrs. N. N. 5.00. (S. -16.41.) Total -588.88.

Fort Wayne, Feb. 28, 1887. D. W. Roescher, Cassirer.

Income to the coffers of the Eastern District:

Synod treasury: from the congregation of Dablkes -13.00.
 congregation in Wolcottsburgb 4.00. congregation of P. Siecks 13.41.
 congregation of ?. Walkers 9.63, surplus from visitation trip 1.18.
 Congregation in Richmond, Va. 6.00. (S. -47.22.)

Seminar building in Addison: Nachtr. von der Gem. H. Schröders
 2.00.

Pilgrim building: by P. Hein of John Loresck 5.00. Gem. in
 Wolcottsburgb 5.00. Mattb. Gem. in New Uork 299.50 and 194.00. Gem.
 I?. Körners 47.00, by dens. of I. Tiedjen 20.00, I. Reeck 2.00, G. Meyer
 2.00, H. Ratbjen 1.00, Ä! Wartens, I. Möller, E. Gräßer each .50, by I'.
 F. König by G.

Der Lutheraner.

Eiffler I.OO. Kassirer Skmalzriedt in the Michigan district 10.OO. By I[^]. Salingcr of the comm. at Boston, N. V-, 16.00. A. G. at Benezette, Pa. 1.00. (S. 8605.00.)

P rogyinnasiu m inNewBork: Frauen-Missionvercin der Gem. I'. W. A. Freys 15.00. Gem. P. F. Königs 11.50. Gem. k. Sennes 20.50. (p. 847.00.)

Emigr. - Mission in New Uork: Kaff. Roescher in Middle Distr. 7.40. By I'. Feth of N. N. 1.00. Gem. P. Sennes 18.01. A. G. in Benezette, Pa. 1.00. By P. O. Schroeder of Mrs. E. Garbage 2.00. (P. 829.41.)

Inner Mission: By W. Mark in Allegheny,Pa.

Inner Mission in the East: By 1*. Feth by N. N. 1.00. By k- Frincke by Mrs. C. Münch 4.00. P. H. Walker 5.00. (S. H10.00.)

Mission at Lockport: comm. at Wolcottsburgh 4.00. comm. k. Dorns 3.27. (p. 87.27.)

Heathen mission: Missionary society of the parish 1*. Busses 50.00.

Jewish Mission: Gem. in Wolcottsburgh 4.00. Kassirer Röscher in the Middle District 25.00. By I'. Sieck by Miss Blobm 4.00. By 1>. King by G. Eiffler 1.00. A. G. in Benezette, Pa. 1.00. By d'. O. Schroeder by Mrs. E. Mueller 2.00. (P. 837.00.)

Negro Mission: A. Wobltmann at Cbelsca, Mass. by F. König from G. Eiffler 1.00. A. G. at Benezette, Pa. by P. O. Schroeder by Mrs. E. Trash 2.00. Missionary Society of the Congregation of L'. Busses 50.00. (S. 856.00.)

English Mission: By P. F. King from G. Eiffler 1.00.

Travelling Preacher: Missionary Society of the Congregation P. Busses 15.00.

Health insurance: By H. Schröder from FrI. M. Bern- reutber 1.00. By P. O. Schröder by Mrs. E. Müll 2.00.

Dew bstummen-An held: H. H. Bruggeman at Allegbeny, Pa. 1.00. By 1>. Steckbolz of Mrs. B. Mappcs 2.00. By P. Akner of Nic. Schwartz, Sr. 10.00. By 1>. F. König by I. Sankenberg 1.00. By P. O. Schröder by Mrs. E. Müll 2.00. (S. 816.00.)

Laundromat in Springfield: By P. O. Schroeder by Mrs. E. Garbage 2.00.

Poor Students at St. Louis: Comm. Fr. H. Schroeder's 2:00 p.m. for K. Boldt.

Poor Students in Springfield: By P. W. A. Frey from Mrs. Bildhäuser 10.00 for Heidelberg.

Poor students in Fort Wayne: By P. F. King of N. N. 5.00 for Mertz.

Poor students in Addison: Gem. P. Leembuis' 3.22; by dens., ges. at Ernst Raeder's wedding, 3.20 for P. Salchow. Ges. on W. Moser's wedding in Richmond 6.00 for B. Göpfarb.

Gem. in Hanover, Germany: Kassirer Röscher in the Mittl. district 26.00. By I?. O. Schröder by Mrs. E. Müll 2.00. (p. 828.00.)

Gem. in Honey Grove, Tex.: By P. Johannes of G. M. 5.00, H. S., I. B., H. H. 1.00 each. (S 88.00.)

Lutk. Free Church in Germany: Kassirer Röscher in Mittl. District 11.50. Gem. in Richmond 7.93. (S. 819.43.)

Hospital in East New York: Gem. P. Stcchbolz 5.49.

Orphanage at West Roxbury: comm. at Wolcotts- burgb 6.70. Women's and Young Women's Society of the comm. 1?. Sennes 10.00. By 1>. Dorn, sent at A. Kiemer's wedding, 3.75, A. Graf 1.00, N. N. 1.00. Women's Missionary Society of the comm. k. W. A. Freys 25.00. Mrs. Gaus in Baltimore 1.00. Gem. !L. Walkers 10.00. By 1>. F. King by F. Schäfer 1.00. (L>. O59.45.)

Orphanage at Union Hill: Women's and Virgins' Association of the comm. P. Sennes 10.00. By U. F. King of H. Feldbaus 1.00, N. N. 2.00, F. Schäfer 1.00. (S. 814.00.)

Orphan nbaus in Addison: Gem. in Wolcottsburgh 6.00.

Orphanage near Pittsburg: Women's and Virgins' Association of the U. Senna Community 10.00.

Walther Foundation: Gem. P. Tramms 8.25.

Widow's Fund: U. Trainm 4.00. By U. H. Schröder from FrI. M. Bernreuther 1.00. G. Göbringer in Accident 1.00. Women's Missionary Society of the comm. by P. W. A. Freys 10.00. by P. W. A. Frey 5.00. by A. G. in Benezette, Pa. 1.00. by P. O. Schroeder by Mrs. E. Müll 2.40. (P. 824.40.) Total 81153.34.

Correction:

My receipt of August 2, 1886, reads "For the Pilgrim House" instead of "from the Wolcottsville Congregation" from the Wolcottsburgh Congregation.

Baltimore, Feb. 28, 1887. c. spilman, cassirer.

Orphanage in New Orleans: by P. F. Wunderlich, s. at the wedding of Mr. G. Zülke at Bryan, Brazos Co., Tex. 3.20. Mrs. H. Vogt (Zion's congreg. in New Orleans) .50. by P. Klindworth, Wm. Penn, Tex. coll. of his comm. 5.15. By 1[^]. S. Süß, Schulenburg, Tex. sent to Mr. Schütze's wedding, 1.00. By G. Birkmann, Fedor, Tex. coll. at Cbr. Donnann's wedding 5.00, at Schubert's baptism of a child 2.10. By E. F. W. Meier, Cassirer, St. Louis, Mo. 2.50. By 1[^]. I. Trinklein, Houston, Tex. coll. sr. Gem. under Christmas tree, 10.60. By P. E. H. Wisch- meyer, Rose Hill, Tex. coll. sr. Children under Christmas tree, 5.25. By P. A. Wilder, Klein, Tex. of Joh. Klein there .50. By P. G. Birkmann, Fedor, Tex. of s. school children 1.25. (S. 837.05.)

ProgymnasiuminNewOrleans: By P. T. Stiemke of Mr. Brechtel in the Joh.-Gem. in New Orleans 20.00. j of the Reformation festivals"!!, of the Job.-Gem. in New Orleans 10.55. Coll. of the St. Pauls-Gem. in New Orleans 14.20. Of the Joh.-Gem. in New Orleans by teacher I. H. Schönhardt since Sept. 5, 1886 10.35. (p. 855.10.)

Pilgrim's Building in New Uork: By Fr. G. Buchschacher of sr. Gem. in Warda, Tex., 6.25. By Fr. G. Birkmann, Fedor, Tex. coll. sr. Gem., 7.10, on J. Dube's baptism of children 2.75. (p. 816.10.)

Widows and orphans: By P. G. Buchschacher, s. at the baptism of children at Karl Mörbe's in Warda, 2.25. By L. Ernst, Walburg, Tex. s. at the wedding of Mr. Schermick, 6.50. By H. T. Kilian, Serbin, Tex. s. at the baptism of children at Joh. Reinhardt's, 1.50. By P. C. L. Geyer, Serbin, Tex. s., 3.00. By P. M. Leimer, Swiss Alp, Tex. coll. at A. Keßlei's wedding, 9.95. (p. 823.20.)

Synodical treasury: by Lebrer I. H. Schoenhardt of Joh. congreg. in New Orleans since Sept. 5, 1886, 6.05. by Zion congreg. in New Orleans, 40.50. by P. A. Wilder, Klein, Tex. coll. sr. Cong. on Christmas Day, 9.00. By k. P. Klindworth, Wm. Penn, Tex. coll. sr. Gem. on Oct. 4 (p. 859.65.)

For G. Palmer in Addison: By teacher E. Leubner, sent at the infant baptism of Mr. M. Mestink, Serbin, Tex. 3.60.

Poor pupils in Addison: By P. G. Buckschacher, Warda, Tex. coll. at the introduction of Mr. Teacher Schleier, 10.20.

For Forester andZoch students at Fort Wayne: By P. G. Buchschacher, Warda, Tex. s. at infant baptism by E. Zock 4.00, by M. Kubitz 2.05. (S. 86.05.)

Gem. inCullman, Ala.: Through I?. I. Kaspar, Giddings, Tex., 5.00. By I?. H. T. Kilian, Serbin, Tex., Coll. sr. Gem. 33.75. Through I?. G. W. Bebnken, Cypress, Tex. part of Coll. sr. Joh. Gem., 3.70, sr. Filialgem. in Neudorf, Tex. by P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. at, 3.50. By 1>. E. H. Wischmeyer, Rose Hill, Tex. coll. sr. Gem. on 1st Chr. day, 14.75. By W. Cholcker, 8tu<l. tlieol., Lincoln, Tex. coll. of the Job. comm. 3.00. By Durcb t>. A. Wilder, Klein, Tex. coll. of Weib. sr. Gem., 9.20. By C. L. Geyer, Coll. sr. Gem. in Serbin, Tex., 12.20. Through M. Leimer, SwissAlp, Tex. on Weibnachtscoll. sr. Comm., 10.40, Coll. from preaching place at Millers Creek 7.65, in New Vielen 3.50. By P. G. Birkmann, Fedor, Tex. sent to Joh. Mel- des wedding, 7.00. From I. Broders in New Orleans 2.00. From Zions Comm. in New Orleans 15.00. (S. 8134.40.)

k. Hübeners Gem. in Hannover: By P. I. Kaspar, Giddings, Tex. 3.00.

Poor students in St. Louis: By P. I. Kaspar, Giddings, Tex. sent at infant baptism at H. Birnbaum, Oct. 3.

Jewish Mission in New Uork: By S. Süß, Schu- lenbnrg, Tex. sent at the wedding of Mr. Schütze, 3.30.

Poor students in Springfield: by P. M. Leimer, Swiss Alp, Tex. coll. on Bro. Sanders wedding, 6.00, on H. Niemeycr's wedding, 6.40. (P. 812.40.)

Negro Mission in New Orleans: by P. G. Birkmann, Fedor, Tex. from P. Urban there, 1.00, N. N. 2.00. By t>. T. Stiemke in New Orleans, found in the bell-bag of St. John's parish, 2.00. By P. T. Stiemke in New Orleans from "E. C." of Warda, Tex. 5.00, Mrs. N. N. 1.00. (P. 811.00.)

Poor students: By IL. G. Birkmann, Fedor, Tex. by Wittwe N. N. .50. by 1?. F. Wunderlich, Perry, Tex. Christmas coll. sr. Gem., 2.50. By Miss Hermine Birkmann 1.00. (P. 84.00.)

Orphanage at St. Louis: By Lebrer E. Leubner, Serbian, Tex. s. at infant baptism at Job. Handrich, 1.50.

Gem. in Stillwater, Minn: By P. Aug. Wilder, Klein, Tex. of N. N. in sr. Gem. 1.30.

Deaf and dumb at Norris, Mich.: By teacher E. D. Keyl of s. pupils, 2.95. By teacher H. L. Huettmann, same, 1.85. (P. 84.80.) Total sum 8851.50.

New Orleans, March 1, 1887. G. W. Frye, Cassirer.

38 8t. Lnckrenv 8tr.

Entered the Southern District Caste.

(Since November 1, 1886.)

Inner Mission: By?. I. Trinklein, Houston, Texas, from U. I. Kaspar, Mission Festcollecte sr. By C. L. Geyer, belatedly to the mission festival coll. at Serbin, Tex., .75th of the Reformation festivals"!!!!, of St. John's Parish, New Orleans, 10.55. By U. G. Buchschacker, of St. John's Parish, Warda, TA, 844.75. By W. Thomä, Gotha, Fla. collections in the month of November, 1.00. By K. P. Klindworth, Wm. Penn, Tex. mission festival coll. sr. Congregation, 12.00. By Rev. M. Leimer, Swiss Alp, Tex. evening feast coll. sr. Gem., 7.85. By P. I. Trinklein, Houston, Tex. from Mrs. Stöckle, 5.00 and 3.00. By P. C. Burkart, Birmingham, Ala. taking in collects, 5.65. By I. Foltmer, McComb City, Miss. 2.00. By P. C. Burkart, collects at Birmingham, Ala, 4.30. By P. H. T. Kilian, Serbin, Tex. sent to wedding at E. Kokel, 8.75, at infant baptism at M. Bohrt 1.15. By Cassirer E. F. W. Meier, St. Louis, Mo. to the Allg. Inner Mission Fund 300.00. Coll. of Job. congreg. in New Orleans 12.30. By P. C. L. Geyer, Coll. sr. Coll. at Serbin, Tex. 1.35. By Rev. W. Tkomä, Gotba, Fla. gifts: from Mrs. De Leo 1.00, N. Olime .30, C. Busch .25, Coll. at Tampa, Fla. 4.55. By Rev. C. Burkart, Coll. at Birmingham, Ala, 5.75. By P. M. Leimer, Swiss Alp, Tex. coll. at Aug. Knippa's infant baptism 1.55, at Franz Deterling's wedding 8.70. By Martin Stoll in New Orleans 1.00. (P. 8458.50.)

To Heinrich List in Addison: by G. W. Schleier, Warda, Tex. ges. at the baptism of his son, 3.25.

Entered the caste of the Western District:

Synodal funds: From Fr. Demetrios parish at Concordia 85.30. Fr. Mevr's parish at Friedheim 4.00. 1>. Gräbner's Gem. at St. Charles 21.80. By Mr. M. C. Barthel of k. Voigt's parish in Farley 5.00. (S. 836.10.)

Progymnasium in Concordia: By Praeses Biltz of P. Lümer 1.00, whose Gem. 4.00. (S. 85.00.)

Inner Mission in the West: I'. Michels' congregation in New Havcn 7.50. Fr. Gräbner's congregation in St. Charles 3.75. Fr. Jehn's congregation in Kansas City 7.50. By Fr. Brandt in St. Louis from the mission treasury of his congregation. By Mr. M. C. Barthel of F. I. Rank in Ckicago .55, C. Abrens in Palatine .85. By Mr. Gökmann of Heinr. Höhnemann 1.00. (p. 838.20.)

Negro Mission: By Mr. Kassirer E. Neldner from the German Free Church 70.00. 1>. Rebwaldt's congregation in Clarks Fork for the new station in New Orleans 3.50. (p. 873.50.)

Mission to the Jews: by Mr. Kassirer E. Neldner from the German Free Church 5.00.

Widow's Fund: Fr. Mießler in Des Peres 3.00. Fr. Wickels in New Haven 2.50. Through Fr. Hanser in St. Louis from Miss.



letn El. Pranke, thank offering for recovery of her terminally ill mother, 5.00.
(p. \$10.50.)

Orphanage near St. Louis: By D. Michels in New Haven by N. N. 1.00.

Poor students in St. Louis: By Bro. Keller in Palmer from N. N. in sr.
Gem. 1.00.

Poor Students in Springfield: Fr. Rehwaladt's Gem. at Clark's Fort for
Herm. Dablke 10.00.

Gem. in Sedalia: I?. Mießler's Gem. in Des Peres 11.00.

Luther monument: G. Müller in L. Profts Gem. .10.

Pilgrim Building in New York: D. Gräbner's Gem. in St.

Charles 100.10.

NS. In No. 5 the K4.15 for the deaf-mutes were not "from P. Grimm's
Gem." but collectirt at Hemminghaus' wedding.

St. Louis, March 6, 1887. H. H. Meyer, Cassirer.

Proceeds to the treasury of the Wisronsin Distrit:

Poor Students in St. Louis: From Milwaukee's Triune Community
K46.06.

Poor Students in Fort Wayne: From the Women's Association of St.
Stepbans Parish in Milwaukee 10.00.

Poor students in Milwaukee: Karl Ginder in Racine 5.00. N. N. in New
London 2.00. (S. K7.00.)

Poor sick pastors: teachers from St. Stepbans parish in Milwaukee
19.39. N. N. in New London 2.00. (p. \$21.39.)

Synod treasury: P. R. Janks Gem. in Bear Creek 3.22, in Union 1.67,
in Manama .83. Christ. Schmedt in Logansville 1.00. (S. \$6.72.)

Jewish Mission: N.N. 1.00. ChristophSchmedtinLogansville 1.00. (S.
\$2.00.)

Construction and debt retirement of the Progymnasium atMilwaukee:
P. R. Janks Gem. to Bear Creek 7.58. Teacher Paul E. Elbert 1.00. (S.
H8.58.)

Church building in Hanover: N. N. 1.00. Christ. Schmedt in Logansville
1.00. (S. \$2.00.)

Preacher's and Lebrer's widow's fund: P. E. Roller 4.00. N. N. in New
London 2.00. (S. H6.00.)

Deaf and Dumb - Ailstalt: Teacher Paul E. Elbert 1.00.

Tb. Wichmanns Gem. in Freistadt 6.76, from the God's Box
therein 4.71. (p. \$12.47.)

Negro Mission: N.N. for the new station at New Orleans 2.00. Christ.
Schmedt at Logansville 1.00. Lebrer Paul E. Elbert 1.00. Mrs. Kickbusch
at Milwaukee 1.00. (S. H5.00.)

Orphanage in Wittenberg: Hochzeitscoll. at Brandt in Wayside 4.50.
Mrs. P. S. .50. Adolph Damköbler in Milwaukee 1.25, F. Gundlack there
1.00. Christ. Schmedt in Logansville 1.00. Mrs. Cbarlotte Wille in Freistadt
2.00. Lebrer Paul E. Elbert 4.00. Hochzeitscoll. at W. Hinzmann's in
Watertown 3.75. By L. I. M. Hiebei of N. N. 2.00. Lebrer Bocks pupils 2.75.
(s. \$22.75.)

Milwaukee, Feb. 28, 1887. C. Eissfeldt, Cassirer.

Corrections.

In my receipt of February 19 ("Luth." No. 5) the items under "Building
Fund" are to be credited to the Negro Mission, the items under "Negro
Mission" specifically to the new station in New Orleans. Furthermore, it is
to be read there: **From** l>. König Hö.00 for the new station, and **from**
L. König \$3.00 for the widow's fund.

Lincoln, Nebr. March 8, 1887.

I. C. Bahls.

Received for poor students with heartfelt thanks from Mr. C. Helmoth,
Slaughtbr, W. T., K4.00; by Mr. A. Frenzel, Barton, Mo., 4.00; by Mr. I. G.
Höhne, Metea, O., 1.00; by Hm. D. M. Luecke, Troy, Ill., 8.00.

F. Beeper.

Cold by Mr. L. L. I. Gehrman from his parish K 17.25 for Stud. G. A.
Müller. The scholarship from Mr. Joh. Raithel's "student farm" (P100) was
awarded in 1886 to Stud. W. Dallmann.

M. Günther.

Received through Mr. I. T. Roesch from Mr. Heinrich Sievers, Sr. of
Worden, Ill, H8.00 for the new station at New Orleans, La.

C. Burgdorf, Cassirer.

By Mr. I'. Wangerin 12 bosom embroideries for poor students received
from the Women's Association of the Immanuels Parish at St. Louis. B.
Counter.

For the local seminar library

with heartfelt thanks from Hrn. Prof. Hoppe: Dr. Nar- ttui Luttmri Kyrko-
Postilla (Swedish), 3 vols.

M. Günther.

Changed addresses:

kev. 6th L. IVuxxarer, l'alr Laven, Stearns 6th, Ntnn.

8th Orote, 859 Oorven 8tr., N. 8t. Louis, Llo.

6ns. II. Ouettler, 331 dl. Lauliua 8tr., Odleaxo, III.

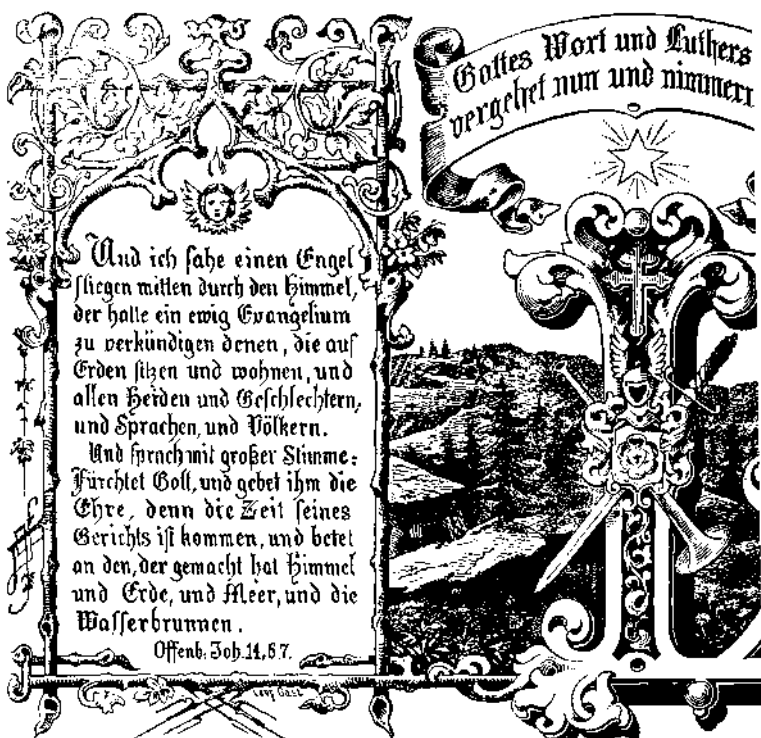
The "Lntheraaer" is published twice a month for the annual subscription price of
one dollar for the registered subscribers, who have to pay the same in advance.
Where the same is brought to the house by porters, the subscribers have to pay 2S
cents extra for porter's wages.

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Letters containing business, orders, cancellations, funds 2c. should be sent to the
address: l-ukst Concordia-V erlag s.U. C. lini-tUel, a-cent). Corner ol-liurni 8tr. L
Inttiav" ^Vve., 8t. Louis, blo., anher- zusenden.

Those letters, however, which contain information for the paper (articles,
advertisements, receipts, adverts, etc.) are to be sent to the editorial office under the
address: "Lutturranvr", t'onvorclin 8vi "1 "nrx.

Lulersck from 111" kosb Oüloe from 81. Louis, Llo., as seoouck-lass
matter.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehren

43rd Year, St. Louis, Mo., April 1, 1887, No. 7.

Thanksgiving for Christ's suffering.

How great a debt of gratitude I owe Thee, O most pious JEsu, for having taken upon Thyself the punishments of my sins, and for having been willing to suffer hunger, thirst, cold, weariness, contempt, persecution, pain, poverty, bonds, scourges, thorns, yea, the bitterest death of the cross!

How great is the flame of Thy love that drove Thee... To sink Thyself voluntarily into this sea of sufferings for the most miserable and ungrateful servant! Thy innocence and righteousness made Thee free from all sufferings, but Thy immeasurable and ineffable love made Thee a debtor and a debtor in our stead. I had mishandled the matter. You do enough for it. I had robbed. You pay. (Ps. 69, 5.) I had sinned, Thou sufferest. O most gracious JEsu, I know Thy tender mercies (Luc. 1:78.) and the fervour of Thy love. Evidently Thou lovest me more than Thyself, because Thou givest Thyself for me. What did you, the most innocent, have to do with the death sentence? Thou, the fairest of the children of men (Ps. 45:3), with the spittle? Thou, the most righteous, with scourges and bands? I should have suffered all these things: But Thou, out of unspeakable love, comest down into the dungeon of this world, and takest the form of a servant, and takest upon Thyself quite willingly the punishments which I deserved. I should have been condemned to the eternal flames of the infernal fire because of my sins, but You let Yourself be roasted on the altar of the cross in the fire of love and set me free from it. I should have been cast out from the presence of the heavenly Father because of my sins, but You complain of being abandoned by the heavenly Father for my sake. I should have been tormented for eternity by the devil and his angels. But you, out of infinite love, hand yourself over in my place to the servants of Satan for torment and crucifixion.

As many instruments of Thy suffering as I see, so much also do I see evidences of Thy love toward me; for my sins are the bands, the scourges, the thorns, which have afflicted Thee, and which Thou hast made all



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. April 1887.

No. 7.

out of unspeakable love for my sake. Your love was not yet satisfied through the acceptance of our flesh. You wanted to prove it even more clearly through this most bitter suffering of Your soul and Your body. Who am I, Almighty Lord, that Thou didst want to serve so many years for the sake of a disobedient servant? Who am I, O most beautiful bridegroom, that You did not refuse to die for me, the most shameful slave of sin and paramour of Satan? Who am I, O most gracious Creator, that You did not shun the wood of the cross for the sake of such a wretched creature? I am to Thee, most blessed Bridegroom, in truth a blood bride, for whom Thou sheddest Thy blood so abundantly. I am to Thee, most beautiful lily, in truth a hurting and pricking thorn. I lay upon thee a heavy, oppressive burden, by which thou art so pressed that drops of blood flow abundantly from thy body.

To You, O Lord Jesus, only Saviour and Mediator, I will sing praise for this Your love for ever and ever. Amen. Johann Gerhard.

The Schmalkalden Convent and the Schmalkaldic Articles.

1537.

(Conclusion.)

After we accompanied Luther, who was ill in Schmalkalden, back to Wittenberg, we have to return to the Convention in Schmalkalden once more.

In their meetings, the princes and estates were primarily concerned with the question of whether the Council should be convened. Therefore, expert opinions were requested from the theologians. In his objections, Luther had written, among other things, the following: "There is no doubt in my mind that the pope and his people are afraid and want to see the council prevented; but that they could boast with confidence that they had not lacked it, because they had announced it, sent messengers, and had the estates summoned, as they would probably do. Dar

For this reason they have presented us with a devil's head, so that we should be frightened and flee back, namely, that they have proclaimed such a council, in which they report nothing of church matters, nothing of interrogation, nothing of other matters, but only the extirpation of the poisonous Lutheran heresy. . . Therefore they would fain deter us, that we should refuse; so they would be sure, and say that we had hindered it. . . But because we have the advantage that it will be (as is the occasion of this time) a lousy contemptuous council. . . I would not give the legate a negative answer, but neither would I entangle myself; for they will (God willing) cast out the great fool after the little one also. So also here is no need of haste, and they shall learn God's way, who does not hasten, but draws out with patience, until he puts a peg for the tongue, that they cannot draw it again into the mouth." (Erl. Ausg. 55, 169 f.) Other opinions virtually repudiated the feeding of the Council. From Gotha, Luther had given, among other orders, this: "Tell the princes, for my sake, to do for the cause of the Gospel in God what the Holy Spirit gives them to do; I do not prescribe any measures for them; may the merciful God strengthen them that they may remain in this pure doctrine and thank God that he has delivered them from the Antichrist."

So the princes and estates deliberated for a long time without coming to a decision. However, they all agreed that they should not agree to attend the council without first having made arrangements about the manner of the negotiations and the necessary security of the delegates. After they had discussed at length what kind of security should be demanded, they finally united in the decision to decisively refuse participation in the council. Even the Emperor's envoy, Dr. Matthias Held, who appeared before the Convention on February 15, could not mislead them in this decision; they were not intimidated by his threats. He had to leave without having achieved anything. The papal legate, Petrus Vorstius,

who moved into Schmalkalden on February 24 with 21 horses, fared no better. Little attention was paid to him. When he appeared before the Elector the following day and handed him two papal letters with flattering words, the Elector laid them on the table without opening them and left the room with the remark that he first had to consult with his councilors. Soon after, the councilors appeared before the legate, told him that their master was about to go to the convent, and gave him back the papal letters. He did not accept them, however, and angrily departed. A few days later the princes and councillors had the papal letters sent to him again by a deputation, with the declaration that they would not appear at the council in Mantua.

Towards the end of the Convention, it was decided to issue a declaration addressed "to all kings, sovereigns, and potentates of Christendom" in which the reasons were to be explained why they could not attend the Council. In it, they declared that they could not submit to a council which, according to the papal proclamation, was intended to eradicate the Lutheran doctrine, which was called heresy, and which would consist only of bishops who were sworn to the pope, would have the pope, who was a party in this matter, as its chairman, and would not judge freely according to God's word, but according to human and papal statutes.

In the event that the Council should come to pass and the Papists should attempt to carry out the decisions of the Council by force, and the Emperor should aid them in this, it was unanimously resolved to offer armed resistance.

But we must also look around for the theologians. They not only had to take turns preaching day after day in the city church, but they also diligently plowed doctrinal negotiations.

There were also some representatives of the churches of the upper country. These had previously been of a Zwinglian mind, but in a meeting held the year before in Wittenberg between the theologians of the Upper Countries and Saxony, there had been an agreement on the truth. It was then necessary to strengthen this agreement. The Augsburg Confession, especially the article on the Lord's Supper, was discussed, and Martin Bucer, in particular, spoke out quite satisfactorily.

The other question before the theologians concerned the "authority and supremacy of the pope," about which the princes desired a precise explanation. Melanchthon had signed the articles written by Luther with these words: "I Philippus Melanchthon also consider these above-mentioned articles to be right and Christian. But of the pope I hold, if he would permit the gospel, that for the sake of peace and common unity of those Christians who are also under him and would be in the future, fine superiority over the bishops, which he otherwise has, be permitted to him *jure humano* (according to human law) also by us." Thus, although he did not want to grant the pope a supremacy given to him by God, he did want to grant him a supremacy according to human law, but he tied this concession to a condition that could not be fulfilled at all, namely, to the condition: "if he would admit the Gospel," that is, as Lucas Osiander later remarked, "if the devil would become an apostle"; because

If the pope would admit the gospel, he would no longer be pope, nor would he exalt himself above the other bishops, but would hear Christ saying: "But ye are not so," Luc. 22." It was probably with this signature in mind that the theologians commissioned him to write an essay, "On the Authority and Supremacy of the Pope and on the Authority and Jurisdiction of Bishops." And his work turned out exceedingly well. In it he was more outspoken than usual against the papacy. He rejected the pope's claim that by divine right he was supreme over all other bishops in all Christendom, that by divine right he had both swords, and that he could set and depose kings, order temporal kingdoms, etc., and that one was obliged to believe this if one lost eternal blessedness, as "false, ungodly, tyrannical, and quite harmful to the Christian church. Clearly and convincingly he proves, 1st, from sacred Scripture, and 2nd, from history, that the pope has no supremacy by divine right. He then answers the objections of the papists from Matt. 16 and John 21, showing that the keys do not belong to one man alone, but to the whole church, and that Christ, with the words, "Tell the church," gives the church the highest and last judgment. He further proves that the pope has no temporal power, and then states that, though the pope has his supremacy by divine right, he owes no obedience to popes who preach false worship, idolatry, and false doctrine contrary to the gospel. But let it be a fact of the day, that the popes, with their followers, desire to maintain and practice ungodly doctrine and false worship; and all the vices prophesied of the Antichrist in the holy Scriptures rhyme with the kingdom of the pope and his members; therefore let all Christians depart from the pope and his members or followers, as from the kingdom of the Antichrist, and curse it. It is hard to separate from so much land and people, but here is God's command that everyone should beware and not be in agreement with those who teach unrighteous doctrine or who intend to maintain it with desolation. And therefore our consciences are well excused, if we consider the abominations of the papacy. In addition to these errors, there are two great and grievous sins: the first is that the pope wants to defend and preserve such errors with unreasonable arrogance and cruel tyranny, and that he takes away the judgment of the church and does not want to have such religious matters judged in an orderly manner. Those who stand with the pope and defend his doctrine and false worship stain themselves with idolatry and blasphemous doctrine and bring upon themselves all the blood of the pious Christians whom the pope and his followers persecute, and also prevent the glory of God and the blessedness of the churches.

The second section deals with "the power and jurisdiction of bishops". It is here shown that the bishops have no other power than other ministers of the church, because according to divine law there is no difference between bishops and pastors; that the right of ordination, which the Roman bishops claim, is a right which belongs to all congregations. "For where the church is, there is ever the command to preach the gospel. Therefore the churches must



retain the power to demand, elect, and ordain church ministers.

And such power is a gift which is actually given to the church by God, and cannot be taken away from the church by any human power." "Therefore, where there is a true church, it follows that there is also the power to elect and ordain church officers." "The common usage of the church also testifies to this. For in former times the people elected parish priests and bishops; for this purpose the bishop sat in the same place or in the vicinity and confirmed the elected bishop by laying on his hands, and at that time the ordination was nothing else than such confirmation." Then other things are mentioned which the papal bishops have wrongfully taken to themselves, and it is pointed out that they violently defend ungodly doctrine and false services, do not ordain pious church servants, help to murder the pope, deprive the parish priests of their rights, etc., so that the churches have reason enough not to recognize them as bishops.

This work of Melanchthon was then also accepted and signed by the theologians. Around the same time, Luther's articles were also signed by those who had not yet signed them. The signatures under Melanchthon's treatise also applied to the Augsburg Confession and its Apology. Among the signers we also find those of the Oberlanders who were present.

The articles written by Luther with Melanchthon's treatise as an appendix - the Schmalkaldic Articles - form the third delicious confession of our Lutheran Church - an open, definite, solemn renunciation of Pabstism and all its abominations.

Let us rejoice and thank God that he led our fathers to include these articles, in which, as we have seen, such exceedingly important doctrines are made known, among the confessions. And let us not be misled by the fact that there are people who call themselves Lutherans and take no pleasure in this glorious confession, and for whom important doctrines confessed therein are in the way, namely, Romanizing Lutherans who do not want to declare the pope to be the Antichrist, who bear the lust for priestly rule, and who do not want to accept the common rights taught in the confession according to God's Word. To ward off just such spirits, let us hold all the more firmly to this confession, as to the others. G.

(Submitted.)

Opening Sermon,

delivered at the commencement of the sessions of the Illinois District, June 16, 1886, at Chicago, Ill, and committed to print by resolution of Synod, by C. Gross.

Psalm 126:5, 6.

Venerable and beloved fathers and brothers, precious hearers in Christ JEsu!

Among the various parables which Christ uses to describe the kingdom of heaven, or the church of God, we find also that of the sower, Luc. 8. This teaches us that God scatters his word like a seed, that it may be heard by men, understood, into the



I pray that they will be received and preserved in their hearts. Wherever this happens in the whole world, God builds his church, for there, even if many trample the seed or suffocate it, there are always righteous believing souls.

All of us, too, are in this great seed field of the church, whether we are spreading the word as pastors and teachers, or whether we are receiving the word as listeners. One has his field here, the other there, to which he must give his special attention and care.

At the present time we are gathered here from all parts of this Synodal District to discuss matters concerning the Kingdom of God. Among these, doctrinal matters are always at the top of the list. Therefore our main intention is to strengthen ourselves in doctrine, not to expound new doctrines, not to develop old ones scientifically, so that they appear acceptable to human reason, but to impress those given in holy Scripture ever more deeply upon our understanding and hearts, and this for the ultimate purpose that we may become the more skillful and joyful in our work in the field of the church. Our brotherly fellowship, which we cultivate in these days, our consultations, which we hold, our divine service, which we now hold, all should have this one aim: to strengthen us for the work of the Lord. May I then succeed in achieving this goal through the help of God's grace, when I present to you, on the basis of the words of the text read to you

Our work in the kingdom of God is a sowing followed by a harvest.

Let's look at

1. sowing and
2. harvesting.

1.

Our textual psalm speaks of the captives of Zion, of their mourning and weeping during their captivity, as well as of their redemption and the joy that comes with it. Who are we talking about here and which captivity is meant here? That Assyrian or Babylonian captivity into which the tribes of Israel were led? Not at all. For when David wrote this Psalm, all the people of Israel were still dwelling quietly within the borders of Canaan. David, therefore, has another captivity of Zion in view. Which? let him tell us himself, for he is certainly the best interpreter of his own words. In the 14th Psalm he speaks in a similar way when he says in v. 7: "Oh that help would come upon Israel out of Zion, and that the LORD would redeem his captive people, Jacob would rejoice, and Israel would be glad." Now what is this help out of Zion for which David groans, and what is the captive people who are to be redeemed by it? The help out of Zion is Christ, and the captive people are those under the bondage of sin. Now Christ is come, and hath broken the chains of the prison. Through him the captives are redeemed from sin and from all that it has in its wake. In the gospel of Christ, "a remission is preached to the captives, and an opening to them that are bound." And this preaching continues until the last day, when Christ will come again to redeem his spiritual Israel, his Zion, his church, which languishes under all kinds of misery and distress, from all evil. To this final consummation

In our textual psalm, David undoubtedly has his eye on this redemption when he exclaims: "When the Lord shall redeem the captives of Zion, we shall be as those who dream; then shall our mouth be full of laughter, and our tongue of praise." Now the very same thing is illustrated in the verses of our text by a picture, namely, of sowing with thirst and reaping with joy. Let us first consider the sowing.

The main thing in sowing is always the seed. Without good seed there is no harvest. When a farmer sows a field, he first of all makes sure that the seed is good. In our work in the kingdom of God, we too must look first and foremost at the seed we sow. What that seed is is clear from sacred Scripture. "The seed is the word of God." "Ye are born again, not of corruptible seed, but of incorruptible, even of the living word of God."

This seed, the Word of God, is called a "noble" one in our text. "They bear noble seed." Why do you suppose that? To indicate its preciousness, its value. The Word is a noble seed because of its origin. God's thoughts are clothed in it. The heart of God is the fountain from which His Word sprang. What the eternal, holy God, the Father of all mercy, has pondered, considered, and decided in his counsel, he has revealed to us in his Word. Truly, a noble seed that comes from no less a soil than the pure, love-filled heart of God.

The Lord so richly bestowed upon us the right understanding of the Word, and thereby entrusted to us a treasure that cannot be outweighed by anything. No rich man has such wealth, no king has such treasures, as we have in the word, for all earthly things pass away, but the word of the Lord abides forever. This, then, should give us courage and joy to go forward undaunted in our work in the kingdom of God, in our sowing, firmly convinced that we possess the right noble seed that will yield a harvest for heaven.

At the same time, however, this should also serve to encourage us, on the one hand, to hold the noble seed above all things, and on the other hand, to keep it from being mixed with trespas of human fancy and rational thoughts. As soon as we become indifferent to the pure teaching of God's word, we would soon be in danger of losing it again. God may well take it from us again, if he perceives our ingratitude and indifference. The enemy does not celebrate. If we sleep, he comes and sows the seed of tares among the wheat; he mixes error with truth and wants to give it equal recognition. Woe to us if we bear this ignoble seed!

Let us then, my brethren, sow only the pure, unadulterated Word of God in the hearts of our children in the schools, of our hearers in the churches, and of our pupils in the educational institutions. Let us prove earnest for the preservation of the same in our conferences and synods, that it may always and everywhere be said of us: "They bear noble seed."

The word is also a noble seed because of its content. For it is not a dead letter or an empty sound, but it is the bearer of all the goods of salvation, a golden box filled with imperishable treasures. Christ, the holder and acquirer of all the gifts of heaven, is enclosed in it. Verily, a noble seed, which even the whole world with all its treasures cannot equal in preciousness.

Finally, the word is a noble seed because of its effects. It exercises divine power; it is the power of God that makes blessed all who believe in it; it is sharper than any two-edged sword. It makes the righteous out of sinners, the living out of the dead, the blessed out of the damned. It transforms hearts, and creates a new sense; in short, it sets right what no human word can do. If we look back into the history of past times, we see that the Word of God has brought about tremendous changes wherever it has gone. It has torn down idolatrous altars and built temples for Christ; it has also brought princes and mighty men under the royal scepter of Christ, and gathered out of all the nations of the Gentiles a holy people, a people of ownership, to the Lord Jesus. And still the same word exercises the same divine power, as we all can testify from our own experience. Honey and honeycomb are not so sweet to the Christian as the Word, and gold and silver are not so precious to him as the Word. The word comforts him in the cross, the word strengthens him in the battle, the word helps him to the final victory. Truly, a noble seed!

And now, my brethren, to bear and sow this noble seed, we also are worthy. O, great glory! O, rich grace! Without merit, even against our merit, God has given us his word and his grace.

But, beloved, our text speaks not only of the seed that is sown, but also of the manner in which it is sown. It says, "they that sow with thirst," and "they go and weep." - How, is not this striking and quite unusual? Do we ever notice that a farmer sows his seed weeping? Is it not rather that he sings a little song, cheerful and of good cheer? But the sowing of the noble seed is done with tears and weeping? Strange! What is the reason for this? - The surest way to find out is certainly to ask a man who has sown much noble seed. I mean the apostle Paul. Let us hear what he says. To the elders of Ephesus he says, Acts 20:31. 20:31: "Remember therefore, that for three years I have not ceased to trouble every man day and night with tears." These are the tears of **SORROW** which he wept in lecturing and inculcating the doctrine of the gospel. So he did not take it lightly, but, as it were, wetted the seed that was scattered with the tears of his eyes, to moisten it, that it might germinate the better. Can you not, my brethren, also say something of this, if you prepared yourselves for your sermons, thinking of the souls entrusted to you? or if you, dear professors, were anxious to impress upon your pupils, whom you are preparing as future sowers, the pure doctrine as against the various errors? I have no doubt that many a tear has been shed in the process.

Furthermore St. Paul says Apost. 20, 19: "I served the Lord with all humility and with many tears and trials, which happened to me from the Jews who followed me."

These are the tears of **suffering** he wept when, during the faithful exercise of his ministry, he experienced hatred, hostility, and persecution from fine brethren after the flesh. Nor are these tears spared to those who bear the noble seed. The devil, in his enmity against the Word, arouses the wrath of the unbelievers and false brethren, and through them causes them scorn and dishonor, so that many a tear of pain is squeezed out of them. We, too, have had plenty of experience in this regard.

Finally the apostle Phil. 3, 18. says: "Many walk, of whom I have often told you, but now I say also with weeping, the enemies of the cross of Christ." These are the tears of **melancholy**, which resound to the abominable. When the apostle thought of those who once walked well, but afterwards grew fond of the world again, because the cross of Christ became burdensome to them, he could not suppress his tears. And this experience is made at all times by all who scatter the noble seed. With deep melancholy they must look upon many a one who has fallen to the world and exclaim: Alas, in vain, in vain!

Behold, my brethren, the sowing of the noble seed is a sowing in tears. Let us therefore send ourselves in, for it will remain so as long as sowing continues; indeed, it cannot be otherwise. One day, however, a change will occur - the harvest will come - and then things will be different. Now let me speak a little more about this to you.

2.

"They come with joy, and bring their sheaves," that is what our text says of the harvest. Few words only, but if we look at them rightly, we find they are all full of delicious content.

They're coming. Who? - The same ones and all of them who "went weeping" and bore noble seed. Those whom the Lord of the harvest has called away from this work of theirs and called home from the field, they are all coming. So there will be none missing, not even one. Rejoice therefore, thou bearer of the noble seed, and endure also in weeping; thou shalt endure with harvest.

"They are coming." - In the sowing of tears it was said: they go. In the harvest of joy, on the other hand, it will be: they are coming. In the sowing of tears they stood alone in the great field of seed, one here, the other there, and often wept in silence, unseen by their neighbors. In the harvest, however, they all come together, patriarchs, prophets, apostles, martyrs, preachers, teachers, and Christians in general. You and I will be there. O, happy harvest! -

"They come with joy." The "weeping" has then entirely ceased, the tears of their eyes have all dried, their countenances shine with "blissful" delight. Had"" they already here from time to time a sensation of joy, "whom" they saw the seed of the Word scattered by them come forth and germinate, how much greater will now be the joy at the sight of the fully ripened harvest, which is now being gathered into the heavenly barns! Imagine the farmer, a few weeks after sowing, looking over his fields, and feasting his eyes on the "young"" green seed, how his heart laughs! But he must think of the possibility of it being destroyed by storms even before it comes to maturity.

Ripeness comes. How much greater, therefore, is his joy when the time comes for him to receive the ripened fruit! So also those who have sown the noble seed will be filled with inexpressible joy at harvest time. While others who sow and scatter vetches and trespas will then see with horror what they have done, they, on the other hand, "bringing their sheaves for the heavenly barns," "will be full of rejoicing and gladness.

"They bring their sheaves." The sheaves are - according to Matth. 13, 37-43. - the children of the kingdom, those who have been "born again" through the word of truth" and have remained believers to the end. Such "bring" them coming freely, one many, another few, depending on whether God has let them work in your seed field for a shorter or longer time, or has crowned their work with "lesser" or "richer" blessings; no one, however, comes empty and "to whom" he would bring only one sheaf.

And these "sheaves" will be called "their sheaves", i.e. it will be praised before "angels" and men that through their service these souls have been led to happiness. It is of course God's work of grace alone that men come to faith and - dying believing - reach salvation, but since God makes use of the means of grace for the execution of this work, and therefore especially of those who handle them, God wants to let them share in your glory, and that is why he calls those who became blessed through their service their sheaves.

Farewell then, my brethren, who are still sowing with thirst, let us look with steadfast eyes upon the harvest. Here is much weeping, but there is infinitely more joy.

God's children do sow Sadly and with tears, But at last, the year brings, Wonach they "pave"; For harvest time comes, when they make sheaves, When all their grief and sorrow turns into joy and laughter.

Let us also not grow weary as soon as our work in the kingdom of God encounters difficulties. Let us consider what is at stake. We should - and here I allude to the subject to be submitted to the Venerable Synod for discussion *) - snatch men out of the terrible danger of being thrown as bundles of weeds into the furnace of fire. Dreadful is the lot of the damned! - The Word of God is the only means of saving from it! - "Whom God's word doth not save, nothing in" heaven or earth will save." Now that we bear this word, the noble seed, O, let us scatter the same abundantly, and beseech the hearers, yea, with tears, to receive it with believing hearts, that they may learn to speak with the godly poet the words of the well-known dying song:

"Inscribe my name on life's love in the best way, And bind my soul firmly in the fairest bond. Of those that green in heaven And live before thee free; There will I boast forever That thy heart be true."

Well then, my brethren, let us go to work with renewed joy and labor until the Lord calls us from the field, and we shall enjoy unspeakable joy at harvest time. Amen.

*) Theses on the doctrine of hell.



(Submitted.)

Our mission in Montana.

(Conclusion.)

On March 1, 1886, Father Pfotenhauer set out to revisit the once-won, so far-flung field of work. With joy he returned home again on April 2, happy and safe, and was able to report about the success of his trip something like the following:

The faithful God has accompanied me everywhere and sent his angels to me so that my foot has not hit a stone. I have often experienced God's support and help, also externally, in that, for example, when I came to a city, God immediately led me to people who could give me information, in that he also provided good rail connections for me, at a time when trains were often 40 hours late 2c.

I spent almost a week in Helena and searched everything to the best of my ability. I experienced much joy there and was able to hear beautiful discussions. Many asked me: "Please see to it that a pastor comes. But the people are also very much in need of a German school for their children. I preached to 70 very attentive listeners. I received another 20 dollars from the old widow S. for the cause of the Lord.

In Butte City I was again accommodated by Mrs. N. in a most friendly manner. She drove me to all the people, so that I was quite comfortable. I preached twice, and had 30 and 60 listeners. Here, as in Helena and Bozeman, the singing was accompanied by an instrument, so that it was quite beautiful and solemn.

In Butte City I also visited an idol temple of the Chinese, and thought: Why don't they start a heathen mission here? No one cares about the many Chinese in Montana, and yet great things could be accomplished among them through missions. For since they usually return home, the gospel could be carried to all parts of China through them, if they were converted.

In Deer Lodge, I had an audience of 60.

In Bozeman I preached before an audience of 45. There are quite a few Pomeranians living there, and since last year there has been quite an influx from Germany.

In Miles City, the Cow Boys play the masters and so far there is only little good element for our dear Lutheran church. But there were 25 listeners to my sermon, and probably more would have come if the roads had not been so very bad.

This time I was allowed to introduce 27 children (in total) into the kingdom of grace of the Lord JEsu by baptism and to serve the Holy Communion to 3 persons in Montana.

About 100 tracts and sermons were distributed.

I was able to hold services mostly in churches that were made available to me.

In Livingston, Billings and Glendive I did not get down again, in order not to miss time uselessly.

As far as income and expenditure are concerned, this time almost after every service I collected for my travel expenses, of course without a word of reminder from me. I received through Collec

Although I was again able to travel mostly at half price, in part even completely free, and also had to lodge in hotels even less than the previous time, my expenses again amounted to more than 100 dollars. However, through the above abundant income I am in a position to give 25 dollars to the poor student who faithfully provided for my large field of work in Minnesota and Dakota during my absence; and in addition I can herewith refund the 100 dollars which were given to me for the journey, about which I am all the more pleased, since we again have debts in our missionary treasury.

From this report you see that the good Lord has again blessed my journey and I have not labored in vain. Hopefully a preacher will be sent to Montana this year to plant the vineyard of the Lord. To be sure, the conditions there are very sad: little serious Christianity, let alone Lutheranism. But this is no reason at all to lay Montana low, but only to make our prayer more fervent. God has thrown Montana at our feet. Do we want to go around it? No, we want to do Samaritan work. If a gifted preacher, who could also preach in English, were sent there very soon, it would be wonderful. The main thing, of course, is that the traveling preacher should bring with him a fervent love for his Savior and for poor souls. He must not go there with the thought: "How long must you stay there in order to be able to decently accept another profession? but with the thought: "Here, with God's help, the Lutheran Church shall find a place through my ministry; here shall become a field of my God. I will not depart from it, God willing. -

So much for the report of our dear Father Pfotenbauer. Praise be to God who crowned his efforts with loving blessings!

After four missionary journeys had been made from Minnesota to distant Montana, it was finally possible in June 1886 to make the joyful announcement to our assembled District Synod that the candidate of the sacred preaching ministry, Mr. Joh. Meyer, had now been won for the traveling preaching ministry in Montana and was ready to follow the call there. He was then ordained in his home town of Chicago, strengthened on his journey in the fellowship of his fellow ministers in our Pastoral Conference, and in September of last year, although not without trepidation, yet also with joy, took up his office in Montana. Father Meyer is now working undauntedly and, thank God, also in blessing, as we can see from his written communications, which must to some extent make up for the lack of verbal communication at such a great distance. However, he describes the ecclesiastical conditions in Montana in general as highly deplorable, especially among the Germans. He writes among other things:

All American sects have long been active in building churches and founding congregations in the most diverse places, and not without great success. I have not yet found a place where there are not one or more English churches. Even in the countryside, in the many beautiful, fertile valleys, where farmers have settled

you can very often see church towers. A travelling preacher is would like to punish his many sins. So even there, very, very given only a small field, . . . and his first aim is always to build a little is left of Christian knowledge. Only darkly do the people church.... In order to raise the funds for this, all the inhabitants still remember the religious instruction they received in their of the area are called upon, and all also pay quite willingly, youth. The Gospel teachings of redemption and substitutionary without distinction of confession. The Catholics, however, are atonement through Christ, of righteousness and salvation the ones who do the most begging. . . . The Presbyterian without merit of works through faith alone, are almost Church has the greatest reputation here, and everything that is completely forgotten. (Lutheran, reformed, evangelical are of rich and distinguished in Montana goes there because it is good course synonymous terms here). So in general one still knows manners. Or one also changes once in a while, and joins soon something of God, of the creation of the world, of Jesus Christ, this soon that congregation, according as one has a new dress also of the fact that one should have one's children baptized 2c. to show. Of course, we are not talking here about the and go once to the Lord's Supper. This is a small part. In exceptions who go to church out of conviction. addition, there are some who have fled from the torrent of

And where then do the Germans go, or where have they manifest unbelief, but unfortunately into the sandbank of gone hitherto? Ah, their churches are the drinking-houses, sanctimoniousness.

where they meet, not only on Sundays, but every day, not only But are there no true, faithful Lutherans here? Has not the to enjoy beer, liquor, 2c., but chiefly to indulge in the vice of good Lord preserved at least a few faithful souls here as well? gambling. Yes, the Germans, with but few exceptions, have not Yes, thanks be to Him! that even here individual faithful cared for religion since they entered Montana. Almost only servants and maids serve Him and bear witness to Him. In among the weaker sex has religion found refuge in isolated every city I have found at least one discerning, serious Christian cases; at least the women show themselves more amenable to and Lutheran who has not, like the others, been swept away by it. In addition to this, a large number of the Germans here once the whirlpool of indifference, arrogance, and unbelief.

attended higher schools in the old fatherland, and already there So, to briefly summarize the conditions here in general, my absorbed the poison of rationalism, atheism, materialism, etc., experience and opinion is as follows: There is little desire for and already there ridiculed and mocked religion and God's Word, much less knowledge in God's Word; and this is Christianity. For some reason they left (or had to leave) their largely due to the fact that the people have been deprived of the homeland, came to Montana, not to start a new life, but, Word of divine preaching for so many years. But still we have unobserved, to make money in legal and illegal ways, and here here a field of labor, and a most important one at that; and the they sowed the seeds of unbelief and found fertile soil among work is made somewhat easier for the preacher by the few their fellow countrymen. It was soon a foregone conclusion faithful Lutherans who are to be found here. We must by all among most Germans that a German church did not belong in means not let this part of America out of our hands again; but Montana. Even though many women and some men still to work here and to call well-founded Lutheran congregations harbored the silent wish that one day there would be an into life here is the task not of one, but of several preachers. - opportunity to have their children baptized, they hardly dared to The "Lutheran" may perhaps report later on how Pastor express this opinion to the public. Thus it came about that little Meyer has made the outlined picture a little clearer by giving by little the desire for God's Word fell completely asleep. People some more specific information about the individual places. had more important things to do than to read the Bible. Gold Only this little may be added this time: Father Meyer should not and money were and are the watchwords. The common and remain the only traveling preacher in Montana. It is impossible uneducated now entered the stage of dullness and the greatest for him to travel the whole large area alone. In a place where indifference. At last they came to take it for granted, and to about 20 families gladly and diligently keep to the preaching of regard it as quite ordinary, that they did not need to go to the Word of God, a preacher of his own is already urgently church. It is very difficult to awaken people from their deep sleep desired. But least of all can Mr. Meyer think of combining the and to make them understand that they need God's Word and office of a traveling preacher and teacher in Montana. And yet a preacher. Here, however, one must take into account the first it would be so urgently necessary that Christian school curiosity that seized everyone when it was announced that a instruction be given to the youth. It is pitiful how the poor new German preacher was here; as well as the hospitality that children grow up without proper education, without God's Word. is very much cultivated here.

That is the great bulk of the Germans. Now there is a small capable teacher at the side of our dear traveling preacher, who part, however, that has not yet fallen prey to such a deep could immediately open a school with 50 children in Helena. O, obduracy, but still feels a need for God's word, and would not may the dear Lutheran readers now help faithfully through be unwilling to have a preacher in its midst; but it does not quite heartfelt intercession and serving love that this may succeed dare to go to work, for it suspects that the preacher will and prosper, that God's blessing may be preserved and increased in our missionary work! May the Lord give us all daily new strength, so that we may walk and

that we do not grow weary, that we walk and do not grow tired, so that many more souls through our ministry may recognize their Savior who died and rose again for them, and through faith may have life in His name! Bro. Sievers.

To the ecclesiastical chronicle.

I. America.

Henry Ward Brecher, that sensational preacher of Brooklyn, died on March 8. Even church papers are full of his praise, although in the last years he threw overboard one biblical doctrine after the other, e.g. the doctrine of original sin, of the redemption of Christ, of the torment of hell. In his last but one sermon he declared that a man who believed in hell was ripe for the madhouse.

Sanct Patrick, their patron saint, is naturally thought by Irishmen to be a good Irishman. His ancestry, however, is uncertain. (Some historians doubt his existence at all.) Some think him a Scotchman, others a Frenchman, others a Dutchman. At the time of the celebration of St. Patrick's Day, the Irish papers make inquiries as to the country of the saint's birth. The "Catholic Messenger of the Faith" is not satisfied with this. He writes: "We advise the Irish Catholic press to cease these controversies about the country of birth of St. Patrick, as no good can be done by them, for if the Irishman can no longer believe that St. Patrick was an Irishman by birth, but a Scotchman, Frenchman, or even a Dutchman (Dutchman), his veneration of the saint will be weakened."

General Council. The most versatile and busy preacher in Canada is probably Pastor Snider (Schneider). He is pastor at three different churches. Besides this he is a large farmer and stock raiser. Besides that he is the administrator of a post office. Besides that he holds political meetings. Besides that, when the election campaign is raging, he gives many election speeches in several counties and apparently does not care much whether his own name, the name of the Lutherans and God's name is thrown with muck. Besides this he published a political paper not long ago, but soon contracted consumption and death. Besides this, now and then, instead of Passion sermons, he holds so-called Lectures in his church for an entrance fee. In addition, he organizes "Lutheran Theological Societies" in his church, at which he makes every effort to show the sects how gladly he may be honored by them and recognized as a brother. What then do the holy Scriptures say of this? See Rom. 12:7. I Petr.4, It. I Tim.3. (People's Bl.)

The Roman priest McGlynn had been deposed by the Archbishop of New York because of his socialist-political agitations. Among the congratulations received in Nom was one from McGlynn and the pope gave him "his apostolic blessing" for it. Since one was surprised that the Pope gave a blessing to a deposed priest, an explanation came from Nom: Many telegrams had arrived and all senders received, according to custom, a reply out of courtesy. The papal blessing is therefore merely a courtesy formula.

How to raise mission funds. In May of last year, one of the teachers in the Presbyterian Sunday-school at Deerfield, N. Y). induced seven of her school children to each plant six potatoes, and to take care of the plants, in order that the proceeds might be turned over to the missionary treasury. The children now turned in the proceeds of their potatoes, and the sum thus raised amounted to H42.

(Municipal Gazette)

II. foreign countries.

When the Archbishop of Cologne made his entry into Düsseldorf last autumn (to confirm), there was great rejoicing among the papists. One triumphal arch followed the other, everything was decorated and flagged, many Protestants and Jews joined in the celebration. Those of the inhabitants who would not join in the illuminations were to have their windows broken after the bishop's departure. Of the inscriptions made in honor of the bishop, we single out the following blasphemous one: "Praised and blessed be He who comes in the name of the Lord." "Hail priest forever after the order of Melchizedek." "The bishop cometh, the Comforter worthy to give us the Holy Ghost."

The papists even now, as in the Middle Ages, consider the Virgin Mary and the saints to be promoters of the service of sin. Here are two examples from recent times from good Catholic countries. On the 20th of October last, "there took place," as the "Vereinsblatt" for Upper Austria reports, "in the saloon of the 'green tree,' a general meeting of the Catholic People's Association in Linz, at which Mr. von Billau, governor eirath i. P., In the course of this speech he urged the members of the People's Association to recommend their sons, daughters, servants and housemates 'to the protection of the Mother of God, this mighty Advocate in Heaven', if their exhortations remain fruitless. To confirm this advice he told a 'pious legend' which he had recently heard from a 'venerable priest of the Society of Jesus' at the jubilee of the city parish church, and which struck him as a 'parable showing in the most beautiful way the infinite power and mercy of the Mother of God' so beautiful that he could not refrain from repeating it in the 'green tree', although he thought it 'really belonged in a holy place'. This pious legend is as follows: Christ once went for a walk in heaven and looked at the people who were in heaven; there he also found a sinner; he went on and again met several sinners. He wondered how these people got into heaven; he went to the gatekeeper of heaven, St. Peter, and asked him how he could let these people into heaven; Peter answered, "It is not my fault; the Mother of God let them in. For the Mother of God has a little back door! in heaven, and through that back door! she let the people in." - The Leipzig "Ev.-Luth. Kirchenzeitung" further reports: "About the conditions in the well Catholic Niederbayern the speech of the president at the injured jury court session in Straubing gives a not very pleasing insight. The irresponsible carelessness," said the President to the jury, 'with which perjury is sworn even in quite insignificant matters; the great frightful crudity with which the knife is wielded on the slightest occasion, and to which the life of a human being is of no more value than that of a worm; finally, the ever more frequent attacks on female sexual honor cast a terrible light on the lowest classes of the population. It seems to be a necessity to get at the body of these pests of human society with all our energy and to eradicate them.' He therefore asked the jury not to be too liberal in granting mitigating circumstances, since in most cases, if mitigating circumstances were accepted, the punishment could no longer correspond to the criminal acts. A very significant case occupied the jury right at the beginning. A 26-year-old brewery servant, who was also a poacher and who, as a consequence of the



After he had received seven months' imprisonment for his game crime, he ran after the forest warden with a fence post when he returned home from the inn in a drunken stupor. On the way he passed a crucifix and said the prayer before it: Now, holy guardian angel, let it be that I may knock up a pair for the forest overseer. Then he went on confidently, met the drunken man asleep by the path, and smashed his skull without compunction. He probably thought that his good guardian angel had stood by him vigorously. He received 15 years in prison."

Char Friday and Easter.

He that hath not the quiet Friday and Easter day hath no good day in the year; that is, he that believeth not that Christ suffered and rose again for him, that is the end of him. For therefore are we called Christians, that we may look upon Christ, and say, Lord, thou hast taken my sin upon thee, and hast become Martinus, Peter, and Paul, and hast trodden down and swallowed up all my sin: there shall I seek my sin, and thither hast thou also directed me. On Friday I still see my sin, but on Easter I became a new man and a new skin, and I no longer see my sin. You gave me all this and said that you had overcome my sin, my death, and my devil.

In this way we alone, by the grace of God, preach the benefit and custom of the resurrection of Christ. - Beware lest ye think ye can do it. I and thou, and we all with one another, have this to learn as long as we live. God grant we may learn it well. Amen. (Luther 18, 99.)

The Holy Scriptures

is a different book from the words and writings of men, so that St. Gregory said how he arrived at the good saying: Scripture is such water that a great elephant must swim in it, and a little lamb can walk through it with its feet. For it speaks clearly and brightly enough for the simple, but again it speaks so highly to the wise and highly understanding that they cannot attain to it. (Luther, 12, 70.)

(Submitted.)

Annual Report on our Institution for the Deaf and Dumb at Norris, Wayne Ca, Michigan.

(Report to the Lutheran Deaf and Dumb Support Society of Detroit, Mich.)

At the end of last year there were 43 children in our Institute for the Deaf and Dumb. Of these, 12 were discharged during the past year: 8 were confirmed and 4 were withdrawn by their parents for various reasons. The children who were confirmed had faithfully and diligently learned their catechism and the main points of the Christian religion, so that they were able to respond well to the examinations that were conducted with them at confirmation.

We cannot, of course, say that we have achieved any great, striking results in the past year. There are only eight deaf-mute children who have been confirmed this year. It often happens that in a single small community even more children are confirmed each year. But we want to keep in mind that even a single soul is precious in the sight of God. In addition, the gospel is also to be preached to the deaf and dumb; they too are to be led to Jesus. Our work therefore remains delicious and pleasing to God. Even though much larger sums of money are often spent on a single station in the mission to the Gentiles, and are

but often in the beginning the results are proportionately much smaller. The command of God is just there, we are to do missionary work, even if we do not achieve such great, conspicuous results.

It is pleasing for us that our deaf-mutes, who have been taught in our institution, mostly want to remain faithful to the Lord Jesus. Allow me to give you an example. A former student of our institution writes to Director Uhlig: "I am always cheerful and healthy and must thank the good Lord many times that He gives me strength and health. I also always go to church, read and diligently learn God's Word, how one should live piously and hold fast to the right faith until the end. I want to do that gladly. I also ask God to protect me from sins and the lure of bad boys. There are many bad boys here, who always play on Sundays in the saloon and drink much beer, but keep without church (do not keep to the church). That is an eternal damnation (gereicht them to it). This I will not go along with."

They also want to hold on to pure doctrine. The same boy writes: "I was once in the Catholic church to see the priest holding Holy Communion. Two boys with long white dresses were with him carrying the books on the priest's left and right alternately. He asked (worshipped) the bread and drank two goblets of wine full for the congregation. Now that's a terrible teaching. I did not like that."

The blessed death of one of our students, Arthur Kranz, whom the Lord brought home in December of last year, also testifies to righteous Christianity. Pastor Rüder reported on January 23: "What is especially pleasing about this death is that the deceased, who was not able to hear the Word of God, nevertheless learned to hear it through the instruction in the institution, and that he also learned to know his Savior and came to believe in Him. He not only joyfully confessed his faith, but also made it known through his love of God's Word, his enmity against all error, and his hatred of everything sinful." - Two other former pupils of our Institution, whom the good Lord has preserved in good health, and each of whom has already established his own home, L. at Buffalo, and B. at Fort Wayne, remembered our Institution with love at Christmas, and collected and sent in collections for the same, for which we are heartily grateful to them. -

Seven children entered our institution last year, but two of them have already left. One of them had to be dismissed because of complete nonsense.

The number of children currently in the institution is 35, of which 26 are boys and 9 girls.

We have received two new applications for admission for next year. It is strange that of the many who registered last year, so few actually came or even let us hear from them.

I would like to highlight the following points from the secretary's report. The income in the past year in contributions, board money, legacies, etc. amounted to \$3769.18. The maintenance costs were \$3316.52. The debts on March 9, 1886: \$3153.73. Paid off were \$350.00. Debts are now still \$2803.73.

So let us continue to work faithfully and untiringly this year for our deaf and dumb. We pray that our work and efforts will not be in vain in the Lord. May the Lord himself give us courage, joy and his rich blessing for the sake of his love. Amen.

Detroit in March 1887.

I. A. Hügli.

Ordinations nnd introductions.

By order of the Hockw. Mr. Praeses Studdt, Candidate F. W. V. Busse was ordained and inducted on Sunday Lätare in the midst of his congregations near Dayton and Gowrie, Iowa. I. P. Günther.
Address: li "v. I? VV. V. Busse, Danton, N'edsterOo., Iowa.

On the 3rd Sunday after Epiphany, Mr. B. H. Maack was inducted by the undersigned, at the request of the Honorable Mr. Praeses Hilgen-dorf, in the Lutheran Zion Parish, near Geneva,. Fillmore Co, Nebr.
I. Meyer.

By order of Rev. Pres. Sievers, Mr. U. C. L. Wu g g azer was introduced to his new congregations at Fair Haven, Stearns Co, Minn, and at Corinna, Wrigt Co, Minn, on Sunday Oculi by the undersigned.
F. H. Kolb e.

On Sunday Oculi, by the undersigned, Mr. B. R. Eifert was introduced into our congregation at Dashwood, Huron Co, Out. F. Dubpernell.
Address: liev. U. Mkerb, Dastnvoocl, Huron Oo., Out.

By order of the Hon. Praeses Bild 'st on Sunday Lätare Mr. U. W. Matthes was introduced to the congregation at Perryville by the undersigned. H. Gü m m er.
Address: Rov. ^V. Nattbes, Box 30, BorrxiU", Oo., No.

Church dedications.

On Reminiscere Sunday, the St. Jacobi Lutheran congregation at Lake Linden, Houghton Co, Mich, dedicated their church to the service of the Triune God. The undersigned preached the dedicatory sermon.
F. B. Arnold.

On Sunday Quinquagesimä the newly formed congregation at Nasbville, Washington Co, Ill, dedicated their church to the service of the Triune God. The festival preachers were Messrs. BB. W. Heinemann, H. Kollmorgen and undersigned.
G. Mezger.

Conferenz - Ads.

On Easter Tuesday, the Indianapolis and Cincinnati Liver Conference will meet at Cincinnati, O., - Immediate registration is requested from teacher C. M. Ackermann. H. C. Meier.

The Winnebago Teachers' Conference will meet, s. G. w., Tuesday and Wednesday in Char week at Osbkosb, Wis. - Registrations will be received by Teacher H. Gruel, 278 IOtū 8tr, Oslikosū, V^is.
W. H. G. Mueller.

The La Porte Specialconference will meet, s. G. w., April 13 and 14, at Valparaiso, Jnd. W. I. B. Lange.

The Pastoral Conference of the Second District of Minnesota will meet, s. G. w., April 19, at Rochester, Minn.
eC. Nickels.

The mixed Winnebago Conference of Wisconsin will assemble, s. G. w., at Neenab on the '9th of April j9 Ubr morning. Duration: two days. Papers: "On the Hellward Journey of Christ," by U. Dowidat; "On Christian Liberty and its Abuse in our Day," by the undersigned. - Registration is requested,
C. Sauer.

The Northern Districts Conference of Iowa will meet, s. G. w., April 19-21, at the church of Mr. B. C. Runge, at Sioux City. - Timely registration desired.
C. F. W. Maaß.

On the 20th and 21st of April, s. G. w., the South Dakota Pastoral Conference will meet at the church of Mr. U. E. F. Welcher, Freeman, D. T.
A. H. Kuntz.

The First District of the Northern Pastoral Conference of Minnesota will meet, s. G. w., April 26-28, at my church at Glencoe, McLeod Co, Minn. -Right notice is requested.
V. Th. Destinon.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday after Misericordias Domini, April 23, in the afternoon at two o'clock, at the Trinity parish of Mr. Praeses Sprengeler. - Subject of the proceedings: The doctrine of the humiliation of Christ. Speaker: Father Z. Stiemke.

Notifications regarding quarters should be made in good time to Mr. Sprengeler.
T. Sauer.

Will's God, the Texas Districts Conference will meet at the church of Mr. U. M. Leimer from May 1 to 4. - Timely registration is desired. Time and place of collection: April 30, Schulenburg, Fayette Co, Texas. F. Wunderlich.

The General Synod

of Missouri, Ohio, &c. St., shall meet at Fort Wayne, Jnd. on the 4th day of May this year, for their 20th Convention (resp. 5th Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the Synod, be accompanied by a credential from their respective congregations. (See Sy- nodal-Handbuck, 2nd ed. p. 29.) *

All who have reports to make to the next General Synod, or who intend to submit them, are requested to send them immediately to the General Presidium (kev. L. 6. Dibble ^ve., Cleveland, Okio).
Aug. Rohrlack, Secretary.

Those Mr. Pastors whose congregations intend to call one of Addison's high school graduates as a teacher,

are urgently requested by the most humbly undersigned not to send their letters of recommendation and accompanying letters to him, but to the respective honorable district presidents. This must be done in good time, since it will undoubtedly be decided at the next Synod of Delegates which positions are to be filled.

At the same time, I urgently request the pastors concerned to inform me by postcard, if possible before April 20, that their congregation intends to appoint one of our candidates to the school board as a teacher. In a questionnaire sent to me, I will then request information on those points which the teachers' college here needs to know in order to be able to propose the right people for the school positions selected by the honorable district presidents.

E. A. W. Krauß.

For your "kind" attention.

The fund for poor students here is completely empty again. The dear donors want to send any gifts to the district treasurers and these are kindly requested to send any gifts received to one of the teachers here as soon as possible.
St. Louis, Mo., Teachers' College.
Concordia Seminar.

Incoming Illinois District Coffee:
Synod Fund: Communion Collecte from P. Heumann's congregation at Farina \$2.97. From B. Rade's congregation at Yorkville 12.00. (S. \$14.97.)
Inner Mission: By P. Succop in Chicago from F. Kuinmerow 5.00, Mrs. H. Meyer 1.00. By B. Muller in Lake View by N. N. .25, By D. Wunder in Cbicago by F. W. Kirchhofs 5.00. 1'. Wessels Gem. in Nokomis 5.00. (S.Hl6.25.)
Judenmission: By B. Heumann in Farina by F. Rauchmann 1.50.
Heathen Mission: By B. Heumann in Farina by F. Rauchmann 3.00.
Negro Mission: Through B. Succop in Cbicago from the piggy bank of Helena and Hedwig Hedder 5.00. By Heumann in Farina from F. Rauchmann 1.50. Lebrer Wüllner's pupils in Addison 1.00. By B. Rabe at Uorkville by etl. pupils 2.80. From P. Brauer's parish in Crete by Mrs. Soppie Nacke, thank offering for gracious recovery after long suffering, 5.00. B. Wessel's Gcm. in Nokomis 5.00. For the new station in New Orleans: by B. Lochner in Cbicago by Aug. Narten 1.00. Coll. by Fr. Ramelow's Gem. in Elk Grove 31.45. Durck Fr. Lewerenz by sr. Filialgem. in New Strasburg 2.86. (p. P55.61.)
Emigrant Mission: Through B. Succop in Chicago by Mrs. H. Mener 2.00.
Pilgrim House in New Uork: B. Carstens Zions-Gem. in East Wheatlanv 2.25. By B. Bartling in Cbicago by Joh. Kolpin 1.00. By B. Sieving in Uork Centre by Mrs. Schuster 1.00. (S. K4.25.)
Poor students in St. Louis: Through Fr. Merbitz in Beardstown from N. N. for Fr. Buescher 2.00.
Laundromat in Springfield: By B. Mueller in Lake View from the Women's Club 5.00.
Poor students in Springfield: I. O. Piepenbrink in Crete 5.00. By B. Hölter in Cbicago from the Women's Association for E. Starck 9.25. By B. Succop there from Mrs. H. Meyer for C. F. G. Koch 2.00. By B. Heumann in Farina for P. Feddersen: Gesckenk of the mother Borchelt at the wedding of her youngest daughter 5.00 and from etl. wedding guests 2.25. By B. Love for Scklobohin from Mrs. Regiue Welzer in Jones- boro 2.00. (S. S25.50.)
Poor students in Fort Wayne: From Chicago: through B. Wunder from the Young People's Association for A. Leutkeuß 5.00; by B. Wagner from the Women's Association for A. Grambauer 18.00 and from the Young Women's Association for P. Eickstädt 20.00. (p. H43.00.)
Poor students in Addison: I. O. Piepenbrink in Crete 5.00. From Cbicago: by B. Wunder of the Jüngl.-Verein for C. Haase 5.00; durck B. Engelbrecht of the Women's Association for Tb. Großmann 5.00, for O. Schneider 10.00; by B. Wagner for E. Rischow of the Women's Club 20.00, for H. Konow of the Young Women's Club 12.30, C. Marose .50, C. Mueller 1.00, A. Heintein 1.00. By B. Mueller's congregation in Schaumburg for H. Backhaus 15.00. Subsequently by B. Great's congregation in Addison for Halkd and Rossmann 1.00. By B. Sieving in Uork Centre for H. Hill-.

mann by D. Goltcrmann 2.50, H, Meier 3.00, Louise Ahrens 2.00. (S. H83.30.)

Poor college students in Milwaukee: From Chicago: by P. Wunder of the lüngl.-Verein for A. Ulrich 5.00; by P. Wagner of the Jungfr.-Bercin for H. Preckel 15.00. (S. P20.00.)

Salary in Milwaukee: P. Strieter's comm. in Pro- viso 17.00. By P. Wunder in Chicago from Mrs. Kitzler 1.50. (S. \$18.50.)

Building Fund in Milwaukee: By Fr. Miracle in Chicago by Aug. Black 20.00.

Widow's Fund: By P. Müller's congregation in Sckaumburg 10.00. By P. Müller himself 5.00. By P. Eißfeldt in South Chicago from W. Scharbach 1.00. By P. Wunder in Chicago from Wittwe Kriedemann 2.00. By P. Heumann in Farina, gift from Mother Borckelt at the wedding of her youngest daughter, 10.00. By P. Merbitz in Bearkstown from N. N. 2.00. (S. H30.00.)

Taubstu in in en - A n stalt: By P. Merbitz in Beardstown from N. N. 2.00.

Studirende Waisen aus Addison: By P. Engelbrecht in Chicago from the Woman's Club 10.00. P. L. v. Sckenck in Ottawa .40. boll. at the Braun-Gockell'i'chen High Zeit in Pilot Knob, Mo. for W. Nickel 4.00. (S. \$14.40.)

Congregation in Honey Grove, Tex.: By Fr. Bartling of sr. Jacobi Gem. in Chicago 38.00.

P. Hübeners Gem. in Hannover. P. Müller in Schaumburg 1.00, C. Kruse there 2.00. From Crete: P. E. A. Brauer 5.00, P. F. E. Brauer 2.00, Mrs. P. Brauer 2.00, Miss Dora Brauer 1.00. H. B. in Addison 1.00. (p. \$14.00.)

Poor Students at Concordia, Mo.: From Kankakee by Teacher Reifert for Paul Matuschka 5.00.

Addison, Ill, March 15, '87, H. Bartling, Cassirer.

Income to the Michigan District coffers:

New construction in St. Louis: Ludington community \$6.02.

Heathen Mission: Through P. Sievers Jr. by I. Schmidt 2.00.

Sick pastors and teachers: Through P. I. Schmidt by N. Gremel 1.00.

Inner Mission: Congregation at Reed City 2.75. Congregation at Fräser 8.52. By P. Müller of Wittwe Kirchhofs 2.00. Congregation at Centerville 1.00. Congregation atBurrOak 5.50. (S.H19.77.)

Widow's fund: Through P. Krüger from H. Schmidt 5.00.

T a u b s t u m i n e n - Anstalt: Durcl P. Krüger von Fr. Müller 1.00. Through Lehrer Bnrhop, auf A. Hoffmeyer's wedding, 2.37. By Kassirer H. H. Meyer 28.50. Gem. in Amelitb 8.50. By P. Franke from Mrs. I. Meyer 1.00. By ?. Sievers jun. by A. Schwab .25. (p. H41.62.)

Negro Mission: By P. Krüger from Mrs. A.Karcker 1.00. By P. Franke from G. Matbes ^00. Congregation in Jka 4.00. Congregation in Lansing 2.75. By P. Sievers, Jr. from P. Hacktet 1.00. (S. \$10.75.)

Pilgrim House: Gem. in Kilmanagb 3.20. Gem. in Luding- ton 3.24. By 1'. Müller by I. Knörr 1.00. Wittwe Hitz .75. W. Däskleiu .50. By P. Sievers jun. by A. Schwab .25. (S. H8.!)4.)

Students in Addison: Zion's Detroit congregation for W. Maurer 3 p.m. Frankenmuth congregation for H. List 1:30 p.m. (p. S28:30.)

Wasckkasse in Springfield: By P. I. Schmidt of R. Gremel 1.00.

Church building in Hanover: By P. I. Schmidt by N. Gremel 2.00.

German Free Church: Gem. in Monitor 5.25.

Orphanage in Wittenberg: By Fr. Krüger from the Svarbückse of Etta and Willic Müller 1.00. Teacher Meyer's pupils 2.75. Fr. Müllcr's confirmands 1.50. By ?. Franke from F. Kuvf 1.00. (p. Z6.25.)

Orphanage near Pittsburgh: By P. Mahlberg, on W Kirpris Hvck;eit ges., H3.05. Total \$140.95.

Detroit, March 20, '87. Ebr. S cb malzriedt, Cassirer.

Income to the coffers of the Minnesota and Dakota Tistriels:

Svn odal ka sse: From Fr. Rupvreckt's parish at Hart H7.00, congreg. at Plato 2.00. Fr. Destinvn's parish at Glencoe 2.65. Fr. Kvlmorgen's parish at Allvater 9.00. Pres. Sievers' parish at Miuneapolis 11.00. (S. H32.25.)

Widows and orphans: P. Lange's parishioners at Hay Creek 5.45. By P. G. A. Bcrntbal from a member of his parish. Gem. 5.00. Fr. Hertrich 5.00. Fr. Kollmorgen 5.00. Teacher H. Ehlen 4.00. Pres. Sievers 5.00. (p. \$29.45.)

Orphanage near Wittenberg, Wis.: By Bro. Fackler, of H. Roblfs, at Maple Grove 2.00. By Bro. Mäurer, of s. pupils 2.75. By the children of Mr. C. Messerli in St. Paul 3.00. By P. Clöters Gern, in Town Woodbury 4.82. By teacher H. Elilen of s. pupils 5.50. (S. H18.07.)

Poor students: By G. A. Bernthal, from a member of his own congregation. Gem. 2.00. Mrs. Augusto Rank in St. Paul 5.00. (S. K7.00.)

Negro mission: P. Lange's parish at Hay Creek 6.24. ? Maurer's congregation in Belvikere 2.20. By Fr. G. A. Bernthal from a member of his congregation. By Fr. Kvl-tomorrow from his pupils .90. By Fr. Nickels from Ludwig Maas in Rochester 1.00. By Fr. Rolf in St. Paul 1.00. (S. H 18.34.)

Milwaukee Salary Fund: P. Lange's comm. to Hay Creek 7.25. P. Rupprecht's comm. to Hart 4.00. (S. \$11.25.)

Household fund in Milwaukee: part of a house collection by P. G. A. Bernthal 80.00.

Debt Redemption Fund in Milwaukee: P. Mäurer's Gem. in Belvikere 3.00. By P. G. A. Bernthal from a member of his. Gem. 5.00.' (S. H8.00.)

? Dübeners Gem. in Hannover: By P. Fackler of Mr. F. C. Schkütte in Maple Grove 2.00.

For the Free Church in Saxony: Fr. Fricks Gem. at Arlington 4.62.

Hebdenmissi vn: By Pres. Sievers from Mr. Reichmnth in Minneapolis 1.00.

Inner Mission in Minnesota and Dakota: ?. Lanckek's congregation near Hamburg 20.00. Part of a house collection by Father G. A. Bernthai 43.40, from a member of his congregation 2.00. By Pres. By Pres. Sievers of H. Kretzsckmar 14.00, WittweN.N. in Minneapolis 2.00, by Messrs. Ouiei 2.00, Kreckel, Job. Low, Jack, Horstkorta each 1.00, Reickmuth, Cornelius each .50, Muller and Gukerjan each .25, Bro. Hunter at Grants Pass, Oregon, 3.00. P. Kollmorgen's Gem. at Aetwater 3.73, at Manannah 2.29. By Messrs. W. Kastner of P. I. I. Berntkal's comm. at Lewiston 18.00. P. E. L. Kretzschmar's comm. at Gaylord 10.02. Wittwe Maria Kuhlmann in St. Paul 2.50. Mr. Albert Wiklborg at Bigstone City, Dak, 3.00. P. v. Brandt's comm. near Albany, Minn, 4.20. P. Koehler's comm. at Mount- ville, 4.50. P. Ahner's comm. at Green Jsle, 16.45. P. F. Pfoten- hauer's Jmm.-Gem. 7.50. Durck P. Landeck, Theil. of a Hockzeitscoll. at Hrn. H. Dreier near Hamburgb 7.00. P. Grabar- kewitz's Gem. at Blue Earth City 8.00. P. Näteke's Gem. at Chaska 13.00. By P. Vomhof from Messrs: Ebr. Albers, H. P. Mathees, G. Benitt, P. Albers, W. Vomhof and Reese sen. each 1.00, Job. Albers, C. Duden, H. Benitt, P. Notb, I. H. Benitt, N. Luebmnn, N. N., Reese Jr, I. Hadler, F. Sievers, G. Lohmeyer each .50, H. Hinsck .40, I. Hinsck .15, Chr. Roth & H. Kann each .25, H. Stahmann & F. Damman each .50, H. Holsts .25. P. Clöter's congreg. in Town Woodbury, 5.90. Mrs. Augusto Rank's congreg. in St. Paul, 5.00. P. H. I. Mueller's St. Peter's congreg. 5.00. P. E. Th. Claus' Bcthlekems congreg. in Grant Co, Dak., 3.00. By P. I. I. Bernthal of Mrs. K. Janzow, thank offering for recovery from serious illness, 1.00. (S. 8226.29.)

St. Paul, Minn, March 15, '87, T. H. Menk, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: By P. H. Frincke in Lincoln, evening mabls collecte of his congregation, 83.00. By P. G. Weller in Marnsville 2.00, from the bell-bag fund of his Zions congregation 20.00. By P. A. Bergt of sr. Filialgem. near Oakland 6.20. By P. R. H. Biedermann of sr. By Fr. E. Holm of his congregation at Nortb Loup 10:00. Cong. in Nortb Loup 10.00, in Scotia 5.00. By P. G. I. Bürger in Hampton of sr. Zion's congreg. 6.37. By Bro. Job. Meyer at Kiowa by sr. Betblehems congreg. 4.15, Jmm. congreg. 5.00, by Lebrer Leitzke .50. by ?. H. Wehking in Wayne by sr. Jmm.-Gem. 4.20. (S. 877.92.)

Negro Mission: Through P. G. Jung in Utica by s. Confirmands and school children 6.05, by W. Affelmann 1.00. (p. 87.05.)

Mission to the Jews: Through Fr. Joh. Meyer in Kiowa from his St. Paulus parish 3.05.

Synodal treasury: By Fr. F. König in Seward, Communion Coll. sr. Gem., 7.00. By Fr. Jod. Meyer in Kiowa of sr. Bethlehem's congregation, 2.00. (p. 89.00.)

New building in Addison : By Fr. Joh. Meyer in Kiowa from sr. Betblcheins-Gem. .75.

Church building in Hanover, Germany: Durck P. G. Weller in Marysville from the bell-bag fund of sr. Zions-Gem. 10.00. Total H 107.77.

Lincoln, March 20, 1887.

I. C. Bahls, Cassirer.

Entered the caste of the Western District:

Synodical Fund: By Bro. Umback's congregation at Prairie City 1.90. By Mr. Geissler of Bro. Stemmerman's congregation at Humboldt 3.03. By the congregation at Cole Camp 2.00. By Mr. Schuricht of Bro. Hanser's congregation at St. Louis 12.50. (S. 819.43.)

College maintenance fund: P. Zschockes Gem. in Frohna 16.55.

Progymnasium at Concordia: Durck Hrn. Kröncke, tuition from John Bauer, 7.50. P. Heyne's Gem. at Lake Creek 5.50. (S. S 13.00.)

S ck u l d e n t i l g u n g : Fr. Demetrios Gem. at Concordia 6.70.

Inner Mission in the West : By Bro. Um back at Prairie City by sr. Gem. 3.10, by T. B. 2.0o. Durck P. Hafner in Leavcuworth, ges. in Christian teaching, 2.76, by ibm himself 2.54. P. Matthes' Gem. at Jackson .85. By P. O. Hanser in St. Louis by Mr. W. Ostermeyer 5.00. By Mr. Schuricht of Fr. Hanser's congregation in St. Louis 26.60. (S. 842.85.)

Negro Mission: By Hr". M. C. Barthel vou Father Neb in Waldenburg .25, by Joh. I. Winke in Freedom .50, by Job. Langet in Transit .25, by P. O. Hanser in St. Louis by Mrs. Göddeker 1.00. (P. 83.00.)

English Mission: By Kassirer Spilmann 1.00.

Widow's fund: Praeses Biltz in Concordia 4.00, from I. D. Bruns 2.00. By Mr. Geißler from P. Stemmermanus Gem. in Humboldt 2.57. (S. 88.57.)

Orphanage at St. Louis: By Praeses Biltz, Coll. on Ficken Flantermeyer's wedding, 4.30, by F. Rabe, Sr. 1.00, by H. D. Brnns .75. Durck Kassirer Spilmann 4.00. By Kassirer Frye 1.50. By Mr. Wilkebrandt at Feuersville, Coll. on the Hockzeit Datuns-Röhl, 3.00. (L>. 814.55.)

Hospital in St. Louis: Through Fr. Germann at Fort Smith by Minna Beck.50.

P. Herbst's Gem. in Columbus: By P. O. Hanser in St. Louis by W. Ostermener 5.00.

Pilgrim baus in New Pork: P. Micßlers Gem. in Des Peres, I. Sendg., 23.85. By P. Gerinaiin in Fort Smith from Mrs. Ahrens 1.00. Durck P. O. Hanser in St. Louis by Mr. W. Ostermeyer 5.00, by Wittwe Chr. Hanser 1.00. ?. Hüschons Gem. at bgvpt Mills 5.00. Gem., in Cole Camp 8.70. (S. 844.55.)

New construction in Addison: by P. MisAker in Des Peres subsequently 1.00.

St. Louis, March 22, 1887. H. H. Myy er, Cassirer.

For the englisch-lutb. Mission in the West: From Mr. Kassirer D. W. Röscher in Fort Wayne, Jnd., 84.91. From Mr. P. C. L. Janzow, surplus of sold sermons .30. Through the same from Mr. D. Linebarger, Kassirer of the Englisch- Intberian Conference of Missouri, 3.30, from Mr. Lehrer P. Elbert 1.00.

C. F. Lange, Kassirer.

513 ?rairüüL ^ve., 8t. Douis, Llo.



Cash Report of the Evangelical Lutheran Deaf and Dumb Support Association

March 9, 1886 to March 8, 1887.

Intake:	
Contributions in Baar\$1926	86^
In cost money	1136.35
Legacies	125.00
Prodncte sold from farm 49.48j	
Money left	325.00
Monthly membership fees	28.20
	\$3590.89
Cash on hand March 9, 1886	55.48
Total amount at disposalH3646 .....	.37-.
Issues:	
For salaries, firing and other house expenses-.-\$2163.54	
For provisions	470.08
For household equipment and repair	32.45
For farm labor wages, seed and livestock.... 199.66'	
Bonds and shares redeemed	H3530.73
Remains cash on hand March 8, 1887	115.64
	\$3646.37
Contributions of valuables and sharesK197 .....	.20
Products of the farm consumed	538.58
	K 735.78
Debt balance on March 9, 1886\$3153 .....	.78
Total debt on 8 March 1887	2803.73
Carried over the past yearK350 .....	.00
C. H. Beyer, Secretary.	

For the college household and for poor students in Fort Wayue.

with thanks: From Fr. Michael's parish: from Friedrich v. der Au 1 sack of wheat, 1 p. of grain. From D. C. Groß' parish: from Heinr. Thielke 1 busbel of grain, 1 bush. Potatoes; Ludwig Kellermeier 2 S. grain; Joh. Baals 1 S. wheat, 1 S. oats; Joh. Knoll 1 S. wheat, 1 S. potatoes; Christian Baade 2 S. wheat; Heinrich and Christian Körte 2 S. wheat, 2 S. grain; Wilh. Prange 1 S. wheat; Fr. Wiebke 1 S. do.; Ernst Bra- ming 1 S. wheat. From Mrs. D. Daib, of Friedheim, Adams Co. 3 gall. Lard.

For poor pupils: from the valuable women's association of the Lutheran congregation in La Fayette, Jnd. Congregation in La Fayette, Jnd. through teacher H. W. Gehrke 15 towels, 2 quilts, 18 pillow cases, 3 sheets, 7 pairs of stockings. From D. F. Kleist's parish from G. Gothe for student Boder 1 barrel of flour.

For the sick room: From the Women's Association of the local St. Paulus parish 6 sheets, 10 towels and 4 pillowcases, as well as a white goods cupboard.

Fort Wayne, March 21, 1887.

A. Rascal.

Correction and addendum.

In my last receipt read: For the Preachers' and Leclers' Widows' and Orphans' Fund of Teacher Paul E. Elbct K4.00 instead of "for the orphanage in Wittenberg." Also forgotten to acknowledge: For Inner Mission of the Wisconsin District: from the congregations of l'D. Osterkns 5.00, Ph. Wambsganß in Atell 11.00, P. Plaß 4.00. from Mrs. Busb in Milwaukee 1.00, C. Lir.denscbmidt 1.00, I. Jung in Sheboygan 5.00, Lebrer Paul E. Elbct l.00, N. N. in New London 2.00, W. Borgemann 10.00. (S. K40.00.)

C. Eißfeldt,
Cassirer of the Wisconsin District.

For poor students received through Mr. P. H. Sieck \$2.00 from Mrs. L. Echterukamp, thank offering for happy delivery. C. F. W. Walther.

New printed matter.

Examination Board for Communicants, by P. Brand, pastor at St. Paul's Lutheran Church, Pittsburg, Pa.

This booklet of 20 pages is written for those who have the right understanding and the right doctrine of Holy Communion and want to go to the table of the Lord. What the sacrament is, what it is good for, and who should receive it, is first briefly shown in Luther's words. This is followed by 100 examination questions, which the communicants are to present to themselves for examination, questions according to the holy ten commandments, questions concerning the recognition of sins, repentance, faith and good intentions. - Rev. Brand, 72 S. 18th St., Pittsburg, Pa. will send the pastors the desired number - @ 10 cents - postage prepaid.

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Herausgegeben von der Deutschen Eva
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mo., April 15, 1887, No. 8.

Our negro mission in New Orleans.

Since this mission is so visibly blessed by God, the Synodal Conference has decided to establish a new station. The funds necessary for the procurement of a local have not yet been received, but our eager missionaries, although overloaded with work, have already made a start and are preaching in private homes for the time being. The "Missions-Taube" brings the following letter in its last number: "Trusting in God's gracious promise that His word shall not come to Him again void, but do what pleases Him, your missionaries have opened two new stations here. A family known to me, who formerly attended our church, but who have now moved to another part of the city, have placed a room in their house at my disposal for worship purposes. This part of the city is densely populated by negroes and the Catholics are making great efforts to gather them into their church, but so far with little success. I have been preaching in this house every Sunday afternoon since the beginning of February. The services are attended by 5-17 people, mostly adults who have not joined any church. From next Sunday I will also start Sunday School with some children.

"Recently, Past. Burgdorf opened his new station in the Fourth District. A family we know has graciously allowed him to hold services in their home for the present. This family sends their children to Mount Zion School. However, the walk is very long, so the children cannot get to church in the evenings. The family does not belong to any church. Others from this area who came to Mount Zion Church at times will also go from now on to Past. Burgdorf.

"By God's help we are anxious to maintain and further the work we have begun in the new stations at all costs. It is obvious, however, that we cannot remain in a small living room for long if the work is to succeed. We therefore once again ask our dear missionary friends in the Synodal Conference,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. April 1887.

No. 8.

to come to our aid with their gifts as soon as possible, so that we may have our own local. May the Lord have mercy on us!

New Orleans, La. March 21, 1887.

N. J. Bakke."

The "Lutheran" rejoices with the "Missionary Dove" over the zeal and faithfulness of our missionaries and joins in their plea: "If you rejoice over the glorious progress of our negro mission, then also testify to your joy by quick and more abundant gifts of your mild hand. Increase our dear missionaries' courage and joy in their difficult work by making it possible for us to soon build our Lutheran churches in the newly begun districts and employ new workers by supporting their work more vigorously with money. Great is the blessing that the Lord has already bestowed upon our work, heartwarming the experiences that our missionaries have already been able to make of the power of the divine Word in old and young Negroes."

We cannot help but share some of these lovely experiences with young Negro children in "The Lutheran. Those who have already read them will certainly enjoy reading them again and be refreshed by them. Pastor Burgdorf reports, among other things: "A boy who not only has whole songs and his catechism, as far as his clack has come, accurately impressed upon his memory, but can also tell whole Bible stories, and, when the teacher asks questions, always holds up his finger, almost slept through his Sunday school one Sunday. Nearer and nearer comes the time, but our Alfred slumbers away in sweet peace. Then suddenly the bell rings. One, two, three he is out of bed, jumps quickly into his panties, and holding them in one hand, and his shoes and stockings in the other, he comes running as fast as his little legs will carry him, and finishes his Sunday-school suit. - One day, when I was visiting the parents of some of our pupils, to talk to them about something, the mother said she could not wonder enough about her children; as soon as the bell on our church tower rang, it was off to school, Sunday school

or church, then her children could not be kept in the house a minute longer. Last Sunday the father had told the children not to go to church because it was too cold, but before they knew it one had slipped out the back and the smallest was crying because he couldn't find his hat and go with his brother. Again the father told him to stay at home. But the little one must go to church, the good Lord willing, and looking in vain for his hat, he takes his papa's hat without troubling himself further, and - away we go to church. - The other day a little pupil had suddenly become alarmingly ill. Repeatedly he asked his parents to have me called to tell him stories of the Savior and to pray with him. At first the parents paid no further attention to the requests. But when the little boy stopped to press his parents with petitions, the mother told him: well, she wanted to call a minister, but she would rather send to her preacher (a Methodist). With this, however, little Wesley was not satisfied, but frankly declared to his mamma that he would have his own pastor, or none at all. Then when I visited the sick man, his mamma told me that the children talked so much about their catechism. So one morning, while they were busy jerking off their shoes and she was talking to some other women, they were talking about the commandments. One said this commandment, the other that commandment; suddenly Wesley said to her: Yes, and our commandment says: Thou shalt not bear false witness against thy neighbor', whereupon one of the women remarked that they had better break off their conversation. Probably the women had committed the sin forbidden in the eighth commandment, and had been punished for it by the mouth of our little disciple, though unconsciously. - In another infirmary, a woman who is a mother to some of our pupils told me that the children gather every day in their parlor to say their morning and evening prayers. On this day

But she herself had been unwell and had got up so late that the children had not been able to pray with her. The sick person was very unhappy about this and said that it was not at all right that the communal prayer had been omitted that morning. - Certainly such occurrences are meant to inspire us in our missionary work with ever renewed joy in the midst of the many difficulties with which we have to struggle, especially among adults. But not only we poor inhabitants of the earth would like to clap our hands with joy, no, there is even greater joy about this in heaven among the holy angels and with our dear Saviour."

(Submitted.)

Rejoinder.

In the "Lutherischer Hausfreund" of March 15, it is reported from a Lutheran congregation in Wisconsin that in the same congregation "all the books of the Missouri Synod in use in churches and schools are being used, with the exception of the Gospel Postillon by Prof. Dr. C. F. W. Walther. The reason for this exception is that in Walther's book of sermons, page 92, the words are found: It is therefore certainly true that God has already decided from eternity not to make certain people blessed. . . So God has decided to let many men perish,' and on page 94 it says: "Therefore mark well that God has determined to cause a great number of men to perish," and in the following words it is to be shown why the good God would have determined such shamefulfulness." So much for the "Hausfreund." The words referred to do, however, occur, but they are entirely taken out of context, and are therefore a gross falsification; as anyone who possesses Dr. Walther's Postille can easily see and read.

When one reads Dr. Walther's words in context, one must ask in amazement: What is it then that is so offensive to the writer in the "Hausfreund" that he calls it "shamefulness, blasphemous words, true devil's filth"? Is it, for instance, the expression, "not to make certain people blessed"? I suppose not. For Dr. W. describes and characterizes these men as such "as obstinately resist the Holy Spirit, reject the means of grace, and in themselves are fruitless, not believing, or yet not abiding in the faith, and hardening and hardening themselves." How can these be saved? They do not want to be saved; it is their own fault that they are lost. The writer's offense, therefore, is evidently this, that God has already decreed it from eternity. And indeed, this is given by his own words. He writes: "In the following words it is to be shown why the good God decided - mark well: would have decided - such infamy." This, then, is that God has decreed the damnation of persistent unbelievers. The decision is the stumbling-block here. If a man also stubbornly resists the Holy Spirit, rejects the means of grace and lets them be fruitless in himself, does not believe or does not remain in the faith, and hardens and hardens himself, then he will be condemned.

according to the writer in the "Hausfreund", it is still uncertain and doubtful whether he will also be condemned. God himself has said, "Because I call, and you refuse, and I stretch out my hand, and no one heeds it, and you forsake all my counsel, and do not want my punishment, I will also laugh at your calamity, and mock you when it comes, which you fear. When the storm that ye fear cometh upon you, and your calamity as the weather, when fear and distress cometh upon you, then shall they call unto me, but I will not answer: they shall seek me early, and shall not find me. Therefore, because they hated the doctrine, and would not have the fear of the LORD, and would not have my counsel, and blasphemed all my punishment, they shall eat of the fruit of their being, and be filled with their counsel." Proverbs 1:24-31; and the Lord Christ, at the close of the parable of the great supper, Luc. 14:16-24, saith, "But I say unto you, that of the men which are bidden," and have despised the invitation, "they shall not taste of my supper." But the writer in the "Hausfreund" does not want this and other such threats of God to be a done deal. Perhaps God would still change his mind and act like a father who threatens punishment to his persistently disobedient son, but afterwards does not carry out his threat; perhaps also those men who have died in impenitence would still repent after their death. In short, let it not be said that God has already determined from eternity not to save those who remain impenitent, but to let them perish. He who says or writes this, writes "infamies, blasphemous words, true devil's filth." - O behold, dear reader, what the devil seeks through this writer of the "Hausfreund"! Does this not mean to exterminate all Christianity from the bottom up? For if God's threats are not a settled matter, who will still fear God's wrath and punishment? And if God's threats are not firm, where are his promises? And if both God's threats and promises are uncertain and doubtful, where is Christian faith? The prophecy of the apostle Peter, 2 Pet. 3:3. ff, is coming to pass before our eyes. What is the cause? Because no one believes them any more, neither that the threatenings of God nor the promises of God are sure and certain. For whosoever believeth in his heart that God, as a strong and zealous God, will cast the impenitent into the lake that burneth with fire and brimstone for ever, and will also fulfil his promises to them that believe, shall not sit where scoffers sit, but shall seek eternal life in righteous repentance and amendment of his life. This is certainly true! Do you see now, dear reader, where the devil is going? Therefore do not be deceived with vain words. For because of these the wrath of God comes upon the children of unbelief, Eph. 5:6. May the writer in the "Hausfreund" call this truth, that God has already decided in eternity to turn those who persist in impenitence to hell, a "disgrace, blasphemous words, and true devil's filth," it is and remains eternal truth. And if he does not repent of his ungodly scribblings, God will give him his



Reward with the impenitent. This is certainly true.

When in conclusion he puts us together with the idolatrous heathen at Ephesus, Apost. 19, let him answer for this ungodly reproach to God, the supreme and righteous Judge of all the earth; for it affects him more than us. We confess, indeed, that we have the pure doctrine, and that it is our most beautiful ornament and most precious jewel, for the sake of which God is shutting more and more doors upon us, which no man can shut, Revelation 3:8 ff. But we also confess before all the world that it is a free gift of God's grace, which God has given us especially through the services of the much-maligned man, Dr. Walther - whom God may bless - but for which we give Him alone the glory. God keep us in it. Amen. L. E. Knies.

Heinrich Voes and Johannes Esch

were the first martyrs who were murdered by the papists for the sake of the Lutheran confession. They were both young Augustinian monks in the monastery of Antwerp and had come to the knowledge of the pure doctrine through Luther's writings. They were brought to Vilvorden near Brussels, where the papist professors at Louvain were to set them straight. They and their comrade in the tribulation, Lambertus Thorn, were given the simple choice between recantation or death by fire. The notorious heresiarch of Cologne, Hoogstraten, inquired of them. "What do you believe?" he began. - "We believe the articles of the Christian confession, the biblical books, the evangelical writings, also a holy, universal Christian church, but not those which you (heretics) believe." - "Do ye believe the statutes of the church assemblies, and of the ancient fathers?" - "As many of the same as are according to the divine Scriptures, and not contrary to them, those we believe." - Heinrich Voes, the youngest of the three, confessed in particular the following: "The pope has no power to command or forbid what is not commanded or forbidden by God the Lord. - In the Mass the Body of Christ is given to man for a remedy and a memorial; therefore it cannot be offered anew. - All Christian men are priests before God. - The sacrament of the altar, as the Lord has instituted it, is to be administered under both forms. - Nowhere is it commanded by God that all mortal sins should be confessed to a priest. - Confirmation, ordination, matrimony, and the last rites have no promise of eternal life, and therefore they have no grace with them, and are not sacraments. - Right Christian faith can never be separated from love; for love is the fruit of faith, and without love faith is dead." - Of Luther, Voes confessed that his writings had given him a better and purer understanding of the Gospel than Augustine and Jerome and all other church teachers. When asked if he was deceived by Luther, he replied, "Yes, Luther has deceived me just as the Lord and Master deceived his apostles."

This was too much for the heretic master. He became quite angry, and threatened with all imaginable tortures to persuade the three to recant.

because of. In another way the professors tried to reach their goal. With words of flattery and stratagems and intrigues, they assailed the monks, but "the boys stood like a wall." They firmly declared that they would not deny God's word, but would much rather die for the sake of the Christian faith. Now the Papists did not think twice about it. They decided to light a fire for the young men to celebrate their death.

When the three heard the sentence, they praised the Lord that he had given them the grace to die for their faith. They were brought to Brussels and put in prison.

On July 1, 1523, the poor, beggared people of Brussels ran in bright heaps to the market-place, where the priests were about to give an auto-da-fe. The satellites of the Roman Church, who were to form the choirs, the three mendicant orders, Dominican, Franciscan and Augustinian, came drawn with crosses and banners, as in a solemn procession. They were followed by the Doctors of Theology, the Aebte with the Infuln and the staffs. A stage was set up in front of the town hall. About eleven o'clock Heinrich Voes was led onto the scaffolding in his priestly habit. In the middle of the scaffolding stood a table decorated like an altar. Before it Heinrich had to kneel, his face turned toward the people, so that they might feast on the torment of the heretic and also take a deterrent example. But on Henry's face one saw no fear, no unrest. Heavenly clarity shone on it, to the annoyance of most, to the admiration of only a few. The Guardian of the Barefoot Monks preached a heretical sermon. A bishop then began the ceremonies with which priests were usually profaned. The young man remained in the same position, his face unchanged, his eyes turned to heaven. He paid no attention to the scorn and disgrace that now fell upon him.

Immediately afterwards Johannes Esch and Lambertus Thorn were also brought forward. They had long, wild beards, and their faces and clothing bore the clear marks of hard imprisonment. In their looks, however, shone strength and heavenly peace. They too were stripped of their priestly and monastic dignity under the traditional ceremonies.

From time immemorial, it was the custom of such courts that before the death sentence was carried out, each person's guilt was read out in public. But this time it was not done. Why? is easy to see. One was ashamed of the injustice committed against these three. Lambertus Thorn was now led away again, because he had asked for four more days to think things over.

Heinrich Voes and Johannes Esch were immediately handed over to the secular authorities, who led them back to the executioner on ropes. Four confessors went with them, the heretic Hoogstraten and three monks. The latter were still trying to persuade them to recant. But the martyrs did not waver. On the contrary, even then they praised the Lord that he had given them the grace to die for the sake of his word.

When they came to the fire, and the four confessors wept, the Two said, "Weep not for us, but for your sins! Weep for the great wrong that ye thus persecute the divine justice!" They were stripped. One the other

consoling, and hand in hand they now ascended the funeral children the breeding will not be able to exist. . . . Unchanged pyre erected for them. The confessors asked again if they did in New Testament Israel is the saying of Solomon: "He who not want to return to the Christian faith. The youths answered, spares his rod hates his son, but he who loves him chastises "We believe in God, also a Christian church, but your church him soon/ (Prov. 13, 24. Cf. 22, 15.) Remember Eli." - The story we do not believe." They still hesitated almost half an hour to of Eli the priest, his lax discipline of his ungodly children, and light the fire, because they hoped to break the courage and the judgments of God that fell upon him and his children, are joyfulness of the young men by this delay. This also did not known to us all; and to the pious boy Samuel, whose heart and succeed. They remained firm and unshaken, and repeatedly conduct pleased God, God declared beforehand what He testified that they had a fervent desire to depart and be with intended to do to Eli and his household. - But even if all Jesus Christ. To a repeated admonition of the confessors to earnestness in discipline is often in vain, as, for example, in the convert, if they did not want to go to the devil and die in the case of Samuel the prophet's unprovided-for sons, it is and devil's name, they answered: "We want to die as good nevertheless remains true that discipline, even if (as Luther Christians for the sake of the evangelical truth!"

Enraged by such obstinacy, they finally lit the funeral pyre.

Heinrich Voes, seeing the fire under his feet, said, "They seem to be roses to me!" While the flames blazed brightly, the calm and confidence of the youths only increased. To many it seemed as if they were smiling. Even in the midst of the fire they said the Apostles' Creed and sang the song, "Lord God, we praise thee." They were heard to cry, "Lord Jesus, Son of David, have mercy on me!" until the woodpile collapsed and their bones were buried under the flames.

rightly says) "discipline in itself does not bring salvation," is useful, yes, "that it is absolutely necessary and salutary"; for thus preaches Dr. Luther (XII, 554): "Such penal office is a work of divine and Christian love, for such God has also laid upon father and mother, since the highest love toward their children is planted by God in nature, and yet, if they are pious parents and love their children rightly, they must not laugh at it, nor let it be good, when they see their children disobey, but punish both with words and sharp rods". - And (XI, 1294): "Again, it is a great unmercifulness, yea, an abominable murder, if a father leave his child unpunished; for it is as much as if he choke it with his hands. Therefore saith Solomon, Prov. 23:13, 14: "Do not refrain from chastising the child, for if you strike him with a rod, he cannot be killed. You beat him with the rod, but you save his soul from hell,' i.e., he does not die from it when you beat him, but (you) make him alive with the rod, and save his life, because if you do not beat him, Master Hans (i.e., the executioner) beats him so that he dies from it. As if he wanted to say: If you do not prod your son with the rod, so that he may live, you are his murderer; for you help your child to become a boy, and Master Hans must punish him with the deadly rod; Therefore take thou the rod in thine hand, and thrust it quickly, if it be necessary, that he escape the deadly rod; thus doest thou a noble work of mercy upon him, since otherwise, if thou let him have his own will, thou wouldst be a murderer of him."

(Submitted.)

"The apple must always be by the rue."

I set out to show:

- (1) That the use of the discipline for parents, teachers, etc. is absolutely necessary, and

002 The discipline of the rod must be carried out, not to the hurt of the children, but for their improvement. God says, Prov. 13:24, "He that spareth his rod hateth his son:" Prov. 22:15, "Folly is in the heart of the child, but the rod of discipline shall drive it far from him:" and Prov. 23:13, 14, "Forbear not to discipline the child: for where thou smitest him with the rod, it is not lawful to kill him." - These sayings are so plain and clear that they need no explanation. - Scriber says in his Seelenschatz (II. p. 342): "You know well that a child must be kept in discipline and under the rod, and that his father can do no more unpaternal deed to his child than by letting him have his way and sparing the rod." - It is true that the rod hurts, and not only the child's back, which receives the pranks, but the righteous father's, the faithful teacher's mind also feels something, indeed often most of it itself. - But should or may one therefore, as some people think, despise the ruth and throw it away? No, by no means! It certainly hurts, and it should hurt, but it helps to save our children from temporal and eternal ruin. Dr. Besser says in his Bible lessons on the scriptural words Eph. 6:4: "Ye fathers, bring up your children in discipline and admonition unto the Lord," and therefore quite rightly and truly: "Without the breaking of the carnal will in the flesh, they shall be saved.

But the chastisement of children can only be a blessed success if it is handled in a Christian way, so that the apple is and always remains with the rod, and that not only the chastiser thinks he has it, but that also the chastised can clearly perceive and taste it. Or, without speaking of images, with the earnest desire and wish to serve the child only for his salvation and best, in heartfelt compassion, and saddened by his fall, which makes it necessary to strike him with the rod. In sum: In a true fatherly sense, in a true evangelical spirit, as one who is not under the law but under grace, let the father, the teacher, 2c. use the rod of discipline on the child. Dr. Besser says to Eph. 6:4, "Ye fathers, provoke not your children to wrath," among other things, "provoke not your children to wrath," or, as it is said in the parallel passage of Colossians.

(Col. 3:21.): Do not provoke your children to bitterness, lest they become timid." As he writes to Christian parents, he presupposes that they will not let their children's misbehavior go unpunished, but exhorts them to evangelical, truly fatherly discipline. Let the father's heart make your children feel where you have to chastise them, and then your "discretion" (Heb. 12:10) will not make them bitter, because it will be a discretion of sincere love, which fully suffers the pain of the chastisement it exercises. When parents scold and punish their children because they feel themselves molested by their naughtiness or offended in their pride; when, therefore, selfishness presses forward before the parental office, they provoke their children to anger, so that they become angry with them, which is all the greater sin, as they thereby darken the bright image which the heavenly Father wishes to impress upon the minds of the children through the physical fathers. God never frightens His children away from Himself, and does not make them timid, but draws them powerfully to Himself by dealing severely with them and letting nothing pass without a severe rebuke; He also likes to punish in heart-warming love in such a way that, as Dr. Luther says, "the apple is with the rue. God's fatherly chastisement has nothing corrupting or disinheriting in view; so also the chastisement of physical fathers should "taste like" the sweet love that corrects. The more childlike parents allow themselves to be brought up by the right father (Deut. 8:5), the more fatherly and motherly they will serve their children according to your apostolic commandment: "-but bring them up in discipline and admonition to the Lord." -But because so infinitely much depends on the righteous manner of using the rod of discipline, that it may serve our children only for the betterment 2c. and not corrupt them, so, united with the truly fatherly sense, prudence and right prudence are also to be shown in discipline. In his homiletical lexicon, Chr. Stock says, under the article "Child discipline," among other things: "A (too) hard bit does not make the horse better, and a tree that is shut up between walls does not grow, nor does it bear much fruit: so also the too-strict discipline of children does little; indeed, the children often only become more obdurate and wicked by it, that they no longer ask anything either about God or men. . . . For as through too much leniency the children perish, so on the other hand too much severity does nothing; it embittereth the minds of the children, and maketh them stiff-necked." As necessary, then, as the use of the breeding rod is, it is also highly necessary that the apple always be and remain with the rod, otherwise a too lawless, inconsiderate, and harsh breeding process will set in, and this will then do as much harm as Eli's non-use of the sharp breeding rod did.

Also, be careful not to get angry, upset, or upset yourself. But if it does happen, do not take up the rod to chastise an impure, disobedient child. Even a heathen has rightly called anger a madness, which is distinguished from natural anger only by its duration; and "man's anger does not do what is right in the sight of God," says the Holy Scripture; no other anger and resentment may be given place than that against sin. But the use of the rod of discipline must also be connected with the word of admonition, which is to be addressed to the delinquent child in a serious, but at the same time in a fatherly, heart-warming manner. With the law one seeks to awaken the recognition of the greatness and gravity of sin, together with true repentance and sorrow over sin, and then, when this has happened, one also shows Christ's overflowing love and kindness. (In this connection, special reference is made to the excellent reading No. 147 in the St. Louis Reader for the Middle Classes).

"The apple must always be by the rod" - the word also wants to remind: If you, father, teacher 2c., are about to chastise a disobedient child, then remember that you also have a Father in heaven, whom you also have often offended and angered with sins and still do the same daily, and this your heavenly Father calls out to you: "With the very measure that you measure with, you will be measured again." This word of God certainly suffers to be applied to our method of discipline towards our children, just as the word, "Thou shalt love thy neighbor as thyself," also concerns us in regard to our children. In addition to all this, however, the sighing and pleading of the believing heart to God for his blessing and prosperity for our child rearing must also come and remain in constant and righteous practice. The wit and skill of men, the methods of education devised by the children of men, etc., have at best this effect: to train up trained men; but the Lord God alone creates and makes Christians by His grace, Word, and Spirit; and as everything else depends on God's blessing, so also with the rearing of children, if it is to be and be called a blessed one in truth. Well then, ask Him also for this. - Pray diligently with your children, and keep them upright in devout hearing and learning of God's holy word; when they are properly accustomed to it, i.e. when they have really lived into the dear word of God, and God's word lives and works in them, then truly! words often do more good than blows are otherwise able to do. Finally, never forget to lead the child by your own good example, and always remember the serious words of the Lord, Matt. 18:6 ff: "But whosoever shall offend one of the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. Woe to the world because of trouble. Trouble must come, but woe to the man by whom trouble comes." Th. Siek.

Of the teachers in the time before the Reformation, whose schools Luther also had to attend as a child, he later complains that they kept the youth too harshly, so that the poor children were called martyrs; and Luther himself received beatings from such a teacher fifteen times in a row in one morning. But what the teachers lacked in doctrinal wisdom and skill, the sharp stick could not possibly replace-no! but the opposite must follow:

"With many useless things"-so Luther complains-"time has often been wasted, and many an otherwise skilful head has been corrupted." In this connection it is also to be noted,

(Submitted.)

How does marriage come about?

There are also people in our congregations who think that a legal and valid marriage does not come about through the engagement, but only through the marriage ceremony. This, however, is a mistake. According to God's holy word, which should be our guiding star in all matters of conscience, this is rather the betrothal. If two persons capable of marriage promise themselves voluntarily to be married before witnesses, or, if the parents are still alive, with their consent, they are no longer single, but are as much husband and wife as if they had been married. In the first place, this follows from the very nature of marriage, which is nothing else than a union between a male and a female for the mutual service and procreation of the human race. Such a covenant, however, cannot be made by the preacher or the authorities for two such persons, but only by them themselves. The marriage ceremony, however, is nothing other than the confirmation of the same, as well as the blessing of it. Marriage, then, is a contract, which is why, as far as the beginning of the obligation is concerned, it is the same as with other contracts. In addition to this, marriage is nowhere in Scripture commanded by God, but is rather a human ordinance, like confirmation, and therefore the essence of marriage is entirely independent of it.

That lawfully betrothed persons are truly husband and wife before God and their conscience is clearly attested in many passages of Scripture. When Abraham had sent out his servant Eliezer to take a wife for his son, he met Rebekah at the well, went home with her, and said to Bethuel her father that it was Abraham's will that he should take a wife for his son from his friendship and his father's house, and that God had told him that Rebekah his daughter had been chosen: "There is Rebekah before thee; take her, and go, that she may be thy master's son's wife, as the LORD hath spoken." Then after Rebekah had given her consent, she went home with Eliezer. But Isaac, when he had heard the report of Eliezer, immediately brought her to the tabernacle of his mother Sarah, "and took Rebekah, and she became his wife." By the betrothal alone, then, Rebekah became Isaac's wife. A still clearer proof that the marriage really came about through the betrothal is found in Genesis 29, where we read of Jacob that he became fond of Rachel and asked her father Laban for her, who also promised him to serve her for seven years. When these seven years were over, Jacob said to Laban, "Give me now my wife," whereupon the wedding with Rachel was held. Long before the marriage Rachel was Jacob's wife. Deut. 22, 23, 24, it is expressly said that he who violates a familiar (betrothed) prostitute has violated his neighbor's wife. Hos. 4, 13. But God proclaims beforehand to the people of Israel: "Your brides will become adulteresses." But how would this be possible if the bridal state were not a marriage state? That through the betrothal already a marriage valid before God would come to pass,



But a look into the New Testament also shows us this. For Joseph is called Matth. 1, 19. the husband of Mary, who was his fiancée or betrothed, and the angel expressly spoke to him when he was thinking about leaving her: Joseph, thou son of David, fear not to take Mariam thy spouse unto thee. Hence it is expressly said, "When Joseph therefore was awake from sleep, he did as the angel of the Lord commanded him, and took unto him his spouse." It is clear from these passages that the lawfully betrothed are really husband and wife in the sight of God.

But what the Holy Scripture teaches so clearly and distinctly has also always been the teaching of our Lutheran Church. First of all, let us listen to Dr. Luther, the reformer of his church, who has been sealed by God Himself and who has taught Christianity again how it should view the domestic and secular state correctly. The same writes in his writing: On Matrimonial Matters: "He who has the bride is the bridegroom," says St. John the Baptist, John 3:29. Now because the first man betrothed has the bride, and is the bridegroom, she cannot be betrothed to any other afterwards, nor the bridegroom to any other. Therefore also Moses, Deut. 22, 23, calls a betrothed virgin a wife. Also Matt. 1:20, when Mary was entrusted to Joseph, the angel says, "Joseph, son of David, do not be afraid to take Mary as your husband or wife. Therefore this article is sufficient, when two are publicly betrothed to each other, and the betrothal remains, that neither may leave the other for life. ... So it is also done here, if it remains with a bad betrothal, then it is soon judged that afterwards no other betrothal is to be valid, because it is a right marriage before God and the world. For before the public betrothal he (the bridegroom) is still single and free, but after the public betrothal he is not single, but a bridegroom and husband. ... It is just as much a marriage after the public betrothal as after the wedding. ..." In the marriage form of our church it is said to the bride and groom of the marriage state: "which stands in your both hearty and unconstrained consent." Thus the great teacher of our Church, John Gerhard, says: "The priestly blessing of new spouses is not required for the essence of the matter itself, namely marriage, but for the public testimony of it, so that it may be known to everyone that the marriage has been entered into in a lawful and honorable manner. Before the forum of conscience and before God, the one true and valid marriage is that which has been entered into with mutual lawful and conjugal consent, even if priestly blessing has not been added." The teachers of the University of Jena further declare: "Since God has instituted holy matrimony in such a way that man and woman shall come together in an inseparable marriage by voluntary consent, it would be correct to say that God indirectly, by means of his institution and the lawful consent of the entering spouses, joins together all those who, according to the divine institution, enter into a lawful marriage by mutual consent, even if the ceremony of copulation had not been instituted in the church at all. Just as Rom. 13, 2. Paul says, it is the same.

But where there is authority, it is ordained by God, and yet it is Let them break and hinder the will of the devil and of their own not necessary that the authority be ordained by God through flesh, and pray to God for a pure heart and a new and certain priestly blessing; but because the state of authority is instituted spirit, so that they may remain on the level path. Let the by God, the authority is ordained by God, because it is ordained example of the heavenly Bridegroom, our Saviour, who says to according to the divine institution. Thus at last the theologians his bride, the Christian Church, "I will be betrothed to you for of the University of Wittenberg write: "We consider it right that ever," be ever before the eyes of all who are betrothed . the essence of marriage consists primarily in the lawful consent of the uniting parties, approved by the consent of their parents; we also readily admit that the priest's copulation, word, and blessing do not in themselves make a marriage."

If, however, marriage is brought about only by a lawful betrothal, it is self-evident that the breaking of a lawful betrothal is nothing else than adultery, which is why, in the Old Testament, fornication with a betrothed woman was punished by death as adultery, and God, through the prophet Hosea, calls

(Submitted.)

Luther on Monopoly.

In 1524 Luther sent out a small pamphlet through the printing press, entitled: "Dr. Martin Luther's Concerns about the breaking of the betrothal is therefore not something trivial, but a Sale of Goods." This writing is made for our time. In it Luther gross transgression of the sixth commandment, an outrageous speaks a serious word to the rich and to all who trade. "The holy violation of a holy covenant, a shameful disloyalty, and an gospel," Luther begins, "after it has come to light, punishes and insolent dishonor of the holy estate of marriage - a grave and shows all kinds of works of darkness, as St. Paul calls them, terrible sin, which brings God's wrath and curse upon itself and Rom. 13:12. For it is a bright light that shines to all the world plunges it into eternal damnation. And they who are guilty of this and teaches how evil the works of the world are, and shows the sin are also stricken with the word, "The adulterers God will right works that one should practice toward God and neighbor." judge." "The adulterers shall not inherit the kingdom of God." Here Luther indicates the source from which he wants to draw, Thus Dr. Luther writes: "Whoever after the public betrothal namely God's Word. And it was not of his own impulse that he touches another with betrothal than to marry the same with it, came to the writing of this scripture. "Am I yet admonished and to break the first betrothal, that shall be considered adultery. . . asked," it says, "to stir up such finances." It was a burning . Therefore the priests shall diligently admonish and declare question of the time, a question that moved rich and poor alike. how great this adultery is. For it is to be feared that he who does Many minds were agitated - and they also wanted to hear the not love his bride better than to separate his love and his body great Reformer's opinion on the question. And as Luther never from his bride after, in, and before the wedding, has no sense held back with his opinion, so he also spoke his mind freely and of purpose or earnestness in marriage. He must be a vile and openly in this external and civil matter, which, however, is not loose wicked man, not worthy to live, silent that he should to be forgotten, falls within the seventh commandment. Luther possess a marriage."

But, says one perhaps, if one of the betrothed is filled with aversion to the other, and therefore wishes to annul the betrothal, is it not better to allow this than to insist on the fulfilment of the given word? To answer this question in the affirmative is to declare that it is better to commit adultery than to keep the marriage; better to obey the voice of the infernal evil-doer than the voice of the great God who speaks in the sixth commandment: "Thou shalt not commit adultery"; better to go through the world with an evil, than with a good conscience; better to plunge into God's curse and wrath, yea, into eternal damnation, than to be allowed to take comfort in God's love and help, and at last, by a blessed death, to be and remain completely united with him for all eternity. O, dreadful delusion!

May the gracious and merciful God therefore, by his Holy Spirit, the Spirit of truth and love, guide the hearts of all the betrothed, that they may faithfully keep the vows they have made to one another, and that they may severely punish one another for any disloyalty that may arise in fulfilling the word given, and that they may punish the evil of the other.

had a heart, like no other, for the poor and oppressed people, and did not shrink from or fear to tell the truth to the monopolists. And it cannot be denied that even today our people have to suffer a great deal at the hands of the monopolists, who are violent and at the same time subtle, even though it must be added that a portion of the workers put up with even more violence from their own agitators than is inflicted on them by the monopolists. Nevertheless, the evil of the monopolies is a heavy oppression for our people. Luther deals with the monopolists in the last section of the above-mentioned scripture, under the special title: "Of Societies." By this, however, Luther understands monopoly. Now I would like to publish this passage "for the benefit and piety" of our time. But will it be of any avail? "Although I think that this letter of mine will be almost in vain, because the accident has broken in so far, and in all things has gained the upper hand in all countries" (Luther also had his doubts), "whether the people do not want that some, however few they may be, should be delivered from the jaws of avarice. For it must be so that one still finds some among the merchants" (and let us add: factory owners and employers) "and other people who belong to Christ, and would rather be poor with God than rich with the devil.

Now let's hear Luther on monopoly.

"Of the societies I ought to say much, but it is all groundless and bottomless, with vain avarice and injustice, that there is nothing to be found in it that can be acted upon with a good conscience. For who is so rude as not to see how the societies are nothing but vain right *monopolies*? which also forbid the worldly heathen rights, - as a publicly shameful thing of all the world; I will be silent of divine right and Christian law. For they have all merchandise under their hands, and do with it as they please, and without all timidity they drive the pieces they have touched to increase or decrease according to their pleasure, and press and destroy all the lesser merchants, as the pike does the small fish in the water; just as if they were lords over God's creature, and free from all laws of faith and love.

"Hence it comes to pass, that all the world must buy wort as dear as they will, and drive the exchange. For a year they increase the ginger, for a year the saffron, or again: so that the ginger is always in bend, and may suffer no loss, harm, or danger: but if the ginger spoils or fails, they recover it in the saffron, and again, so that they may remain sure of their profit. Which is contrary to the manner and nature, not only of merchandise, but of all temporal goods, which God wills to be in danger and insecurity. But they have found and found it, that by dangerous, uncertain, temporal goods they may secure, certain, and eternal gain. But all the world must be sucked out of them, and all the money must sink and flow into their hose.

"How can this always be done divinely and rightly, that a man should become so rich in so short a time as to buy out kings and emperors? But because they have brought it about that all the world must act in danger and loss, winning wages, losing over a year, but they can always and forever win and atone for their loss with auctioned profit; it is no wonder that they snatch all the world's goods to themselves. For an eternal penny is better than an uncertain florin. Now such companies never buy with eternal certain florins, for our temporal uncertain pennies. What wonder is there that they should become kings, and we beggars?

"Kings and princes ought to look upon this, and by strict law to ward it off; but I hear they have their head and part in it; and walk according to the saying of Isa. 1:23, 'Thy princes are become the companions of thieves? For they have hanged thieves that stole a florin or half a florin, and have dealt with them that rob the whole world, and have stolen more than all the rest: that the saying may be true, Great thieves hang petty thieves; and as Calo the Roman said, Wicked thieves lie in towers and staves, but public thieves walk in gold and silk. But what will God say at last? He will do as he says in Ezekiel, princes and merchants, melting one thief into another like lead and brass, as when a city is burned out, so that there will be neither princes nor merchants any more than I expect to be at the door. We have no intention of reforming, no matter how great the sin and the wrong. So he cannot let injustice go unpunished.

"Therefore let no man ask how he may be in good conscience in societies. There is no other counsel but this: Let it alone; nothing else will come of it. If the societies are to remain, right and honesty must perish. If right and honesty are to remain, the societies must perish. The bed is too narrow, says Isaiah, one must fall out, and the cover is too narrow, it cannot cover both. Now I know well that my writing will displease them, and perhaps they will throw all to the winds, and remain as they are. But I am excused, and have done my part, so that when God comes with the ruth, it may be seen how honestly we have deserved it. If I had taught one soul and delivered it from the pit, I would not have labored in vain. Although I hope it has become so high and heavy by itself, as I also said above, that it will no longer bear itself, and one must finally let it go. Summa, every man look to himself. No one may leave such things for my love or service; so no one may accept or keep them for my spite or suffering. It is for thee, not for me. God enlighten us and strengthen us to do his good will. Amen."

Aug. Schüssler.

To the ecclesiastical chronicle.

I. America.

Against secret societies. At the end of March a "Congress of Churches and Christians" was assembled in Chicago for the purpose of testifying against the evil of secret societies and advising how best to combat them. There were present 161 delegates chosen from various church denominations, and 190 other participants. Fifteen States, the District of Columbia, and the Territory of Dakota were represented. All speakers were in favor of taking up in all earnestness the fight against secret societies of all kinds. At the first meeting a curious incident occurred: one of the audience, a Mason and *Knight Templar*, a Presbyterian preacher from Wisconsin, made a stormy request to speak. He was permitted to do so. He sought to defend Freemasonry, but was cornered by all sorts of questions. He was asked if he would renounce Freemasonry if it were proved to him that it had taken the name of Christ out of the Bible? When he answered in the affirmative, the proof was brought to him from a Masonic manual. He replied that the edition of the book shown to him had been printed before he joined the Lodge. He was told that Freemasonry boasted that it was unchangeable, and offered to get a newer edition of the manual, but the man thought it best to leave. - An African, of Muhamedan descent, but converted to Christianity, was present, and spoke of the pernicious influence of the African secret societies, which were like Freemasonry.

The German papists in the United States want to establish a refuge house for German Catholic immigrants in New Dort near the harbor, to be called Leo House.

Pabsthum. Bishop Ireland of St. Paul, with whom the Protestant pastors of the most diverse sects in the said city are so fond of working together and whom they seem to consider at least 3/4 Protestant, declared



in 1883: "Luther's statements about the justification of faith without the addition of works are beastly; Luther's doctrine must give the death blow to all virtue." - And another Römling thus pronounces: "In my opinion, of all the doctrines that have ever been brought together and passed off for religion, the doctrine of the justification of faith is the very most nonsensical, the very most vicious, the very most dangerous, the very most devilish."
(Synodalb.)

II. foreign countries.

Rhapsody. The "Franks. Zeitung" has it written from London: "Again one of the numerous religious sects of England, which has its headquarters in Chatham, is about to dissolve. On a hill near this city rises a temple-like building, unfinished at the present time, which, when completed, is to be a place of refuge for the remnant of the people of Israel, i.e. the 144,000 mentioned in the Revelation of John. This temple is to cost about 50,000 pounds, and so far about 16,000 pounds have been spent for this purpose. And who is raising this money? One of the smallest sects, which calls itself 'the new and last house of Israel,' and was founded by a certain Jezreel, the author of the 'flying scroll.' Like Dr. Gregg in Dublin, and Mother Girling, the lately deceased head of the English Shakers, this Jezreel believed in the immortality of the body, and taught his disciples that they might escape death by drying up the blood. But now this prophet himself has gone the way of all flesh, and a division has broken out in the believing community. Mrs. Jezreel, on whom the mantle of the deceased has fallen, wishes to continue the business of her husband, and has excommunicated without further ado all those who believe that the Prophet is moldering in the earth. Now, however, many of these from the new and last house of Israel have brought forth money offerings for the building of the temple, but the prophet's widow refuses to return the money. On top of that, the excommunicated complain that they are cheated out of the bodily resurrection promised by the 'flying scroll', which is supposed to last just 1000 years. There are several such immortal sectarians in England. They hope to become free from sin and perfect; but since death is the wages of sin, death must cease with sin. But the inexorable death does not turn from this, and takes them away one by one, as a proof that they have not become free from sin either."

A new sect that has arisen in the Saxon regional church calls itself the **Theographischer Bruderbund**. It has its headquarters in Thiendorf in the parish of Schönfeld near Großenhain and there, provided with rich financial means, seems to establish a communist community. The report of the Saxon Consistory goes on to say: "Here they live, some forty strong, in a kind of community of property and family; they reject the marital union, but otherwise lead no offensive life in the practice of mutual brotherly and neighborly love. They hold the revelations they receive through the mouth of a female medium to be higher than the word of God. These and the "orders" which come to them in the same way for the regulation of their domestic, ecclesiastical, and civil life are the guide of their faith and life. Up to now they have not been hostile to the church; on the contrary, they attend the services diligently." For the latter reason, notes the "Free Church," the Consistory, or whoever wrote the report, seems to have little concern for the people; probably they will also be admitted to Holy Communion. Truly, a sad position: one can take God's word as a guide to faith and



One can reject the conjugal fellowship established by God - that does no harm, if only one does not act in a hostile manner against the national church. Therefore, in the national church, the national church seems to be above God's Word!

Worthy of imitation.

A farmer's wife came to a preacher and brought 30 marks for the purposes of the kingdom of God. She said: "In earlier years I used to have to spend 30 marks a year on the doctor. This year there has been no sickness in my house. Therefore I offer this gift to the Lord. Another time she brought 12 marks and said: In the last few days many farmers have been struck by thunderstorms, we have been spared. Therefore I bring you this gift as a thank offering for the furtherance of the kingdom of God.

† Pastor W. R. Buhler,

formerly a negro missionary in Virginia, last, after a short stay in Germany, assistant preacher in the congregation of Father Halfmann in New York, died of smallpox on March 7.

Inaugurations.

By order of the Ebrw. Mr. Praeses Biltz, Rev. H. A. E. Schäfer was installed in his new congregation at Tilsit, Cape Girardeau Co, Mo. on Sunday Judica, March 27, 1887, by the undersigned. I. G. Pfla n tz.
Address: Rev. 11th L. Kclinsktzr, Tilsit, Oaps (Uraräsaii 6o., Llo.

By order of Mr. Praeses Hilgendorf, Mr. P. I. R. L. Lange was introduced in my branch parish on Sunday Judica with the assistance of Mr. U. S. Meeske by Tr. Häßler.
Address: Usv. .1. R. D. Imi^c, IT.viuoutli, TeKersoii Oo., Xebr.

Church consecration.

On Palm Sunday afternoon the Lutheran Zion congregation at Rose land, Cook Co, Ill, dedicated their new church (30x50) to the service of the Triune God. It preached C. Nva ck.

Conferenz - Ads.

The mixed conference of Watertown, Wis. will meet, s. G. w., April 2t>. and 27, at the residence of Mr. P. Brockmann, in Watertown. I. I. Meyer.

The Fairfield Conference in Minnesota sits, s. G. w., May 4 and 5, atG . Cousin.

Candidate Election Display.

Notice is hereby given that the following persons have been nominated as candidates for Director at our High School at Fort Wayne, Jnd:

1. Mr. U. H. Niemann in Cleveland, O.,
2. Mr. U. H. Walker in A->rk, Pa.,
3. Prof. Fr. Zucker in Fort Wayne, Jnd,
4. Mr. Director E. Bohm in New Nork, N. A-,
5. Mr. P. A. Biewend of Boston, Mass.,
6. Mr. U. I. Schmidt of Saginaw City, Mich.

The time limit for any protests to be made against the candidacy of any of the foregoing expires, according to the Synvdal Constitution, Cap. V., L., § 4, expires on May 15, 1887.

H. G. Sauer, d. Z. Secretary of
the Electoral College.

To the message.

The next issue of Lebre and Webre will be a double issue due to the upcoming Synod of Delegates and therefore will not be published until the third week of the month.

Redaction,

For your consideration.

The undersigned Colleges of Teachers remind you that the nominations for this year's candidates for the office of preacher are not to be sent to the Colleges of Teachers, but to the respective District Presidents. Since the distribution of candidates will probably take place at the upcoming meeting of the Synod of Delegates, all congregations that intend to appoint candidates for the office of preacher should send the applications immediately to the District Presidents.

The teaching colleges of Springfield and St. Louis seminaries.

Notice.

In the list of delegates of the Western District (p. 63 below) the name of ! P. Bundenthal, which was omitted by mistake. The same belongs in the row under No. 7, which will be represented at the Synod by ! Father Matuschka. This for correction.

I. Counter.

Secretary of the Western District.

Notice.

The holders of the interest-free shares issued by Trinity Lutheran Church in Cincinnati, Ohio, are hereby notified that said congregation is prepared to redeem the sixth (6th) series of its issued shares.

All those persons who are in possession of one or more shares of the sixth series, please send them through the intermediary of their pastor to our secretary, ülsrtün !l. Lucwtner, 108 l'1eu8kmt 8tr. After receipt of the shares, Mr. Büttner will have an Olleelr or lAoue^orcker issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, April 12, 1887.	Alex. Broemer.
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Proceeds to the Treasury of the Illinoi District:

Synod Fund: Communion Collecte from Fr. Schroeder's congregation in South Litchfield H3.60. From Fr. Frese's congregation in kbamvaign 3.60. Fr. Mueller's congregation in Ehester 9.00. (S. \$16.20.)

New construction in Addison: By Kassirer Roescher in Fort Wayne 4.50.

Inner Mission in the West: Through Fr. Röder in Arling- ton Heights by D. Lührs 5.00.

Inner Mission: By H. Mattbews in Addison, Coll. at H. Evil's wedding, 6.00. By l P. Wunder in Cbicago from K. Mickow 5.00, By P. Döderlein in Homewood from H. Horstmann 2.50. (S. \$13.50.)

Negro Mission: by P. Succop in Cbicago by Mrs. Kusch 1.00. by P. Wunder there by K. Mickow 5.00. by P. Döderlein in Homewood by H. Horstmann 2.50. teacher Wilde's pupil in Wine Hill 5.00. by P. Loßncr in Lake Zurich by Mrs. Klipp and her children 3.78, Mrs. Knigge .50. by P. Brauer's Gem. in Beecher >5.00. - New Station in New Orleans: by P. Frese in bhampaign, Coll. in Mission- stunken, 1.00. Lebrer Baeder's pupil in Addison 2.75, By R. Roeder in Arlington Heights by D. Luehrs 5.00. Lebrer Rose's pupil in Addison 6.00. Lcbrer Zastrow's pupil in Ehester 3.50. By P. Wagner in Cbicago by Mrs. N. N. 1.00. P. Kirchner's pupil in Matteson 1.00. (S. H53.03.)

Pilgrim House in New York: By Fr. Wunder in Cbicago by K. Mickow 5.00. By Fr. Röder in Arlington Heights by W. Hinrichs 2.00. (S. \$7.00.)

Poor students in St. Louis: Through Fr. Succop in Cbicago from the Jüngl.-Verein for A. Schülke 18.00.

College house cold in Springfield: By P. Schroeder at South Litchfield by W. D. 5.00.

Poor students in Springfield: By Fr. Wunder in Cbicago from K. Mickow 5.00. By Fr. Schroeder in South Litchfield from W. D. 5 00 for Bro. Westvbal. ! P. Brauer's Gem. in Beecker for Seltz 15.00. (S. \$25.00.)

Seminary household in Addison: P. Döderlein's comm. in Homewood 7.28.

Poor students in Addison: by W. B. in Richmond, Va. from B. Göpfartb >8.00. by Kassirer Frne in New Orleans for H. Licht 3.25, for G. Pallmer 2.25. by ?. Witte in Pekin by C. S. 1.00, N. N. l.OO, P. A. .50 for lac. Raß. By P. Smukal of the Woman's Club at Pilot Knob, Mo. for W. Maurer 5.00. By P. Wagner at Cbicago for E. Rischow from A. Bcdubn 2.00, Job. Anders 1.00, and by the Woman's Club 5.00. (S. H39.00.)

Poor college students in Milwaukee: Through Fr. Miracle in Cbicago from the women in sr. Gem. for A. Ullrich 7.00.

Debt settlement inMilwaukee: Coll. of P. Schröder's congregation in South Litchfield 11.00. ?, Döderlein's congregation in Homewood, 1st Sdg., 15.50. Coll. of P. Streckfuß's Petri congregation in Cbicago 13.20. From P. Hölter's congregation there, 1st Sdg.: W. Rohn 20.00, Teacher Hattstadt's pupils 12.25, Aug. Schön, Sopkie Fieberitz and C. Dannekl 5.00 each, C. Jäckel, G. Scholz, Herm. Große 2.00 each, G. Merkel, Anna Merkel, Wittwe Wachmann, Ed. Weiland, Rud. Freder, Mrs. Landeck, Dor? Bog, Heinr. Stille, Job. Kütz, Lina Müller, Friedr. Roß each 1.00, Conrad Höratb, Max Hennig and Tb. Havermann .50 each, C. Gomoll .35, A. Hökendorf.30. (p. \$106.10.)

Pay in Milwaukee: By P. Wunder in Cki- cago of K. Mickow 5.00. P. Hölters Gem. the. 18.25. (S. \$23.25.)

Wittw Wunderlich: By Hölter in Chicago by Marie Keller 1:00,

Widow's Fund: By P. Hölter in Cbicago from Marie Keller 1.00. By P. Schröder in South Litchfield, ges. at Fuchs-Schäfer's wedding, l0.15. By Fr. Lenk in Mill- stadt by F. l. 1.00. By Fr. Brunn in Strasburg by N. N. 2.00. By Fr. Wunder in Cbicago by K. Mickow 5.00. By Fr. Döderlein's Gem. in Homewood 9.27. (S. -28.42.)

Deaf and Dumb Institution in Morris: By P. Roeder in Arlington Heights by D. Luehrs 5.00. P. Brewer's Gem. in Brecher l5.00. (S. -20.00.)

Orphanage bet St. Louis: By?.Brunn in Strasburg by N. N. 2.00.

Studying orphans from Addison: Through Fr. Weisbrodt in Mount Olive from the Women's Association 10.00. Through ?. Wunder in Cbicago from L. Hacker 1.00. By P. Röder in Arlington Heights from D. Lührs 5.00, from the Gem. 11.68. By P. Loßner in Lake Zurich, Coll. at W. Teyler's wedding, 10.53. (p. -38.21.)

Comm. at Freeport, Ill: Comm. at Addison 59.03.

P. Hübeners Gem. in Hannover: By P. Röder in Arlington Heigbts by W. Hinrichs 3.00.

Lutheran Free Church in Sacksen: N. N. in Nokomis 5.00. By Fr. Miracle in Cbicago of F. Rank 2.00. (S. -7.00.)

Gem. in Honey Grove, Tex.: By P. Bartling in Cbicago from N. N. 10.00.

Fellow Believers Germany: Fr. Brauer in Beecher 2.00.

Addison, Ill, April 2, 1887; H. Bartling, Cassirian.

Incoming to Middle District Coffee:

New building in Addison: Nachtr. from Fr. Daib's congregation in Friedheim, 10th t., -4.50.

Synod Fund: From Fr. Michael's congregation in Goeglein 5.93. From Fr. Sieving's congregation in Fairfield Centre 11.00. From Fr. Heintz's congregation in Crown Point 2.00. Communion Collecte in Fr. Kaiser's congregation in Julietta 4.75. Fr. Jox's congregation in Logansport 14.25. Fr. Querl's congregation in Toledo 9.48. Fr. Berg's Gern, in Adams Co. 8.00. (P. -55.41.)

Brothers in the faith in Germany: Fr. Michael in Göglein 1.00. Sent by teacher Fedder in Valparaiso. at H. Böje's birthday celebration 4.00. (S. -5.00.)

Fr. Huebener's congregation in Hanover, Germany: Fr. Michael in Goeglein 1.00. Fr. Lift's congregation in Adams Co. 6.00. By Fr. Seemeyer in Schumm by G. Weinmann sr. and F. Schumm sr. 1.00 each. Fr. Ernst's congregation in South Euclid 8.00. G. Bippus by Fr. Saupert in Evansville 1.00. (S. -18.00.)

Gem. in Columbus, Okio: By P. Hassold in Hunt- ington from W. Fauerbach .50, Fr. Peting, Just. Gemmer and Ebr. Recklau each 1.00. Fr. Sckelps' Gem. at Hobart 21.20. ?. Bischoff's Gem. at Bingen 17.00. (p. -41.70.)

For heathen mission in the distant heathen country: Karl Westenfeld from ?- Frankes Gem. near Ft. Wayne 50.00.

For traveling preacher: Through Fr. Brömer in Cincinnati. sent by men's choir at Fr. Schröder's birthday party 3.75.

Inner Mission : Ans of missionary box from Fr. Frankes Gem. at Fort Wayne 10.00. Mrs. Westenfeld from his. Gem. (N. Westen) 1.00. By Fr. Niethammer at La Porte from H. Knippenberg 2.50, Ebr. Bielefeld 1.00. From Fr. Heintz's Gem. at Crown Point 3.00. Fr. Schmidt's Gem. at Elyria 12.35. By k. Niemann in Cleveland from Wittwe H. 5.00. Through P. Zorn's that. from G. H. Bente 1.50. (S. -36.35.)

Jewish Mission: P. Kocks Gem. in Huff 2.00. From ?. Heintz's Gem. in Crown Point 1.10. (Lo. -3.10.)

Negro Mission: Confirmands Fr. Michaels in Göglein 2.75. Fr. Schlesselmanns in Bremen south branch 2.00. Fr. Kochs congregation in Huff 2.00. N. N. in Schumm .25. From Fr. Seemeyer's congregation. in Schumm from F. Schumm sr. 1.00. from P. Heintz's congregation in Crown Point 2.00. G. Fürboff from P. Weselok's congregation in Cleveland 1.00, F. Pelster there 1.00. Confirmands from ?. Querl's congregation in Toledo 1.31. For the new station in New Orleans: By Mrs. F. Haker from the children in the sewing school of Zions congregation in Cleveland 10.00. P. Niethammer's congregation in La Porte 24.96, H. Knippenberg that. 2.50. By Student Koch: from the school children on Cold Mater Road bet Fort Wayne 4.00, on Columbia Road 2.50. Elisabeth Starke, Karl, Fr. and W. Haffold tu Huntingtou each .25. ?. Jox'Gem. at Leguisport 30.85. Lebrer Kampes school children at Fort Wayne 2.20.. Lebrer Hormel's school children that. 3.00. Lebrer Roscher's school children that. 2.62. By Lebrer Fedder in Valparaiso: from the God's box of his school 1.00, ges. at Cl. Clausen's birthday 1.65, at H. Leetz' birthday 1.90. (p. -101.49.)

Poor students in Springfield: By Lebrer Hafner in Göglein, sent at W. Rodenberg's wedding for Scklink- mann 11.28. N. N. from P. Zollmann's congreg. at Bear Creek for Kleimana .50. By P. Daib in Friedbeim "proceeds of a hundred-dollar endowment" 6.00. N. N. from Schumm .25. Several members from P. Seuel's congreg. in Indianapolis for Karl Schleicher 50.00. (S. -68.03.)

Springfield Laundry Fund: By Bro. Querl in Toledo, Thank Offering by N. N., 1.00.

Poor students in Fort Wayne: For W. Deppert: ?. Schmidt's congregation in Seymour: 12.00. Virgins' Association: 8.00. Several members of his congregation: 20.00. From Fr. Seemeyer's congregation at Schumm for Demzien 3.00. By Fr. Sieving at Fairfield Centre, sent to Swibart-Ziebell's wedding, for Val. Kern 5.25. Young Men's Society in Fr. Weselob's congregation in Cleveland for F. Erthal 14.15. By Fr. Schmidt in Elyria "from Graf ton" for Haserodt 3.25. By dens. sent at Aug. Jacob's wedding, for Haserodt and Rimbach 5.25. (p. -70.90.)

Poor students in Addison: For Alb. Krobn: By Lebrer Lutz from Cleveland Lebrerconference 14.00, by ?. Zorn in Cleveland from the support fund of sr. Congreg. 5.00. From the Luther Foundation of St. Paul's School in Fort Wayne for l. Naß 11.38. Mrs. R. in Fort Wayne 1.00. (S. -31.38.)

Orphanage at Addison: Mrs. Westenfeld of P. Franke's parish near Fort Wayne 2.00. By P. Heintz at Crown Point by l. Schlemme, M. Fraas and F. Schlemmer each 2.00. (S. -8.00.)

Orphanage near St. Louis: Mrs. Westenfeld from ?. Frankes Gem. near Fort Wayne 2.00. Teacher Riedel's school children at Fort Wayne 1.10. Lebrer Gerberding's school children that. .80. Teacher Grah'l's school children that. .50. (p. -4.40.)

Orphanage near Pittsburg: Teacher Hafner's school children at Vöglein 4.00. Mrs. Westenfeld of P. Franke's Gern, near Fort Wayne 2.00. (S. -6.00.)

Orphanage in Wittenberg, Wis.:N.N. from Schumm .25. Orphanage near Boston: Mrs. Westenfeld of I'. Frankes Gem. near Fort Wayne 2.00.

Taubst um inen-Anstalt: U. Zollmanns Gern, in Bear Creek 5.25. P. Schlesselmanns Gem. in Bremen 5.20. Mrs. Westenfeld of P. Frankes Gem. near Fort Wayne 2.00. (S. -12.45.)

Pilgrim House in New stfork: P. Preuß'Gem. at Avilla, 2nd Tr., 10.00. I P. Daib and congregation at Friedheim, 2nd Tr., 7.00. U. Schlesselmann's Gern, at Bremen 9.10. P. Müller's congregation at Lanesville 11.00. From P. Heintz's congregation at Crown Point 3.00. P. Kaiser's congregation at Jlietta 14.25. (S. -66.35.)

Districts support fund: U. Berg's congreg. in Adams Co. 7.50. N. N. of Schumm .25. Mrs. Westenfeld of P. Frank's congreg. at Ft. Wayne 4.00. By P. Heintz's congreg. in Crown Point 4.00. U. Lotbmann's congreg. in Akron 14.50. U. Frank in Zanesville 5.00. By E. König of P. Kolbe's congreg. in Jndependence 11.00. By P. Querl in Toledo, thank offering by N. N., 1.50. By P. Jciemann in Cleveland from Wittwe H. 5.00. By u. Saupert in Evansville from G. Bip pus 1.50. By I'. Zorn in Cleveland by Offenhäuser 1.00, Bräunlich .50, D. Stühm and Engelke each 1.00. I. Welcher and H. Schake each 2.00. W. Herbkessmann 1.00. (S. -62.75.) Total -652.81.

Fort Wayne, March 31, 1887, D. W. Noscher, Cassirer.

Entered the Coffee of the Nebraska District:

(For March.)

Inner Mission: Through Fr. S. Meeske, Tobias, by sr. By U. H. Frincke, Lincoln, from sr. By P. A. Hofius, Fontanelle, from his own congregation -8.50. Gem. 8.50. By P. A. H. Cämmerer, Battle Creek, 1.00, by C. Werner 3.00, G. Seckel, thank offering, 2.00. Ges. on H. Nemösh's birthday party, 2.75. Bon H. Mantey, H. Jost, A. Mantey, C. Prauner, A. Schott, C. Schultz, H. Wiensk, H. Clans, H. Eyl, 1.00 each, H. Heuermann, Bro. Miller, Bro, G. Prauner, Unnamed, H. Gehrts, Chr. Dinkel, Wittwe Eyl each .50. A. Schinkus, O. Borchers, D. Borchers, K. Ketelson each .25. (S. -52.28.)

Widows and orphans: By P. A. Hofius, Fontanelle, 5.00.

Orphanage near St. Louis: ByA. H. Cämmerer, Battle Creek, by H. Masmann 2.00.

Lincoln, April 12, 1887. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodical treasury: From the congregation of U. Steups-9.93. Gem. P. Beners 14.53 and 14.22. Gem. U. Buchs in Wellsville 5.00. (S. 43.68.)

Pilgrimb from: By P. Körner from Teacher Merker 5.00. By P. Steup from H. Springborn .75, L. Obermeyor .75, A. M. Janußkiewiez .50, Mrs. Merkel 1.00. Gem. P. Sanders in Otto 6.00. St. Mattb.-Gem. in New Uork, 3rd Sdng, 200.00. 4th Sdng. 200.00. By U. Beyer of I. Morch 50.00. Imm.- Gein. in Danbury 14.00. By U. F. König 10.25. Women's Club of U. Stutz' Gem. 20.00. Kassirer Schmalzriedt in Michigan District 8.94. (S. 517.19.)

Progymnasium in New Uork: Gem. P. Steups 9.93. Gem. U. Beyers 14.15. Gem. U. F. Königs 15.00. Women's Club of Gem. P. Stutz' 15.00. Gem. in Basswood Hill 2.50. (S. -56.58.)

Emigr. mission in New Nork: Kassirer Röscher in the Middle District 5.56.

Emigr. mission in Baltim ore: Gem. U. Bernreuthers in Olean 2.83, in Allegany 2.47. (p. -5.30.)

Interior Miss i o n i n the East: Gem. P. Kraffts for the New England States 9.25. Mission in Lockport: Gem. U. Sanders in Little Valley 3.50, surplus from children's paper .50. In Buffalo: Gem. P. Buchs in Wellsville 2.50. (p. -15.75.)

Jewish mission: Kassirer Röscher in the Middle Distr. 17.55. Kassirer Fryc in the Southern Distr. 3.30. (S. -20.85.)

Negro Mission: Mrs. I. Taapken in Boston 1.00. Congregation U. Beyers 18.89. From the orphan box of Congregation U. Schutzes for the new station in New Orleans 5.00. Through Fr. Bröcker from the piggy bank of his children. Children 1.00. Community I*. Bernreuthers in Olean 4.45, in Megany 4.17. (p. -34.51.)

Traveling preachers: from the missionary fund of the congregation of P. Bie- wends 11.69. F. K. K. in Baltimore 2.00. (S. -13.69.)

Health Insurance: Gem. U. Bernreuthers in Olean 3.00, in Allegany 3.00. (S. -6.00.)

College maintenance: Gem. U. Buchs at Wellsville 2.50.

Poor students in St. Louis: Gem. U. Siecks 13.00 for F. Randt.

Poor Students in Fort Wayne: Sturkens Community Women's Association 25.00 for F. Meuschke.

Poor Students in Addison: Women's Club of the U. F. King Community 15.00 for Reisig.

Gem. in Nochester: By U. Biewend of E. v. Ette 2.00.

Gem. in Hannover, Germany: Kassirer Röscher in the Middle District 99.90.

Lutheran Free Church in Germany: Gem. U. Steups 9.93.

Wartburg Heimath in East New Uork: For the Hospital: Gem. P. Beyers 35.75.

Orphanage near West Rozbury: By U. W. A. Frey from Mr. Uhl 2.00. By Kinderblatt ges. 35.00. By ?. Schulze by Eva Kriegmann 1.00. Collect. U. Steups 5.00. (p. -43.00.)

Orphanage in Union Hill: Through the Children's Leaf ges. 35.00. Gem. U. Steups 5.00. (S. -40.00.)

Orphanage near Pittsburgh: Through the children's leaf s. 20.00. Kassirer Schmalzriedt in the Michigan District 3.05. (S. -23.05.)

Orphanage at St. Louis: Through the Children's Leaf p. 20.00.

Orphanage inAddison: Through the children's leaf s. 20.00.

Widow's fund: Through P. W. A. Frey from Mr. Uhl 2.50.

Gem. in Basswood Hill 2.50. (S. -5.00.)

Poor Students in Milwaukee: By Fr. Schulze from Mrs. Mehlhorn 2.00.

Poor Iowa Students: Mrs. P. F. King 2.00. Total -1080.74.

Baltimore, March 31, 1887, C. Spilman, Cassirer.

619 V7. Baltimore 8tr.

Entered the caste of the Western District:

Synodical funds: By Mr. Umbach of Father Wangerin's congregation in St. Louis -27.75. By Father Griebel's congregation in California 5.20. By Mr. Herrling of Father Rohlfing's congregation in Alma 14.20. (p. -47.15.)

Inner Mission in the West: Through Fr. Roschke in Freistatt by H. Aufdembrink 1.00. Fr. Herzberger's congregation in Carson 2.85. (p. -3.85.)

Negro Mission: Through Fr. Stemmermann from Mrs. N. N. in Humboldt 1.00.

English Mission: Fr. Roschke's parish in Freistatt 2.20.

Widow's Fund: P. Roschke's Gem. in Freistatt 3.80. By P. Brandt in St. Louis from L. W. 5.00. P. Griebel in California 4.00. (S. -12.80.)

Sick Pastors and Teachers: By Bro. Brandt in St. Louis of L. W. 10.00. Orphanage near St. Louis: By P. Proft at Lohman by A. Mueller .50.

teacher Wendt's pupils at Kansas City 3.40. (p. -3.90.)

Deaf Mutes: P. Grimm's Gem. in Washington 7.65.

Fr. Hü beners Gem.: Fr. Grimm's Gem. in Washington 6.00. Fr. Janzow's Gem. in St. Louis, part of the Palm Sunday Collecte, 25.00. (S. -31.00.)

Saxon Free Church: Through Fr. Brandt in St. Louis by L. W. 5.00.

Gem. in Sedalia, Mo.: P. Prvft's Gem. at Lohmann's 1.85. P. Janzow's Gem. in St. Louis, part of the Palm Sunday Coll., 20.50. (S. -22.35.)

St. LouiS, Theil of Palm Sunday Scoll, 30.00.

St. Louis, April 7, 1887. H. H. Meyer, Cassirer.

Entered the caste of WiSronsin district:

Poor Students in Fort Wayne: From the Women's Club of St. Stephen's Parish in Milwaukee -15.00. From the Hymnal Fund of the same parish 5.00. (S. -20.00.)

Poor Students in Addison: P. F. Wolbrecht Gem. in Sheboygan 22.00.

Poor students in Springfield: virgins club in Sheboygan 3.00. W, Krooß Sr. 5.00. F. Kvhn Sr. 5.00. E. Wetzel 2.00. confirmands in Hancock 5.60. (S. -20.60.)

Laundry Leave in Addison: Women's Club in Sheboygan 5.00.

Lutheran Free Church in Saxony : N. N. by P. L. G. Dorpat 8.00.

Springfield Laundry Fund: from the poor fund of the Hancock Congregational Church 4.55. Sheboygan Women's Club 5.00. (p. -9.55.)

Emi gr. -Missi on inNewNork: P. Osterhus'Gem. 5.00.

Pilgrimba us: Fr. Kotdes upper comm. 16.00.

Poor students in Milwaukee: Trinity comm. in Milwaukee 40.16. Wedding coll. at W. Benz in Concord 5.78. (p. -45.94.)

Preacher and teacher widow's fund: Teacher Ehmann in Adelt 3.00.

Orphanage in Wittenberg: Teacher Weigle's pupils 1.50. Lätsch's children in Milwaukee 2.00. Sing- und Blaschor in Freistadt 4.10. (p. -7.60.)

Negro Mission: Teacher Chr. Weigle 3.00. E. Wetzel in Sheboygan 2.00. N. N. in Milwaukee 2.00.

Milwaukee building and debt settlement fund: F. W. at Sheboygan 20.00.

Wisconsin District Inner Mission: high time coll. by Karl Butschke in Lebanon 7.40. Mrs. Kohl in Sheboygan 2.50, E. Wetzel 3.00. P. I. Strasen's Cross Gem. 18.00. F. I. Rank in Chicago 1.00. P. Osterbus' Gem. 5.00. Mrs. Tkeresa Kulisck in Janesville 2.00, P. E. Grotbe's Gem. 7.28. N. N. in Milwaukee by P. G. Küchle 1.00. By P. Plehn of P. L. 5.00, Mrs. G. 1.00. P. C. Strasen's Gem. in Watertown 36.35. Jmm.Gem. in Milwaukee 24.25. Mrs. Maria Seidel the. 1.50. A. Mueller in Sheboygan 1.00. (S. -116.28.)

Professorial salaries in Milwaukee: P. F. Keller's Gem. 5.20.

Synodical treasury: P. F. Keller's comm. in Racine 5.90, Milwaukee, March 31, 1887. C. Eißfeldt, treasurer.

Received for poor pupils: through Father Spreugeler from Mrs. Baumann -1.50; from the worthy Women's Association of the local Drci-einigkcits parish 17 towels, 7 colored shirts, 7 pr. underpants, 1 pr. woolen stockings; from Mrs. Meyer in Crete, Ill, 3 colored shirts, 1 undershirt, 1 pair of underpants, 6 pillow covers: for Karl Lochner from Mrs. Deckmann in Chicago, 5.00, from Mrs. Wegert there, 1.00; for Bro. Sell by Bro. Berntal in Minnesota, Christabendcolleete sr. Gem., 9.50 and Theil einer Hochzcits- coll. at Wackholz and Hardt 8.00; for Paul Beck and Heinrich Markworth from Jünglingen und Jungfrauen der Gem. des?. C. Strafen in Watertown 22.00; for G. Gotsck by Fr. Vrömer in Cincinnati 15.00; for Karl Müller by Fr. Franke in Mon roe, Mich. 15.00; for Dav. Ehmann by the congreg. of P. I. Fr. Müller in Michigan 9.00; for S. Schlacht by the Gern, of P. Grabarkewitz in Minnesota 13.00; for W. Hallerberg by Teacher H. R. Charle in Golden, Adams Co, Ill, on M. Aden's wedding ges. 2.40; for Friedr. Jaap by the Trinity congreg. of P. Lochner in Chicago 30.00. From the Women's Association of the Trinity congreg. here 10 handkerchiefs. For Herm. Brandt, high time seoll. at Joh. Skläger in P. Potzgers Gem. 15.00. For Theod. Schurdcl from the parish of P. Pröhl's 13.50. - Many thanks and blessings to all donors.

Milwaukee, March 29, 1887.

C h. H. Loeber.



Pilgrim House - Collect

January 1, 1887, to April 1, 1887.

From the treasurers, D. W. Roescher \$245.00, C. Spilman 254.03 and 50.00, H. H. Meyer 289.91, D. W. Roescher 80.34, and 150.00, Renfer 11.65, C. Spilman 107.66, H. Tiarks 94.14, H. H. Meyer 32.00, D. W. Röscher 100.00, C. Spilman 605.00, T. H. Menk 27.38, Neldner at Chemnitz, Saxony, 6.00. ? . Sieglers Trinity Gem. 3.40, Joh. Gem. 4.60. Gem. in Cohocton by P. Rauh 8.00. Bails Gern. 10.80. P. C. F. W. Maaß' Gem. 2.00. H. Kretzmann .75. G. K. 1.51. H. B. 1.00. Mr. W. Kuhphal 1.50. Mr. N. Tietjen 1.00. Mr. Kleinmann 1.00. Dr. Müll 1.00. Mrs. Föhlinger 5.00. From Pekin, Ill., from N. N. 37.00. (Total \$2131.67.)

The following gifts have also been received for the Pilgrim House: From Mrs. Hausheer and Mrs. Bockhaus at La Porte, Ind, 3 quilts, 3 feather pillows, 4 double bed sheets, 6 pillow cases. From Mr. Neisinger, a kerosene stove. From the Women's Association of St. Paul's Parish, Baltimore, a dozen sheets.

S. Keyl.

Income for emigrant mission

January 1, 1887, to April 1, 1887.

By G. Noth H .50. parish at Bayonne 10.00. Cassirer C. Spilman 59.84. G. Kühn 5.00. P. Petris Gem. 5.20. N. N. .25. Cassirer C. Spilman 17.82. P. Halfmann 4.41. Dr. Wagemann .50. Cassirer C. Spilman 29.41. C. Steinbrecher 1.35. Mr. Schwerdt .50. Mr. Obermeyer 1.30. Geo. Thamert 2.00. (Total \$138.08.)

S. Keyl.

Freestyle the Preacher and Teacher Wittwen and Orphan Coffee

(of the Jowa District)

...have been received: From the list. Lvhr, Brauer, Brammer, Rei-singer, Büniger each K4.00, Reinhardt, Diederich, Bayer, Haar each 2.00, Händschke 3.00, Bretscher 10.00. By Goßweiler from sr. Gemeinde at Van Meter 3.50. By P. Gläß from the bell bag of sr. Gem. at Waverley 8.92. By P. C. F. Hermann, coll. sr. Comm., 4.00. By Fr. Reinhardt, Festcoll. sr. Gem., 13.00. By Fr. Bayer, Coll. sr. Gem., 4.75, By S. Brust, ges. at the infant baptism of Mr. K. Schultz, 2.20. By P. Seßler of sr. Gem. in Sheridan Township, 6.00, in Grant City, 2.00. By H. Händschke, Festcoll. sr. Gem. at 7.90, from s. preaching place in Fauette Co. 2.60. By 1'. Ph. Dornseif of Mrs. Rikowsky, 1.50. By 1'. Brewer, coll. sr. Gem. in Elkport, 5.00. By P. C. R. Riedel, part of a coll. of his gem. 2.60. By I'. Zürrer of Mrs. Richter sen. (?) (p. P106.97.)

Monticellv, March 4, 1887. F. v. Strohe, Cassirer.

Received for poor students with heartfelt thanks: through Mr. P. Sieck from Mrs. Cath. Bohlmann P2.00, by Mr. i?. Wangerin from Mrs. N. N. 5.00, from Mrs. Kn. 5.00, by Mr. P. Ph. Gräbner from sr. Gern., Coll. on the 2nd day of Easter, 7.88.

F. Beeper.

For poor students received from an unnamed person in Nebraska G5.00.

M. Guenther.

New printed matter.

On the certainty of salvation. A book presented for the strengthening of believing Christians who are eager for salvation and are challenged by error and false doctrine.
- By A. Brauer, pastor at Dargun. Dresden 1887, published by H. J. Naumann.

This is a beautiful testimony of a pastor of a German regional church, the Mecklenburg church, - a man who knows the pure doctrine, is attached to it with all his heart and joyfully confesses it, and on the other hand hates and fights the false doctrine. The testimony which the honored author here bears concerns a precious doctrine of the divine word, which is known purely only in our Lutheran Church, but is denied and ridiculed by the Pabst Church and perverted by the enthusiasts: the doctrine of the certainty of salvation, that a Christian standing in repentance and faith can and should be certain of his present state of grace with God, as well as of his future eternal blessedness. The doctrines which the honored author here considers are these: 1. Of the justification of the sinner before God; 2. Of faith; 3. Of hope; 4. Of election or election by grace; 5. Of sanctification. The language is thoroughly plain and simple, and justly so, as it is a question which concerns every one, even the simple-minded Christian.

The excellent 66-page booklet can be obtained from the Concordia publishing house against payment of 15 Cts.

Of the judgments of God. By F. W. W . . e. Price 5 cents. The proceeds to be used for charitable purposes. Milwaukee.

When the judgments of God come, as the Charleston earthquake was, many a question is raised by scoffers and put before Christians. The author of this essay, Mr. Wehle, who is well known to readers, shows how Christians can answer such questions and how they should view the divine judgments in general.

Changed addresses:

kev. ^V. 6. 8. oetbluA, Holden, ^kams 6o., III.

Rev. d Lui;: Hostage, door" liivers, Llieü.

Rov. L. Xalin, Llv8iai>, 1.6 8ueur 6o., Llinn.

)]l. Spuüler, 216 Luokexe 8br., ^krcm, Oüio.

Lnbsreck ab tke ?osb Oüloe ab 8b. l^oais, Llo., as seeouck-olass wabher



Herausgegeben von der Deutschen Eoc
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mon., May 1, 1887, No. 9.

A song of the two martyrs of Christ burned at Brussels by the Sophists of Louvain.

Done this 1st day of July, 1523.

A new song we lift up, That God our Lord has
willed, To sing what God has done To his praise
and glory: In Brussels in the Nietzerland Well
through two young boys He has made known
His miraculous power, Which He has so richly
adorned with His gifts.

Who only rightly is called John, So rich in
God's debt His brother Henry according to the
spirit, A true Christian without debts, From this
world have departed, They have acquired the
crown, Right as the pious God's child For his
word have died, His martyrs have become.

The old enemy had them caught, frightened
them long with dread, The word of God they
were made to deny, With cunning also they
would deafen; Of lions of the sophists much,
With their art lost, he gathered to this game, The
spirit made them fools, They could win nothing.

They sang sweetly, they sang sourly, Tried
many a stratagem, The lads stood like a mouse,
Despising the sophists. The old enemy was very
angry, That he was overcome by such boys, he
so great, He was full of rage from hours,
Thought to burn them.

They robbed him of his cloister, They took
from him his consecration;
The boys were ready for it, they said cheerfully: Amen!
They thanked their father, God, that they might
be rid of the devil's mockery and mockery, In
which, by false pretenses, the world he had even
trespassed.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Mai 1887.

No. 9.

Then God, by his grace, sent them to become priests, to sacrifice themselves to him, and to go in the Christian order, to die to the world, to cast off hypocrisy, to come to heaven free and pure, to sweep out monasticism, and to leave humanity here.

They wrote it small for a letter, They made her read it herself: The pieces they drew all three, What their faith had been. The highest error of these was, That God alone must be believed; Man always lies and trusteth, In him nothing should be trusted. And they were burned for it.

Two great fires they kindled, the boys they brought, It was a great wonder to everyone that they despised such torment; With joy they gave themselves in, With God's praise and singing, The courage of the sophists was small Before these new things, that God let himself be noticed so.

The reproach they have now repented, They would make it beautiful, They may not boast of the deed, They almost hide the things: The shame in their heart bites them, And they complain to their comrades, But the spirit cannot be silent here, The blood of Abel spilled, It must report the Cain.

The ashes will not let go, They dust in all lands, Here no brook, hole, pit, nor grave helps, They make the enemy to shame: Whom in life by murder he hath constrained to silence, He must sing them dead in all places, With all his voice and tongue, with all his merry burden.

Nor do they burden their lies to adorn the great murder, They pretend a false poem, their knowledge does them oppress; The saints of God even after death Are blasphemed by them; They say, in the last extremity The boys yet on earth Shall have turned.

Let them lie, for they have no piety. We shall thank God in it, His word is come again. Summer's hard at the door, Winter's gone by, The tender little flowers are coming forth. He that began this, He shall finish it. Amen!

In this wonderful song Luther sings of the martyrdom of the two young martyrs of Jesus Christ, which we described in the previous number.

In addition to this song, there is also a delicious letter from him, which he wrote for the comfort and strengthening of his fellow believers in the countries there. We also enclose this letter. It reads:

To all our dear brothers in Christ who are in Holland, Brabant and Flanders, together with all believers in Christ, grace and peace from God our Father and our Lord Jesus Christ!

Praise and thanks be to the Father of all mercies, who at this time again lets us see his wonderful light, which until now has been hidden because of our sin, has made us subject to the terrible power of darkness, and so shamefully stray and serve the Antichrist. But now the time has come for us to hear the voice of the turtledove, and for the flowers to come forth in our land. Of which joy, my beloved, you not only are partakers, but have become the most excellent, in whom we have experienced such joy and delight. For it was given to you, before all the world, not only to hear the gospel and to know Christ, but also to be the first to suffer for Christ's sake shame and harm, anguish and distress, imprisonment and peril, and now to have become so full of fruit and strength that you have poured out and confirmed it with your own blood; for with you the two noble jewels of Christ, Henricus and John, have in Brussels laid low their lives, that Christ might be glorified with his word.

O how contemptibly are the two souls executed, but how gloriously and in everlasting joy shall they be

Return with Christ, and righteously judge those by whom they are now unjustly judged! How small a thing it is to be defiled and put to death by the world, to those who know that their blood is precious and their death is honorable in the sight of God, as the Psalms sing! What is the world against God? What delight and joy have all the angels seen in these two souls! Praise be to God for ever and ever that we have seen and heard true saints and true martyrs, whom we have hitherto raised up and worshipped so many false saints. We here above have not yet been worthy to become such a precious, valuable sacrifice to Christ, even though many of our members have not been and still are not without persecution.

Therefore, my beloved, be of good cheer in Christ, and let us give thanks for his great signs and wonders, which he has begun to do among us. He has set before us fresh new examples of his life. Now it is time for the kingdom of God to stand not in words but in power. Here we are taught what was said, "Rejoice in tribulation. Rom. 12, 12. It is a little while (saith Isaia 54, 7.) that I will leave thee, but with everlasting mercy will I receive thee. And Psalm 91:14, 15: I am (saith God) with him in tribulation: I will deliver him, and will set him in honour: for he hath known my name. Seeing then the present affliction, and having a promise of consolation, let us renew our hearts, and be of good cheer, and let us slay with joy unto the Lord. He hath said it, he will not lie: The very hairs of your head are all numbered. Matt. 10:30: And if the adversaries shall call these saints Hussites, and Vikings, and Lutherans, and boast of their murder, let us not wonder, but rather let us be strengthened the more: for the cross of Christ must have blasphemers. But our judge is not far off; he will pass a different sentence, we know it and are sure of it.

Pray for us, brethren, and for one another, that we may reach out a faithful hand one to another, holding all in one Spirit to our Head, Jesus Christ, who strengthens you with grace and prepares you for the glory of his holy name. To him be glory, praise, and thanksgiving among you and all creatures for ever and ever.

E. W.
Martin Luther, D.

(Submitted.)

The calling of God a mighty proof that God earnestly desires the salvation of all men.

Sacred Scripture is God's revelation, it reveals to us God's heart, His will and His disposition towards us human beings. And what is it that it reveals to us in clear and unquestionable words as God's will? It is that he earnestly desires the conversion and blessedness of all men without exception, and of every individual. Hear St. Paul, "God wills that all men be saved," 1 Tim. 2:4; hear St. Peter, "God wills not that any should perish, but that every man should turn to repentance," 2 Pet. 3:9; hear St. Paul, "God hath decreed all things among men.

And how earnestly God desires not the death of the sinner, nor the condemnation of any man, but the salvation and blessedness of all men, is also evident from the fact that he, the high and majestic God, even swears to his will of mercy with a great oath. He says Eze 33: "As surely as I live, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live." The oath puts an end to all strife. Who would still dare to dispute and doubt God's good and gracious will full of the blessedness of all men, since he, the great and true God, himself swears? "He swears," says Jerome, "that, if we do not believe his promise, we may at least believe him when he swears for our blessedness' sake." And if, nevertheless, there should still be any man who doubted whether God really so earnestly and urgently desires the salvation and blessedness of mankind, let him look in his mind to Jerusalem's gates, when once the Lord, before his passion, wished to enter into them. "Then," says Luc. 19, "the Lord looked upon the city, and wept over it." What was it that caused him, the most high Son of God, our Saviour, to weep tears, hot tears of compassion and pity? Ah, it was the sad fact that the inhabitants of Jerusalem, in unbelief, despised and cast away their salvation, their blessedness, which had been so often and urgently offered to them, and did not esteem themselves worthy of eternal life; it was their contempt and hardening against grace, the miserable condition of their souls, the consequent temporal and eternal judgment of God, which the Lord mourned and wept over. The tears are, as an old church father says, messengers of pain, the blood of a wounded heart. Should not God, then, earnestly and urgently desire the salvation and blessedness of men, since his only begotten Son, our Saviour, even bursts into tears over the spiritual and eternal ruin of men?

But this precious truth shines forth most brightly from the great saving deeds of God in Christ, from what God has done and is still doing for the salvation of all men. First of all, from the great redemption of all men through Christ. It shows us God as a God who thirsts for the salvation and life of sinners. It leads us into the heavenly council chamber of the Holy Trinity and shows how God was concerned about the salvation of mankind from eternity, since he foresaw the unhappy, eternally lamentable fall of mankind, and how he took the blessed decision to save and redeem mankind, who were lying in the blood of their sins, through his only begotten and beloved Son. Gave the world his highest and best, his Son. He gave him into our flesh, and made him man, our brother and our blood relative. Upon him he cast all men's sins, even mine and thine, that through his active and suffering obedience he might make atonement for all transgressions and sins, and atone for the temporal and eternal punishments of them. And he, the holy and innocent Son of God, by his obedience perfectly fulfilled all the demands which the holy God makes upon man in his law. But he also has all the punishments,



which men have earned by transgressing it, fully borne and atoned for. Oh, behold how he felt the wrath of God in his conscience, as we see from his suffering in Gethsemane, when he trembled and shook for fear of his soul, was grieved even unto death, lay before God like a worm in the dust, and sweat bloody sweat! But behold also how he endured the wages of sin, and all the afflictions that should befall men: How he was innocently accused before the spiritual and temporal courts and condemned to death; how he was mocked, spit upon, beaten, scourged with blood, crowned with thorns, and finally nailed hand and foot to the wood of the cross; behold, how there, hanging as a curse between heaven and earth, he broke out into a lamentation, "My God, my God, why hast thou forsaken me? and then bowed his head in death and passed away! How? Should God be pleased with the death of the sinner, since he himself gave his Son to die for sinners? Should he not earnestly desire the salvation and life of mankind, since, in order to obtain it, the Son of God himself laid down his life? Through this substitutionary, active, and suffering obedience of Christ, a perfect redemption and reconciliation was effected, for God was in Christ and reconciled the world to himself, and did not impute their sins to them. Yes, at that time, now nearly 1900 years ago, when Christ fulfilled the law for men and expiated the punishments for the transgression of the same, God set men free, absolved them from all guilt and punishment, reconciled men to himself. Through the obedience, suffering, and death of Christ, the Son of God, an eternal, complete redemption has been invented. Is not his resurrection the surest seal and witness of this? In the resurrection of his Son, God actually called out to all men: I am now completely reconciled to you; I have nothing more against you. Your guarantor, to whom I have adhered, has made everything good; in him I have absolved and justified you. - And now consider this: this reconciliation and redemption, which came to pass through Christ Jesus, is a universal one. As in Adam all men sinned, and became wicked debtors and sinners, so now through Christ, the second Adam, all men are redeemed and bought. Every one that can say: I believe that I am a lost and damned man by nature-and who could and should not? -He may also say, I believe that Jesus Christ hath redeemed me a lost and reprobate man, purchased me, etc. Look in the spirit upon the multitudes of the poor heathen, who sit there in darkness and the shadow of death, - they are greatly redeemed through Christ. Look also at the multitudes of poor Jews, of Negroes, of the scattered and neglected German tribesmen on whom our missionaries labor-Christ shed his precious blood for them all. Look at the unbelievers who surround us and despise Christ's word and grace and trample on his blood, - ah! that blood has flowed for them too. Think of the innumerable multitudes of those who fall into the judgment of damnation and cry out eternal woe over themselves in hell.

have rejected the Lord and his salvation in unbelief. The Lord has also purchased those who deny the Lord and are therefore lost, and has also shed his precious blood for them.

But, dear reader, how earnestly and urgently God desires the salvation of all men is most gloriously evident from the calling of God, from the fact that he offers men his grace and the benefits of Christ through the Word, and earnestly seeks to bring them to repentance and conversion. And thus we actually come to the proof of the truth stated in the superscription: The calling of God is a mighty proof that God earnestly desires the salvation of all men. Just as the gracious and merciful God did everything to save and redeem the lost human race in Christ, so he also did everything, and still does everything, to bring the acquired salvation, the blessedness, near to men through his divine means of grace, and to work in them repentance and faith, acceptance of salvation. This gracious act of God, which has taken place since the fall of man and will continue until the end of time, is what we call calling. But when will it become especially clear to us that God's calling is so ardent and earnest that he desires the salvation of all men, that the guilt of no man's damnation lies with him? Without doubt, if, in considering the calling, we always bear in mind two things: First, that it is a general one, and that, according to God's intention, it should embrace all men; and secondly, that God is always earnest in his dealings with men.

First, then, dear reader, consider diligently in your mind the universality of the divine calling. It is a firm and unshakable foundation of your faithful certainty that God is highly concerned in the happiness of all men, including you, and a fountain of rich consolation against all attempts and arrows of the evil one. To the end, immerse yourself diligently in God's word. How did the Savior, who purchased salvation for all men, speak to the twelve chosen apostles, who were to bring salvation to all men through the Word? He commanded them, Marc. 16, "Go ye into all the world, and preach the gospel to every creature." Here is a strong emphasis on the word "creature." To all rational creatures, who can only hear the gospel, according to this: Command of Christ, the preaching of the same is to be brought. The explanation of this emphasis is found in Matt. 28: "Go, teach all nations;" and Luc. 24: "So Christ had to suffer and rise from the dead, and preach repentance and remission of sins in his name among all nations. and forgiveness of sins among all nations." Go ye, saith the Saviour, as it were, preach to all men, bring the gospel to all nations, in the gospel the benefits of my suffering and death, in the benefits of my suffering and death the grace of God, in the grace of God eternal life. All these things depend on one another, for he who takes hold of the gospel in faith will be saved. Matthew 11 calls and invites all men to the enjoyment of his grace, saying, "Come unto me, all ye that labour and are heavy laden, and I will refresh you." All, then, who are weighed down by the burden of their

If they are oppressed and burdened by sin - and all men are, he completed in Ingolstadt. One of his teachers and patrons was although not all feel this burden - let them recognize their misery the notorious Dr. Eck, who had once ransomed him when he had and seek the rest of their souls in Christ. Apost. 17. Paul testifies: enlisted among the soldiers because of his poverty. Eck's "Though God overlooked the time of ignorance, yet now he friendship could not keep him from testifying when he began to giveth all men in all places to repent." So it is God's will to bring recognize Luther's teaching as the true one. Already in 1520 we all men everywhere to repentance and faith by his word; yea, find his relationship with Eck resolved. In Augsburg, where he this is his command to all men, "Repent, and believe the gospel: had been called to preach, he caused great offence among the for the kingdom of heaven is at hand." In the 31st verse the papists when, in his explanation of the Lord's Prayer, he rejected apostle appeals to the future judgment at the last day in support purgatory, indulgences and the celibacy of priests, and also of his saying. From this we conclude: To those God has distributed the Lord's Supper in both forms. One day, after the proclaimed His word to repent, whom the Lord will one day sermon, the canon began an argument with him, which ended judge. But these are all men without exception. So the same with the latter striking him in the face with a bunch of keys. thing is testified to us here that Peter says in chap. 3:9: "The Rhegius then left the city, and although he was urged to return, Lord does not withhold the promise, but is patient with us, no he was forced to leave by papal order. In 1521 he went to Hall willing that any should perish, but that every man should turn to in Tyrol and preached the pure word, which from there reached repentance." And what does the same apostle testify of himself the Salzburger. In 1523, at the urgent request of some and of the fellow apostles Col. 1:9. p. He saith, "For we preach, senators, he returned to Augsburg, where in the meantime and exhort all men, and teach all men, with all wisdom, that we Frosch was employed as a Lutheran preacher. Both worked present every man perfect in Christ JEsu." That which was henceforth in rich blessing. Through his pamphlets against the prophesied in the 19th Psalm, "Their voice goeth forth into all the papists, against the zealot Carlstadt, against the Anabaptists earth, and their words into the ends of the world," the holy and others, he gained a great reputation.

apostles have fulfilled; wherefore St. Paul saith, Rom. 10, "For In 1527 he fell into a severe challenge because of the their sound is gone forth into all the earth, and their words into doctrine of the Lord's Supper, since Zwingli, the founder of the all the world." Thus it is clear that grace is offered to all, to all Reformed Church, had assailed him with letters. By God's grace men, by the word of God's calling; to all, without distinction of he overcame the challenge. On July 7, 1528, Luther wrote to nation, class, or sex, goes forth the gospel call of grace: "Come him: "Grace and peace in the Lord. Now came a more pleasing to the wedding, come, for all things are ready; return, and I will rumor, than formerly, to us, my best Urban! For both some not hide my face from you; come unto me, all ye that labour and friends' letters and Zwingli's boastful pretence led me to suspect are heavy laden. Yes, God's call of grace goes out not only to that you had been completely turned away from us in regard to those who really come, but also to those who do not want to the doctrine of Holy Communion. Now, of course, they speak of come. Christ testifies to us that He also wants to gather those you quite differently, so that my former, hopeless grief over your who do not respond to His invitation, when He plaintively elopement can hardly be believed. But I wish with all my heart exclaims, Matt. 23: "Jerusalem, Jerusalem, how often have I that Christ will hear my sighs for you and gladden us with this wanted to gather your children together, as a hen gathers her good news. This shall be an Easter celebration for us, a true chicks under her wings, and you have not wanted to." Even to brotherly Passover, if you do not separate from us, if you are of the impenitent and lost God offers by word his saving hand of one faith with us. I do not write this without concern. For I know grace, as he testifies Isa. 65. "I stretch forth my hand all the day from experience how often we are wont to deceive ourselves not unto a disobedient people, that walk after their thoughts in a way only with bad but also with glad tidings. I therefore ask you to that is not good. A people that offendeth me is ever before my honor me with a letter in which you let me know what kind of face." Indeed, the word of grace was preached to the Jews, who spirit animates you, what kind of attitudes you cherish. Be well nevertheless despised it and resisted the Holy Spirit. Many who in Christ."

hear God's voice harden their hearts. Hebr. 4, 7.

(To be continued.)

Urbanus Rhegius

was a faithful collaborator in the work of the Reformation. Luther proof of his innocence, and by his marriage soon after, their rage counted him, along with Brenz and Amsdorf, among the "highest was increased. Rhegius married Anna Weisbruck from and most distinguished theologians of his time".

He was born in 1490 around Whitsun at Langenargen on according to Melancthon's judgment, "adorned with all the Lake Constance. His studies virtues of true womanhood. The

Eck also assailed him and sought to bring him back to the papacy. He even set out for Augsburg to work on him personally. But Rhegius remained steadfast, no matter how much he acknowledged Eck's earlier good deeds. Now Eck began to rail and condemn, and when other papists had also tried in vain to win Rhegius, they spoke all kinds of lies against him. By the proof of his innocence, and by his marriage soon after, their rage counted him, along with Brenz and Amsdorf, among the "highest was increased. Rhegius married Anna Weisbruck from Augsburg. She was well versed in languages, but also, according to Melancthon's judgment, "adorned with all the virtues of true womanhood. The

happy marriage was blessed with 14 children, the youngest of which was born to Duke Ernst the Confessor of Lüneburg.

Duke Ernst was one of the princes who, at the Imperial Diet in Augsburg in 1530, delivered the Confession of Faith, the Augsburg Confession, to the Emperor and the Empire. From his faithful and steadfast appearance on this occasion he received the honorary name of the "Confessor". Here in Augsburg the prince had become acquainted with Rhegius and sought to win him for his country. Rhegius accepted the call as court preacher and as general superintendent of the principality. On his journey to Selle he visited Luther in Coburg. Great was the impression Luther made upon him. "Luther," he expressed himself, "is such a mighty theologian, the like of which there has never been. I have always held him in high esteem; but now that I have seen and heard him myself, I know not how to express my esteem to any one who is absent. His writings are indeed proofs of the greatness of his mind; but when one hears him speak even of divine things with apostolic Spirit, one must confess he is above all reproach of his adversaries."

When Duke Ernst returned to Celle and was asked by his courtiers what new and precious things he had brought home from the Imperial Diet, he replied, "he had brought with him an incomparable treasure for the whole principality, namely a man of great learning and loyalty, whom he respected more highly than all the princes' jewels. He was not sorry for all the money and expenses that had gone on the difficult journey, because he had got this distinguished man there." When, after two years, Rhegius was called back to Augsburg, the duke would not let him go, and, pointing to his eyes, said, "I do not know whether I would rather lose one eye or my doctor, for I have two eyes, and only one Rhegius." But to the latter he turned, saying, "Dear Urbane, stay with nns. You may well find some one who will give you more money than I, but none who will rather listen to your sermons."

(Conclusion follows.)

How popes and popes interpret Scripture.

An example of a foolish and childish papist interpretation of Scripture is given by Melanchthon in the Apology of the Augsburg Confession. He writes: "It is foolish and childish enough for those with understanding to introduce the saying of Solomon, when he says in the 27th (Cap.): ViliAeMer eoZuoseo vultum po^oris tufi that is, take heed to your sheep 2c., in the place of confession or absolution. For Solomon does not there speak of confession at all, but gives a commandment to the fathers of the house, that they should be content with their own, and abstain from other people's goods; and commands by the word, that every man should diligently take care of his cattle and goods, but that he should not forget God's fear, God's commandment, and God's word, for stinginess. But the adversaries make black and white of the Scripture, if and as they will, against all natural manner of clear words in the place, OoZnoseo vulduin pecoris tui oto. There eoZnos- eoro (to have attention) must mean to hear confession. Cattle or sheep there must mean people. 8ouümlum (stable),

we observe, is also called a school, where such [papist] Doctores and Oratores are in. But it serves them right, who thus despise the holy Scriptures, all the glite arts, that they are so grossly lacking in the Grammatica." (VI, Z 9.)

A short time ago we told how the Jesuit Bellarmin wanted to prove from the words: "Arise, Peter, slay and eat" (Apost. 10, 13.) that the pope had the power to kill the heretics.

We include a few more examples of papist interpretation of Scripture.

In the 8th Psalm it is said, "Thou hast put all things under his feet, both sheep and oxen, and the wild beasts, and the fowls of the air, and the fishes of the sea." - This Antonius, a bishop of Florence, thus interprets: "God hath put all things under his, that is, the Roman Pontiff's, feet: the sheep, that is, the Christians; and oxen, that is, Jews and heretics; the wild beasts, that is, the heathen; the fishes in the sea, that is, the souls in purgatory."

Genesis says in the first chapter of Genesis 1: "And God made two great lights, a great light to rule the day, and a small light to rule the night." This is thus interpreted by Pope Innocent III: "God made two great lights, that is, he instituted two dignities, namely, the papal majesty and the royal majesty; but that which governs the day, that is, the spiritual, is greater than the other which governs the night, that is, the carnal; that as great as the difference is between the sun and the moon, so great (difference) is assumed also between popes and kings." Luther says of this interpretation, "When the pope says that the sun signifies his papal majesty, but the moon signifies the emperor, not only is the application foolish and ludicrous, but the reason is also harmful and ungodly. Therefore such allegories are not devised and invented by the Holy Spirit, but by the lying spirit, the devil." (On Gen. 9, 12 f.)

Matt. 5:15, saith the Lord: "Neither do men light a candle, and put it under a bushel, but upon a candlestick; and it shall shine unto all that are in the house." These words are thus interpreted by Pope Eugene: The saints are to be canonized, that they may be worshipped.

Concerning the words of the Lord, which he once spoke (Luc. 5, 4.) to Petro: "Go up on high,"- remarks Pope Innocent III:- "The Lord says to Petro: Go up on high, that is, go to Rome, and go with your own to the city which has dominion over all nations, and there you shall cast your nets and make a catch."

Revelation 4:2 is written of God: "And, behold, a throne was set in heaven, and there sat one upon the throne, and he that sat there was like unto the stone of jasper and sardis: and about the throne were four and twenty chairs, and upon the chairs sat four and twenty elders. The pope de Torquemada says that this chair is the chair on which the pope sits, and the four and twenty elders who sit around him are his cardinals.

In the Song of Songs, Cap. 4:8, Christ, the Bridegroom, says to his bride, the believing soul, "Come, my bride." This, according to the Jesuit C. Sanctius' interpretation, is supposed to mean as much as: Come, ye young men and virgins, and enter the order of monks and nuns, and (because the exhortation is

(The command to come happens three times) take the three monastic vows: Celibacy, poverty and obedience.

According to Exodus 19, no animal was allowed to touch the mountain. So, says the pope Malder, a prelate should not be attacked by anyone without distinction. And because a beast that touched the mountain should be stoned, so, according to the declaration of Pope Innocent III, laymen who read the Bible should be punished.

The words of the Lord: "And I, when I am lifted up from the earth, will draw them all to myself," John 12:32, are thus explained by Jac. de Terrano: I will regain all the kingdoms of the world, and take them from Caesar, kings, and other princes, and that by my men of war, the apostles, and will subdue them to the pope, my vicegerent.

The words: "The Lord had me in the beginning of his ways" 2c., Prov. 8, 22. which the Son of God, the eternal Wisdom, speaks - Fr. Bessaeus explains from the Virgin Mary.

To the ecclesiastical chronicle.

I. America.

A Methodist preacher. At Morris, Ill. some railroad robbers are being tried at present. The jury was permitted to attend the Methodist Church on Sunday. The preacher took the opportunity to address the jury in conscience, and to treat of the present trial. Since it is now unlawful for any influence to be exerted on the jurors outside the courtroom, there is a danger that the jury's verdict will be overturned as a result of the Methodist preacher's uninvited interference. (Her. u. Ztschr.)

God have mercy! A lady came to an American sectarian preacher and asked him, "How can I obtain the peace of God?" - Did the preacher point her to Christ, did he praise to her the precious ransom of Christ accepted by the Father? - No. It pointed her to works. He reminded her that the Flower Mission (which dispenses bouquets in hospitals 2c.) needed help, that she might be assigned employment in the Temperance Room 2c. When, after some time, she came again to the pastor, and told him what she had done, he asked her, "And what have you found in all this?" She answered, "Christum and peace." - Poor souls! After all, in the law there is neither rest nor peace with all its works. Only he who has found peace in Christ can and will do works pleasing to God in his state and profession.

II. foreign countries.

The pope can also "sing sweetly". Luther calls the papacy "the right great pit of murder" (31:256). Rome still thirsts today for the blood of the martyrs and would like to erect the pyres again, as we recently reported from a Spanish newspaper. But - that is no longer possible, and that is why the pope is trying to "sing sweetly" for once. From the "Free Church" we learn the following: Bishop Dr. Klein of Limburg, who was consecrated in Rome last autumn, enjoyed a special benevolent reception from the Pope. At a reception on 31 October, the Pope addressed him as follows: "You are a German bishop. In Germany you live among Protestants and are dependent on closer contact with them. You will therefore make it doubly your duty to carry out your sacred ministry in the spirit of the

of love, of glory, of modesty, of gentleness, of benevolence towards everyone. For if it be perceived that you are guided by these sentiments, and take care that your clergy refrain from quarreling and strife, if you always remain alike in compassion for the poor, in gentleness, in bearing with opposition, and in devotion to the service of the church and of the divine Saviour, and persevere in striving to carry on the spirit of the gospel: Then many prejudices will fall, then one will find oneself prompted to acknowledge the spirit that animates you and our holy church as the spirit of God, then one will come closer to us and trust us. The surest way to the heart is to show love, and our Lord and Saviour himself said: By this it will be known that you are my disciples, if you love one another; and this love will also be regarded by Protestants as the mark of the true church. In this way we shall draw near to one another." This sounds very peaceful, if only this drawing near did not involve the conversion of heretics from the "pestilence of the Protestant faith" to the Roman unity of faith. The "Peace Pope" does not otherwise leave us in the dark about this, and the facts on German soil speak louder than the address in the Vatican. The "Lutheran Messenger of Peace," from which the foregoing is taken, adds: Luther already sings in the song of the martyrs in Brussels: "They sang sweetly, they sang sourly. After the Pabst has sung sour for a long time, he also flutes once on the peace pipe. With this he can only deceive ignorant and superficial minds among Protestants, who have long been fond of intoning the song of love on all notes, and, for instance, also, like the Pabst, pass off such love as a mark of the true Church or of true Christians. But for his purposes the pope also needs God's word once, if it fits into his frame. Otherwise, however, he does not know it. Here also his use is a right abuse. The passage is Joh. 13, 35. But our Saviour said in the preceding verse 34: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." Now Jesus so loved His disciples, that He gave them His word, besides other testimonies of His love. But the word of the Lord, as it is written in the Bible, is despised by the papacy, which forbids the Bible to the people, and calls the Bible societies a "pestilence.

Theater. A strange confession of an actor is reported by a correspondent of a magazine. He reports: "In El Paso, a theater group of 58 people boarded the train, among them several Germans. With one of them we talked a little. In the course of the conversation it turned out that he was the father of a family of 6 daughters and 2 sons; the daughters, however, had all died young. I asked him if his sons were also exiting on stage. And now hear the answer from a man who served the theatre nine years; 'No, sir,' he replied, 'it was hard to lose my daughters; but rather than have my sons enter the stage, I would bury them too.'"

Cremation. The seat of the German cremators is, as is well known, the city of Gotha, where the number of cremations increases from year to year. On the whole, from December 10, 1878, to March 11, 1886, that is, in not quite eight years, 405 bodies were cremated there. The majority falls into the last three years. From the city of Gotha itself 122 persons, from Berlin 36, from Dresden 27, from Hamburg 18, from Coburg 7, from Leipzig 6 bodies were buried by fire. America, France, England, Sweden also supplied individual corpses to the furnace. Also in Liegnitz

there is an association for cremation, whose chairman is a professor of the Knight's Academy there. There recently Mrs. Hedwig Henrich-Wilhelmi from Stuttgart gave a lecture on the propaganda for cremation of corpses in front of hundreds of listeners. The speaker openly and undisguisedly advocated the material worldview and ridiculed the Church and Christianity. When she intended to give a second lecture, it was forbidden by the police because of the social-democratic tendency of her agitation. Since this lecture was also arranged by the aforementioned professor of the Knight's Academy, we have here an eclatant sign of the so-called Christianity of the higher educational institutions. What Gotha is for Germany, Milan is for Italy, the headquarters of the fiery ones. In September of this year an international congress for the burning of corpses will meet in Milan, for which the progressive papers are already advertising. It is reported that the corpse cremation society in Milan has taken an unimagined upswing since the few years of its existence. With a capital stock of 80,000 lire, the society numbers 400 members. Under the energetic leadership of the Supervisory Board, 34 associations for cremation have been founded in the rest of Italy.

(U. d. Kr.)

(Submitted.)

The new seminary organ in Addison.

It is obvious that not only small practice organs with few stops, but also a large organ is needed in our teacher training seminar, where the students are also to be trained for later organist service. When using a church organ, it is not only important that the organist plays well and precisely, that he has dexterity, but above all that he knows how to use the stops of the organ correctly. The most beautiful organ will never unfold its glorious music under the fingers of a player who is not familiar with the stops; indeed, it can be degraded to a monotonous lyre or shriek box. In a good large organ there is such a great variety of voice harmonies that a true organist can give the right expression to every chorale, even to every single verse of a song. The congregation sings of the great deeds of God or complains to their God about their physical or spiritual needs, they sing penitential songs, pray, sigh or praise and thank the Lord of hosts; the organ will always lament, weep, sigh and plead with the congregation under the hands of a true organist or rejoice and jubilate with them.

But such art must be learned and practiced. Our seminarians, however, lacked all opportunity to do so during their studies, because we only had small practice organs and there was no room to set up a large organ. But when God the Lord, through the rich gifts of the synodal congregations, had given us a new seminary building and with it a spacious auditorium, then it was said: now God will certainly also give us a large organ. And so it happened. We wrote to all the teachers of our synod asking whether they were in favour of the project and whether they would be prepared to ask for donations from choirs and other music lovers. Immediately the approving replies poured in in heaps. Not a single teacher was against the plan, a few only complained that they were unable to lend a hand to the work. Many teachers, however, demanded that a good and large organ be purchased. At the beginning we thought that an organ for about \$2000.00 would be enough, but we got a better and bigger one than we had expected, besieged and urged by many teachers who promised: we will manage the money.

Now, after a number of well-known good organ builders had submitted their bids, Mr. Carl Barckhoff of Salem, Ohio, was commissioned to build an organ according to the disposition he himself had designed. The following is the

Disposition of the organ.

The instrument contains 3 manuals and a free pedal. The range of the manuals is 58 notes, that of the pedal 27 notes. The organ has 33 speaking stops

With 1960 pipes, 7 combination pedals and 5 pneumatic combinations. It is 16' 6" wide, 25' high and 12' deep, not including claviatures.

Pedal.

1.	16'	Principal, wood	27	pipes.....	.
2.	16'	Subbass, wood	.....	27	"
3.	8'	Violoncello, metal	....	27	"
4.	8'	Flute bass, wood	27	.....	"
5.	5^	Quintbaß, metal	27	.....	"
6.	4'	Octave, metal	27	.....	"

Major work.

7.	16'	Principal, metal	58	pipes	-
8.	8'	Octave, metal	58	.....	"
9.	8'	Reed flute, wood	58	.....	"
10.	8'	Viola di gamba, metal	...	58	"
11.	4'	Octave, metal	58	.....	"
12.	4'	Gemshorn, metal	....	58	"
13.	3'	fifth, metal	....	58	"
14.	2'	Octave, metal	58	.....	"
15.	3'	Mixture, 3-choir, metal	...	174	"
16.	8'	Trumpet, metal	58	.....	"

Oberwerk.

17.	16'	Bourdon, wood	58	pipes .....	.
18.	8'	Principal, metal	58	.....	"
19.	8'	Gedackt, wood	58	.....	"
20.	8'	Salicional, metal	....	58	"
21.	8'	Quintatone, Metal	....	46	"
22.	4'	Flute Harmony, Metal	...	58	"
23.	4'	Fugara, metal	58	.....	"
24.	3'	Cornet, 3chords, metal	...	174	"
25.	8'	Cornopean, metal	....	58	"
26.	8'	Oboe and bassoon, metal	...	58	"

Solo work.

27.	8'	Viola, metal	58	pipes .....	.
28.	8'	Dulciana, metal	58	.....	"
29.	8'	Melodia, wood	46	.....	"
30.	4'	Flauto D'Amour, Wood	...	58	"
31.	4'	Violino, metal	58	.....	"
32.	2'	Piccolo, metal	58	.....	"
33.	8'	Clarinet, metal	46	.....	"

Mechanical registers.

34th	coupler, II manual to pedal.
35th	coupler, III manual to pedal.
36.	coupler, I. manual to pedal.
37.	coupler III manual to II manual.
38th	coupler III manual to I manual.
39.	linkage I. manual to II. manual.
40.	Calcant.

Combination Pedals.

I.	Main work	Forte .....	.
II.	Main work	Piano.....	.
III.	main work	MezzoForte .....	.
IV.	Oberwerk	Forte .....	.
V.	Oberwerk	Piano .....	.
VI.	Reversible	Pedal.	.
VII.	Swell	pedal.	.

Pneumatic Trains.

I.	Agitators in the main plant.
II.	Tube mills in the Oberwerkab
III.	Nohrwerke im Oberwerkan
IV.	Pipe mills in the main plant.
V.	Wind-Indicator.

The case of the organ is in pure gothic style of ash wood. The prospect pipes are of pure polished pewter, all speaking, consisting of the low pipes of the Principal 16' and Octave 8'. The action is of the finest and most original design, and will interest any organ lover to examine it more closely.

The price of this organ is \$4100.00. However, Mr. Barckhoff made a gift of \$1200.00 to the seminary, so that we only had to pay the sum of \$2900.00. On April 5 of this year, this beautiful, magnificent work was examined and unanimously praised by the three professors of music here, in the presence of all professors and the supervisory authority, and Mr. Barckhoff was also warmly thanked both for this organ and for having repaired all the defective practice organs in the seminary at the same time, free of charge.

The organ has not yet been paid for in full. Baar present was only the sum of \$1866.25. Of this comes from Illinois \$1374.39, from "Indian" \$61.10, from Iowa \$14.50, from Kansas \$2.00, from Louisiana \$7.00, from Michigan \$136.50, from Minnesota \$42.75, from Missouri \$72.25, from Nebraska \$5.00, from New

Dork \$15.00, from Ohio \$10.00, from Pennsylvania I15.90, from Wisconsin H92.86, from Baltimore \$17.60, Summa \$1866.25. (See receipt in this sheet).

The missing money has been lent to us without interest. Those teachers who have not yet collected the signed funds are asked to send in the money as soon as possible. And those who have not yet done anything should try to collect or contribute a mite. If, on average, each teacher of our Synod contributes G2.50, the organ will be completely paid for and will stand as a worthy and beautiful gift from the hands of the teachers of our Synod.

Whoever wants to get to know the organ and enjoy its music should come to this year's examination of the students at the end of June. A musical entertainment will form the end of the exam.

Addison, April 25, 1887.

T. Johannes Große.

A youthful fighter of JEsu Christ.

The word of Scripture: "Out of the mouth of babes and sucklings thou hast prepared praise" was fulfilled in a wonderful way in the city of Caesarea in Cappadocia. Here the young heart of a boy named Cyril was so inflamed with the love of Christ that he constantly bore His name on his lips. Neither threats nor blows could induce him to desist from his loud confession. Some pagan children of the same age persecuted him in the streets, his own pagan father scolded and beat him, and finally chased him from his home. The child endured everything with patience, even with joy, and said that his father deprived him of a little compared to what his heavenly father offered him. The rumor of this boy reached the governor. The governor brought him before him and said to him kindly: "My child, I will forgive thee, and thy father shall receive thee again, if thou wilt be reasonable and consider thy own best interests. It stands with thee to become thy father's heir." The child answered undaunted : "I suffer gladly : God will accept me. I am not grieved that I have been cast out of the house; I shall have a better dwelling. Death I do not fear, for it leads me to a better life." Now the governor tried to frighten the boy by threats, but in vain. Then at last he angrily commanded that he should be led to execution. Secretly, however, he had given orders that the boy should only be frightened and then brought back to him; for he hoped with certainty that the sight of the fire would overcome the child's determination. But Cyril remained unshaken, and gazed with serene eyes into the flames. When he was brought back, the judge, out of pity, sang his imaginings anew. The lad answered, "Thy fire and sword do me no good. I'll go to a better house, make me ready quickly, that I may come thither soon." Those present wept with pity. "You had better rejoice," said Cyril to them, "but you know nothing of the city whither I go." God soon granted the boy the joy for which he longed. The brief pain of a cruel death led him into the arms of Him who had already in the days of his flesh cherished and blessed the children.

By faith alone.

When Prince George, Margrave of Brandenburg, sent his theologians to the religious discussion at Regensburg in 1541, he earnestly bound them by the saying of the Holy Scripture that we alone (sola) become righteous by faith, and spoke among other things: Go, but do not forgive me the word "sola" (alone), or do not come again to my country.

Luther provides a testimony that he is still alive.

After Luther had survived his illness in Schmalkalden, the Papists made a speech: Luther had died. Therefore, a messenger from Hall came to him from the Jnnthal and informed him that the common legend was in the Walian country, and that the papists were also very pleased how Dr. M. Luther had died and that the epitaph had been made with Hebrew, Latin, and Greek letters; by which clamor many God-fearing hearts would have been frightened, and would have asked him to bring them a copy of the same epitaph. "Since I now find Your Esteeming Dignity alive, I beseech you, will you give me a writing of your grave, that I may comfort the pious people who have grieved." Thereupon the doctor laughs, "That's a strange request of Scripture. For I have not written any of my burial in all my days." At last he wrote to him: "I, Doctor Martin Luther, confess with this handwriting of mine that I am of no mind at all with the devil, the pope, and all my enemies; for they would gladly be glad that I had died, and I grudged them such joy from my heart, and would gladly have died at Schmalkalden; but God has not yet willed to confirm such joy. But he will do so, before they think, not to great happiness, and will sing one day: Ah, that only Luther were alive. This is the copy from my grave, German, Greek, Latin, and Ebrew.

A Westphalian farmer,

who had grown fond of the mission to the Gentiles, wrote down shortly before his death that he would donate 6,000 Thalers from his fortune for it. There was no notary public who could fix the matter. When the inheritance was recently settled and the earlier will was opened, the six sons appeared, brought the father's note and declared that this was a supplement. The judge replied that this was not valid in court and that they did not have to pay the money to the missionary society. But then one of the peasants started up: "What are you saying? That what our father has written is not valid? What do you think of as a Westphalian peasant?" And immediately the missionary inspector was summoned, and before the sons divided the inheritance, he received the 6000 Thaler according to the will of the deceased father.

Egg" infidel

He always said that nature was enough for him. The preacher asked him to tell the people what nature was. He replied that everyone knew what nature was. "Well, then it will be all the easier for you to tell us," replied the preacher. Now the unbeliever started and said, "Nature, yes nature is just - nature." The audience laughed, of course, and the wise man withdrew.

Comfort in adversity.

Dr. N. Selnecker once told a little story in the pulpit about a student who, in Wittenberg, had not spoken a word for a whole three days, when he was severely tempted and deeply melancholy, but then picked himself up and won with the words: "Thanks be to God, who has given us the victory! (I Cor. 15:57.) He that believeth shall have eternal life. I believe, therefore I shall have eternal life."

(V. Herberger's Life, p. 86.)

When Dr. Luther

on the maturity to Schmalkalden in Altenburg with his friend G. Spalatin, Luther dedicated to him some Latin verses, which read German thus:

Just as, my Spalatin, your deeds are pleasing to God, so let not your guests be displeasing to you:

The princes have ordered us to Schmalkalden, But this journey's purpose is God's honor alone.

Thou thyself shalt go with us, and thou shalt accompany us thither; else by wise counsel thou shalt deny the wiles of the enemy.

When he returned ill to Wittenberg, he again wrote some Latin verses for his friend, which were thus translated into German:

Christ the Lord, my Spalatin, in sick Luther goes, And seeks lodging with thee, That he may have his rest.

That which Luther shall show good, That shall the Lord himself own, In whose word it is written, That we are the members of his body.

What does Luther say about preachers who do not preach God's Word?

There is no more dreadful plague, misery, and calamity, than a preacher who does not preach the word of God; of whom now, alas, all the world is full, and yet they think they do good and are pious, and nothing else is their nature, but to murder souls, to blaspheme God, to set up idolatry; That it were much better for them, if they had been robbers, murderers, and the most wicked of men, when they knew that they did evil; but now they go about under the priestly name and appearance, and are but ravening wolves in sheep's clothing, that it were well that their preaching should be heard of none. (10, 146.)

Absolution

is truly certain and eternal, even if you do not believe it; just as the sun truly shines and glows in the sky and is the true sun, even if you do not see it, or if you are in a cellar so that you cannot see it, which is not the fault of the sun but of you, God nevertheless considers it to be the true sun, which he created for the light of the world. It is his sun; thou sleepest, or sittest in a tower of darkness, or else thou shuttest thine eyes, that thou seest not its light. So God also knows nothing of the pope's false key, but absolution is quite certain. If then thou believest not the absolution, it is not their fault, but thine. If I give gold or silver, if thou accept it, thou hast it; if not, that thou despise and reject my gift, it remains gold and silver in its essence and dignity. So God is not lacking, but we are lacking; we often receive absolution without faith, but it does not become ashes and dirt, but is God's gift.

(Luther, 44, 167 f.)

A Christian Hofrath

at the court of the Prince of Liegnitz, named Johann Wentzki, was asked with which Bible verse he most wanted to be comforted in his final agony. He answered: "God has loved the world 2c." In his healthy days he often said: "Help, eternal God, what a saying of power is this! What a comforting saying is this! I have a special joy in this, for I know for certain and have no doubt that whoever relies on this comfort cannot fail to find the right way to eternal life.



Inaugurations.

On Sunday Quasimodogeniti, Mr. P. W. C. H. Oettin'g was introduced by order of the Honorable Mr. Praeses Wunder in the Lutheran Immanuels congregation at Golden, Ill, by W. Hall erberg.

Address: Rev. >V. O. Il.

Ootclsu,

Oo., Ill.

On Sunday Quasimodogeniti, by order of Praeses Studt, Mr. 8 Anton Ehlers was introduced to his congregation at Grav, Audubon Co, Iowa, by.

E. A. Bretscher.

Address: Rev. .4th Lllsrs,

Rev 25, Grav Audubon 60th Iowa

On behalf of Mr. President Biltz, Mr. 8th H. Wesche was introduced to his new congregation at Ellisville, Mo. on Sunday Misericordias Domini, April 24, by the undersigned. Th. Mießler.

Adreffe: Rev. 8. äVesclutz,

LUIsviUtz, 8t. coruis 6o., Mo.

By order of the Reverend Mr. Praeses Biltz, on Sunday Quasimodogeniti, Mr. 8th Judge was installed in his office at Point Prairie, assisted by Mr. 8th Jben, by the undersigned. I. H. Ph. Gräbner.

Adreffe: Rev. L. 1 P. Riellter,

Lox 260. 8t. Lliurlos. Mo.

On Sunday, Misericordias Domini, Mr. 8. C. A. Weisel was introduced by order of the Honorable Mr. Praeses Schmidt at Three Rivers, Mich. in the midst of his congregation, assisted by Mr. 8. F . Kämmerer of F . 'Dreyer.

Address: Rev. O. -V. Geisel, liivers, Mied.

Gonferen;- Anxeige.

On May 31, the Baltimore Districts Pastoral Conference will meet at the home of Mr. 8. C. Stürken in Baltimore, Md. and remain in session until June 2. A. T. Pech told.

To the district presidents

on the news that the Distribution Commission will meet on the occasion of the Synod of Delegates.

H. Sprengeler.

Notice.

Mr. Wilhelm Emil Schreiber from West Prussia, with good credentials, has been in America for three years, and is now provisionally in the school service with the congregation of Mr. 8th Hertrich, has reported for colloquium and desires to be admitted to our Synod.

Friedrich Sievers,

President of the Minnesota and Dakota Districts.

Proceeds to the treasury of the Illinois - District:

Synodical Fund: Easter Feast Collect: from the congregations of the 88th: Grosse at Addison -34.94 (half), Luecke at Troy 17.50, Ramelow at Elk Grove 15.33, Grosse at Hartem 19.25 (half), Eirich at New Minden 21.10, Schroeder at South Litchfield 10.50 (communion coll.). Of the gem. of the 8k.: Weisbrodt at Mount Olive 9.50, Lochner at Springfield 15.25, Erdmann at Red Bud 50.30, Bartling at Chicago 26.00 (half of Coll. on Palm Sunday), Heumann at Farina 6.22 (Evening Mass.Coll.), Luecke at Jefferson 5.50, Frederking at Dwight 8.80, at Dwight 3.60, Bergen at Wartburg 8.10, Burfeind at Richten 7.00, Roeder at Arlington Heights 21.79, Hoetter at Chicago 46.50, Leeb at Chicago 11.25, Landgraf at Decatur 26.00, Lewerenz at Effing- ham 11.81, Lenk at Millstadt 10.00, Muller at Ehester 10.85, Hansen at Worden 8.23, Feddersen at New Berlin 4.25, Döder- lein at Homewood 11.25. (P. - 420.82.)

Building fund in Springfield: by 8th Kobn from Joh.-Gem. in Pecatonica 7.60. 8th Kühn in Belleville 1.00 and by the same from Mrs. N. N. 1.00, C. Funcke 1.00, Brandner 1.00, H. Schipke 1.00 and from the Women's Association 10.00. (S. -22.60.)

Inner Mission in Minnesota and Dakota: thanksgiving offering for God's gracious guidance from 8th A. Pfothenhauer in Palatine 5.00 and Paschal Coll. sr. Congreg. there 10.56. (S. -15.56.)

Inner Mission in the West: Ostereoll. by 8. Müllers Gem. in Schaumburg 32.25. By 8. Heumann in Farina by F. Rauckmann 1.00. By 8. Burfeinh in Richton by sr. Gem. 12.75, by H. Stege 2.00. (S. - 48.00.)

Inner Mission: By 8. Noack from sr. Gem. at Dolton 14.35, by N. N. .65. 8th Erdmann's Gem. at Red Bud 45.00. F. Lührs at Addison 5.00. By 8th Bartling at Chicago by.

Bach 1.00. M. Gremel .25. 2) in Addison: Gem. in Frankenlust 2.00. Teacher Helmrch 1.00. 3) in Wittenberg: Teacher Mueller's pupil 2.55. Gem. in Frankenlust 3.25. Teacher Nie- del's pupil 4.47. (S. -14.52.)
German Free Church: Gem. in Manistee 10.00. Teacher Winterstcin 1.00.
Students in Springfield: Through Fr. Hügli of the Young Women's Vcrein sr. Congregation for Heike 10.00. Fr. Lohrmann for Thrun 1.00. Congregation in St. Clair for the same 4.00. (S. -15.00.)
For Prange in Addison: teacher Denninger's student 2.00. From the middle class in Adrian 2.00. (-L. -4.00.)
Gem. in Columbus, O.: Gem. in Saginaw City 12.50. By P. I. ilchmidt of K. Gräbner 5.00. (" .-17.50.)
East Saginaw congregation: Frankentrost congregation 13.00.
Total -916.88.
Detroit, April 20, '87. Chr. Schmalzriedt, Cassirer.

Income to the Western District coffers:

Synodal funds: From Praeses Biltz's congregation in Concordia - 25.00. B. Frese's congregation near Hanover 7.60. I'. Hafner's congregation at Leavenworth 12.55. By Mr. Goehmann of 1'. Sieck's Gem. at St. Louis 11.15. P. Senne's Gem. at Alma 5.00. P. Nething's Gem. at Lincoln 15.00. By Rupprecht at Cole Camp from D. M. .25. By 1>. Matuschka in New Melle by Wittwe Wulfekötter 1.00. P. Buszin's Gem. in Linnwood 3.80. I'. Umbach's Gem. in Prairie City 5.00. P. Alexander's Gem. in Palmer 3.86. P. Grupe's Gem. in Eisleben 6.80. By Mr. Weinhold from 1>. Zschoche's congregation in Frohna 19.56. By 1^ Nütze! in West Ely 9.50. B. Jbens Gem. iu Harvester 5.55. I'. Hahn's Gem. in Lincoln 3.35. By Mr. Kühnert von k. Kösterings Gem. in Altenburg 17.37. By B. Vetter in Atchison by sr. Gem. 16.28, from God's box .27. k. Heyne's congregation in Lake Creek 7.00. By Mr. Poggemöller of I P. Meyer's congregation in Neu Bielefeld 23.15. (p. -199.04.)
College church building in Springfield: By Fr. Jungck in Palmer from Heinrich, Jda and Mina Lebowsky each .50. 1?. Schalters congregation in Cape Girardeau 5.00. Lükers congregation in Aroma 11.00. Fr. Kellers congregation near Palmer 6.00. By ?. Michels at New Haven by sr. Gem. 8.00, by Mother Holling 2.00. I". Holls' Gem. in Osage Bluffs 8.50. (S. - 42.00.)
Progymnasium in Concordia: Praeses Biltz' Gem. in Concordia 15.00. By Mr. Kröncke, school fees from Gottf. Hamm, 10.00, by Louis Wolter 30.00. 1>. lanzow's parish in St. Louis 28.50. 1'. Jehu's Gem. in Kansas City 20.00. Walther's Gem. in and near Brunswick 13.50. P. Grimm's Gem. in Washington 8.50. (S. -125.50.)
Repayment of debts: By Mr. Kröncke of Praeses Biltz's Gem. in Concordia 3.25. I'. lanzow's Gem. in St. Louis 12.50. (p. -15.50.)
Inner Mission in the West: Praeses Biltz's congregation at Concordia 10.00. By Mr. Schwartz of Fr. lanzow's congregation at St. Louis 10.00. 1 Fr. Sandvoß's congregation at Applcton City 5.00. I^ Meyr's Gem. at Friedheim 7.00. Fr. Dcmetrio's Gem. at Concordia 9.00. By Fr. O. Hanser in St. Louis from Mrs. N. N. 2.00. By Mr. E. F. W. Meier from the general missionary treasury 63.61. By B. Achenbach in St. Louis from H. Müller 5.00. By Cousin in Atchison from God's treasury 1.25, from Unnamed 2.00. & Freses Gem. in Port Hudson 1.75. (S. -116.61.)
Negro Mission: Mr. Karl Kuhlmann in U. Sieck's congregation in St. Louis 2.00. U. Pflanz's congregation in Gordonville 10.00. By k. Michels in New Haven by s. Confirmands (N. St.) 2.00, by N. N. (N. St.) .50. By U. Buszin in Linnwood by B. Fehner 2.00, Mrs. Fehner 2.00, G. Fehner 1.00. By ?. O. Hanser in St. Louis by Mr. Casp. Moritz 2.00. By k. Achenbach in St. Louis from Mrs. Clausen 3.00. By Mr. May from U. Mendes Gem. in Uniontown (N. Lt.) 9.00. (S. -33.50.)
Mission to the Jews: U. Schalter's congregation in Cape Girardeau 2.45. By Mr. Weinhotd of U. Zschoche's congregation in Frohna 13.00. (S. -15.45.)
Widow's Fund: by P. Jungck in Palmer 2.58. by U. Nohlfling's Gem. in Carrollton 7.85. by 1". Nützet in West Ely by M. B. 1.00, by N. R. 1.00, by H. M. .50. U. Hahn in Lincoln 5.00. St. Louis Teachers' Conference 11.75. By Mr. Kühnert by U. Kösterings Gem. in Altenburg 19.43. U. De metrios Gem. at Concordia 10.00. By U. Achenbach at St. Louis by Mrs. Trampe 2.00. By U. Vetter at Atchison by Unnamed 5.00. U. Frese's Gem. at Port Hudson 9.10. U. Grimm's Gem. at Washington 5.50. (P. - 80.71.)
Orphanage near St. Louis: U. Nauh's Sunday School children in Denver 7.60. By Kassirer Spilmann 20.00. By k. Drögemüller in Millwood, thank offering by N. N., 5.00. By U. Schaller in Cape Girardeau by Elis. Rotb^l.00. U. Rohlfing's congregation in Carrollton 7.85. By P. isandvoß in Appleton Ckty, coll. at Passion services, 7.90, coll. at a wedding 1.35. U. Matuschka's congregation in New Melle 11.00. P. Profit's congregation at Lohmann 8.00. U. Jben's congregation in Harvester 3.45. By Dir. A. C. Burgdorf by Christine Thämert at Ellsworth 1.25. U. Hoyer's Gem. at Spring Valley 7.87. By U. Walther at Brunswick, coll. at wedding of Mr. I. Blunk's daughters, 4.00. P. Holls' Gem. in Osage Bluffs 6.40. (p.-92.67.)
Hospital in St. Louis: By Dir. A. C. Burgdorf by Christine Thämert in Ellsworth 1.25. By U. O. Hanser in St. Louis from Mrs. Leop. Gast 3.00, from Mrs. Anselmanu 1.00. (P. -5.25.)
Deaf and Dumb Institution: Mrs. H. M. at Venedy, III, 5.00.
Poor students in St. Louis: Mr. Karl Kuhlmann in Fr. Sieck's parish in St. Louis 3.00. By Fr. Drögemüller in Millwood from F. Knollmann 1.00. By Fr. Sieck in St. Louis from the St. Louis Society of Young Ladies sr. Gem. 5.00 for Boldt. ?. Schalters Gem. in Cape Girardeau 5.00. By Fr. Sandvoß in Appleton City from sr. Gem. 3.75, by Mrs. R. .50. by k. Achenbach in St. Louis by N. N. 2.00, by Mrs. Laudel and Mrs. Brinkmann 1.00 each. (S. -22.25.)
Household in St. Louis: Through Fr. Achenbach in St. Louis from the Frauenverein sr. Gem. 5.00.

Poor college students in Fort Wayne: Through Fr. Sieck in St. Louis from the St. Louis Society of Virgins sr. Congregation 10:00 a.m. for Buszin.
Poor Students in Springfield: Through-D. Sieck in <L>t. Louis by the löbl. virgins' association sr. Comm. 15.00 for Hagelberg. By ! P. Jungck in Palmer from Heinrich, Jda and Mina Lebowsky .50 each. P. Schalters Gem. in Cape Girardeau 5.00. (S. -21.50.)
Poor seminarians in Addison: Through Fr. Sieck in St. Louis, thank offering from Mrs. Teacher Burgdorf, 2.00.
k. Hübeners Gem.: By P. Hahn in Lincoln by I. Weseloh 1.00.
Saxon Free Church: P. Ruppreckts Gem. in Cole Camp 5.75.
Pilgrim House in New Dort: Fr. Great's Gem. in St. Joseph 20.05. Fr. Meyer's Gem. in Macon City 10.00. B. Michels' Gem. in New Haven 2.50. By Fr. Rupprecht in Cole Camp nachtr. .50. By Fr. Buszin in Linnwood by B. Fehner 2.00, Mrs. Fehner 2.00 and G. Fehner 1.00. By B. Grupe in Eisleben by G. Sturm 1.00. By P. Mueller's congregation in Wellsville 7.00. By Mr. Poggemöller of P. Meyer's congregation in New Bielefeld 18.50. (P. -64.55.)
St. Louis, April 21, 1887. H. H. Meyer, Cassirer.

For the new seminary organ in Addison

have been received:
From **Illinois**. From Chicago: By T. C. Diener, Ueberschuß von mehreren Concerten sämmtl. Gesangvereine, -1031.50; by teacher L. L>elle 10.00; by teacher F. Rusch from Gemischter Chor 10.00, Ernst sen. 1.00, Kleinke 2.00, H. Kasch .50; by teacher C. H. Schlüter from Concordia-Männerchor 20.00, from Jünglings-Verein 10.00, N. N. 1.00; by teacher F. Krum- sieg by L. Höppe 2.00, H. Piepho 2.00; by teacher I. S. Nützet by Maria Keller 1.00, G. Pudewa 1.00; by teacher L. Döring by Männerchor "Einigkeit" 10.00; by C. Kernnitz 10.00. From Arlington Heights: by teacher F. Militzer of F. Brockmann's wedding 6.50, D. Scharnhorst 1.00, I. Hinz 1.00, W. Battermann .50, H. Lorenzen .50, I. Gipp 1.00, H. Heinrich 1.00, N. N. .50; N. N. 10.00. From Bloomington: by teacher L. F. Rittmüllcr of the men's choir 14.50. From Freeport: by teacher O.Kolb of the singing society 4.00. from Ehester by teacher H. Zastrow 5.00. from Beardstown: by Lebrer H. W. Witte 3.00, N. N. 2.00. from Okawville: by teacher Ph. Mueller 16.05, by teacher F. A. Weiss 5.00. from Beecker: by Lebrer A. Dorn 5.00. from Crystal Lake: by teacher H. Hickn 5.00. from Eagle Lake: by Lebrer F. Fathauer of his pupils 2.25. from Crete: by teacher I. Brase 12.25, ges. by Holsten 8.50. from Mine Hill: by teacher A. Wilde, wedding collecte at H. Helmer and W. Werre, 4.00. from Elgin by teacher N. Ä. Wismar from Singckor 5.00. From Addison, half of Collecte at dedication of Seminary building, 146.84. From Homew ood by Teacher E. A. Eggers from H. Ratke Sr. 1.00, D. Vietfeldt 1.00.
From **Indian"**. From La Fayette by teacher H. W. Gehrke by I. Scknaible 2.00, Ch. Merz 1.00. From Evans- ville by teacher C. Zitzlaff of the Singverein 12.00; by teacher M. Große of the Singverein 5.00. From Jonesville by teacher I. C. Vonderau of N. N. 5.00. From Fort Wayne by liver R. Mueller 12.60, by teacher W. Roescher 5.00. From Julietta by liver M. Conzelmann 2.00. From La Porte by teacher A. Backhaus 5.00. From Columbus by liver W. M. Spuhler by I. Schcidt.25, C. Scheidt .25, himself 1.00. From Terre Haute by Seminarian Katel, ges. in B. Katts Gem. 10.00.
From Jotva. From Lowden by Lebrer G. P. Fehrmann 9.50. From Paullina by teacher F. Wilde from the Singing Society 5.00.
From **Kansas**. From Leavenworth through teacher W. Hem- pel by W. Schott 2.00.
From **Louisiana**. From New Orleans through teacher I. H. Schönhardt of the singing society of the Johannis-Gem. 3.50, from several good friends 3.50.
From **Michigan**. From Salzburg by teacher I. Ch. Winterstein by school children 2.00, himself 1.00; by teacher I. G. Appoldt 10.00; by teacher I. Himmler 28.00. From Manistee by teacher H. Hensick of the singing society 5.00. From Waldenburg by teacher W. Falch by I. Posner 1.00, himself 2.00. From Frankenmutb by teacher S. Riedel 30.00. From Monroe by teacher W. Harbeck 10.00. From Richville by teacher W. v. Nenner 5.25. From Sebewaing by teacher E. H. Dreff of the Mixed Choir 10.00. From Detroit by teacher H. Wendt of the Singing Society 6.00, by Kassirer Ch. Schmalzriedt 20.00. From Adrian by teacher I. G. Denninger of the Singing Choir 6.25.
From **Minnesota**. From Arlington by Lebrer F. W. Kleinscknnt of some members 12.50. From Willow Creek by teacher C. Voigt of young people 19.00, by Kassirer Tb. Menk 10.65.
From **Missouri**. From St. Louis by teacher B. Bartbel 38.00, by H. Spilker of Harmonia singing society of Betble- hems parish 5.00. From Frohna by teacher M. Wukasch 10.00. From Lake Creek by teacher W. Pilug of singing society 8.00. from Alma by Lebrer A. Eickmann of W. Loböfener 1.00, H. Brackboff .75, A. Sckön .50. from Des Peres by Teacher P. W. Gayer 2.00. from Central by Seminarian Möller in P. Winkler's Gem. ges. 7.00.
From **Nebraska**. From Norfolk by teacher A. Kirchboff 5.00.
From **New York**. From Albany by Teacher A. H. F. Breuen of the Male Chorus of St. Paul's Parish 5.00. From Van Buskirk by Teacher H. Meißner 10.00.
From **Ohio**. From Cleveland by Teacher L. M. Gotsch of the Young People's Society 5.00, Singchor 3.00, P. Weseloh 1.00, N. N. 1.00.
From **Pennsylvania**. From Pittsburgh by Lebrer I. L. List from the Singing Choir 5.00, himself 1.00; by Seminarian Lensner ges. at the Orphanage 2.40, from friends and relatives 4.50; by Seminarian E. Monhardt from Mrs. Burneister 1.00, himself 2.00.



From **Wisconsin**. From Milwaukee by teacher I. **H.** Beyer of the Singckor of the Martini-Gem. 6.00, by teacher F. Nix 2.00, himself 2.00; by teacher F. Rünzel of 4 teachers of the Jmm.- Gem Gem. 10.00; by teacher G. Scholz of the Gemischten Chor 10.50; by Lebrer H. F. Ahrens of the Männerchor of the Jmm.Gem. 10.00. From Germania by teacher P. E. Elbert 5.00. From Freistadt by teacher Th. F. Wichmann 4.75. From Adell by teacher A. Ebmann of the Singckor, school children and other music friends 10.00. From Plymouth by teacher G. Möhlmaun of the Singchor 9.00. From Sheboygan by teacher C. D. Markworth of the Gemischter Chor 5.00, Männerchor 5.45, Blaschor 7.Öl, by teacher Göhringer 2.40, teacher Kühle 3.75.

From **Baltimore**, Md. by teacher B. Feiertag of the Singing Choir 10.00; by teacher L. Krieger of Karl Zink's wedding 7.60. Summa \$1866.25.

God reward the kind givers!
Addison, April 25, 1887. t. John Great e.

For our progymnasium

received with thanks: From Knoble's parish: from Zakob Neunübel in Wauwatosa, 2 sacks of potatoes, 1 p. of flour; for poor students, 4 woolen blankets; from Colleague \$1.50. Mrs. Behling, 1.00, Bosse .50. From H. F. Vröhl's parish in Augusta, Wis. 13 p. Wheat and 1 case of salted meat, 1 pail of lard. From Wichmann's parish in Freistadt, Wis. 140 lbs. of butter; to Mr. Schönhals there 1 p. of apples.

Milwaukee, April 25, 1887.

H. H. Schroeter.

Missouri Pastoral Conference Student Support Fund:

Received through Mr. L. C. L. Janzow spec. for Paul Franke in Springfield, Ill., By A. Bischofs H3.00, F. G. Uhlich 2.00, Bro. Schürmann 1.00, Julius Zastrow 1.00, Mrs. Schürmann .50, C. Krömeke 1.00, I. T. Boltz 3.00, H. Schlingmann 5.00, G. Weinhold 7.00, H. Beumer 2.00, Jobst Krallmann 1.00, F. Schwartz 8.00, Aug. Reller .50, B. Weber .50, I. Ulrich .30, Mrs. Meinholz 1.00, F. A. Uhlich 20.00, C. W. Alsmeyer 5.00, H. Dohrt 5.00, W. Schlingmann 4.00, John Krallmann 1.00, W. Waltke 10.00.

Many thanks on behalf of the supported.
St. Louis) Mo., April 21, 1887. b. C. E. Brandt.

For poor students received with hearty thanks through Mr. L. Schuppan K50.00 as a bequest of love from Mr. Karl Nagel of New Wells, Mo.; through L. F. Walther, collected at the wedding of Mr. I. Blunk's daughters, 4.00.

C. F. W. Walther.

Received through L. E. I. Frese for Stud. Spannuth from Mrs. N. N. P5.00, by Mrs. H. B. 2.50, by I. F. 2.50. By Mr. M. Dietz durck Mr. L. Hebler two garments for Stud. **K.** By Mr. L. Holls for Stud. G. Müller (cost money) 10.00/.

F. Beeper.

New printed matter.

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The Luth Concordia Publishing House.

The receipt of Mr. Kassirer Tiarks will follow in the next number.

Uovärrderto Advofsen:

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Llttorsck ut tlik Lost Oölöe at 8t. Louis, lAo., as ssoouä-Lluss wuttsr.



Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen und Völkern.

Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.

Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Ev

Zeitweilig redigirt von der

43rd Year, St. Louis, Mo., May 15, 1887, No.
10.

† Dr C. F. W. Walther, †

So it has come to pass, the sad event which, although it was not unexpected, nevertheless fills all our hearts with the deepest sadness - the passing away of our dearly beloved and highly revered father and teacher, Dr. C. F. W. Walther.

What the dear deceased has been to our Synod, yes, to the Church near and far - and what we have therefore now lost in him, it is not necessary to emphasize here'. What we owe to him, next to God, was emphasized in the "Lutheran" on the occasion of the report on his fiftieth anniversary in office; and how we mourn justly, and yet do not mourn hopelessly, is shown by the synodal speech and synodal sermon included in this number.

We therefore confine ourselves here to a brief account of the last days of the life of our blessed Walther and of his blessed death.

His illness has already been reported in the above-mentioned number. From that time on, with each passing week, the hope faded more and more that the faithful, tireless worker would again be given to the work in the vineyard of the Lord. His strength diminished more and more. During the former time, the deceased may have cherished the hope that he would once again recover; the one who was only accustomed to work for God's kingdom may have thought that he would - even if only partially - be able to do his usual work.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

But he gave up these thoughts afterwards and looked forward to his release from service and longed for redemption.

He confessed at the end of his life that he felt great joy when he let the many great blessings that God had shown him during his long life pass over his spirit. He often praised it as a special grace of God that he had protected him in this last illness from severe spiritual challenges, which he had not been spared in earlier illnesses. He also took comfort in the gracious election of God, and was comforted thereby. Once he said that many thought him a stiff-necked man who could not be dissuaded from his opinion, but that he was sure that this "obstinacy" with which he held to the truth he had recognized was a *donum Dei* (a gift of God). As for special wishes and concerns for the future, he had nothing special on his heart, as he expressed several times, - only a matter that Pastor Stöckhardt took care of at his request. Only in general he often declared: Oh, that only our Synod persists in what it has! God has shown it such abundant grace, - and that it only keeps a pious ministry and does not let unworthy persons into office!

In the last weeks he often lay in his sleep and was unconscious. Visitors could talk little with him. When during this time Schreiber said this to him at his farewell: "The LORD

will not leave thee nor forsake thee, he will mightily succour thee, said the weary one, turning his head a little: "especially in the last hour!" Often from his heart came the sigh, "God, have mercy!" Often he prayed: "Christ's blood and righteousness - that is my adornment and garment of honor" re. When Pastor O. Hanser took leave of him, he answered his question as to whether he was looking forward to the heavenly glory with a yes.

Pastor Stöckhardt reports on the last days as follows: "This evening (May 7) 26 o'clock our Dr. Walther has finally been released from his long sufferings and transferred to the number of the overcomers. The last days were a quite peaceful conclusion to the hard sick camp. Whereas eight days ago he was almost always unconscious, since Wednesday it has been possible to talk to him intelligibly again and he grasped everything that was said to him. At the beginning of the synod, his son reminded him that the synod was about to begin, but that he would soon be called to another assembly, that of the patriarchs, prophets, and apostles. Then he replied: "That will be glorious!"* He must have sighed a lot more: "God, have mercy! But he also confirmed the consolation of death, which was promised him from God's word, until the end either with a yes or with a nod of the head or a handshake. When an old church member visited him the day before yesterday and began the 23rd Psalm, he said the whole Psalm. Last night we braced ourselves for the end. At his request I prayed another

He then recited to him the verse of the evening hymn: But now that we are together, this cheerful spirit is very much dampened. We have been deprived of men whom we had counted on. Already among the eight and twenty ministers of the word who have departed from our midst since the last general number' 2c. He said: "God grant it! To the question, synod were workers who stood in the front ranks. I mention only which I put to him, whether he would now also die the name: Sihler. Then, however, after Professor Schaller, confidently on the grace of the Lord Jesus Christ, moved by the blow, had to resign from his work last year, the which he had testified all his life, he answered with a heaviest blow of all struck us. It became obvious and certain that loud, clear yes. Towards midnight he seemed once the weakness of the body, which had afflicted our dear Dr. more to be in great pain, and then said: 'It is enough! Walthers, would not be a temporary affliction, but that, as far as Since then he seems to have felt no more agony, people could see, it would be a final illness. If hope has always Today he lay the whole day, as mau says, dying, butus fought against fear, we can now hardly look forward to his recovery. We must be prepared that the next moment will bring kept consciousness until the end and clearly indicated the news of his departure. - O, what a blow that will be! that he understood what his son, Prof. Schaller and I. Although long foreseen, it will strike us with equal severity, indeed, it will only become more severe the more we think about told him. An hour before his death I had just been it. Everybody knows what he was to our synod. For how many hopes have fallen with it! He had laid the foundation. He had called to another dying man, and found him different done more in the building of the church than others. He was our when I returned. In short, it was quite a peaceful, quiet, leader in work and in conflict. If the word of Elisha at the parting edifying close to the long, often gloomy period of of Elijah, and the word of Joash at the entrance of Elisha, can be applied to a servant of God of indirect enlightenment and suffering." mission, we too shall have to cry out to him, "My father, my father, chariot Israel and his horsemen!" He was, after all, in fact

We bow under God's hand. We mourn. He is well. and truth, the spiritual father of "who knows how many souls. He has entered into the joy of his Lord. With what joysAnd as 'I represent the power of a worldly empire in chariots and the soul of this pious and faithful servant will have horsemen, so was the power of our Synod embodied in him. been received in heaven! O, how glorious, how greatHow indispensable he seemed to us! How much do we miss now that he is gone! How much more will we miss him ! How could will be his reward! we ever forget him!

But God will take him from us. Let us then humble ourselves under his mighty hand. He is the Lord, let him do what is good in his sight. Let us give glory to God! Before him no man is indispensable. God is our refuge for ever and ever. He alone remains as He is. But this God is none other than our God, yea, for His dear Son's sake our Father. And His mercy has no end yet. Though Elisha felt forsaken, God did not forsake His Israel. Though He called away one of His servants after another, He remained. So will He not forget ours. And can He not even now raise up children for Himself out of the stones, and out of the mouths of babes prepare power against His enemies? Is not His power mighty in the weak? Will He not hold them fast unto the end? How then should he leave the work undone, which he himself hath begun among us and through us?

Synodal Address by the Reverend President of the General Synod of Missouri, Ohio and the Eastern States
H. C. Schwan.

Venerable fathers and brothers beloved in the Lord! Let us then mourn, my brothers, but not as those who have no hope. Let us not meekly lay our hands in our laps. No, let us of the doctrinal controversy and did much to bring it to a rightlift up our eyes to the mountains from which help comes; let us end. The last meeting found the fight already over. We were ablestraighten our weary knees and our feeble arms; let us to apply to ourselves what Apost. 9, 31. is said of the apostolicconfidently take up the ladle again and, if need be, the sword. church: "So then the church had peace through all Judea andBut carefully, in the fear of God. Galilee and Samaria." For we had peace through all the districts, Up to now it was a foregone conclusion among us that no in all the churches. But now it should also be said of us, as it isother ground could be built upon. further said there, "and built himself, and walked in the fear of the Lord, and was filled with the consolation of the Holy Ghost." This is what we desired, this is what we hoped, this is what we undertook. With it we wanted to pay for the vows we made to God in great distress. Now that God had given us peace again, we also wanted to build ourselves up in quietness, to walk in the fear of God, and to be assured of the comfort of the Holy Spirit. A righteous beginning was made with it. Preachers and teachers had fresh courage. The congregations stirred. Our institutions became full to overflowing. We looked forward to this year's meeting with comfort and joy.



The church is not to be established by any other means than by the word that leads to Christ and keeps it with Christ, nor according to any other plan than that which is given to the saints in the formation and reformation of the church. In this it must now remain completely firm and unbreakable. Now more than ever we must pray for wisdom, that we may stand firm together in one mind and opinion. For only when we build, as we have the apostolic times for a model, only when each one among us first builds himself and then, according to gift, profession, and opportunity, builds his church, that is, founds, consolidates, and fully prepares on the eternal rock of salvation, only then will the Lord continue to build his house through our work; Only then will the Lord, through our work, continue to build his house; and what each one has quietly worked for and erected in his own place, without the need of many orders of men, will be most beautifully brought together and fitted into one another, so that it will grow up with one another into one and the same spiritual temple, the dwelling place of God in the Spirit.

Well then! This year's meeting will mark the beginning of a new phase in the history of our Synod. That cannot be missed. But if we enter with the vow to do our work in the coming period in the old way, only more diligently and more carefully than before, we too will build ourselves as the apostolic churches built themselves, we will walk in the fear of God, and, come what may, we will not lack the comfort of the Holy Spirit.

May the gracious and merciful God grant this for the sake of his dear Son Jesus Christ. Amen.

Sermon at the opening of the Synod of Delegates

at Fort Wayne, Ind. on the 4th of May, 1887.

(Sent in by decision of the Synod by Ch. H. Löber.)

Grace, mercy and peace from God the Father and from our Lord Jesus Christ be with you. Amen.

Dear and honored brothers in the Lord!

It was once in these days, 40 years ago now, that our Synod held its first meetings. Even though it was a small group of pastors and representatives of several congregations who had come together there - one in faith and confession - the joy among them was nevertheless great that the first step had been taken and that they were now also linked to one another by an external bond.

But what has become of the small group in these 40 years? No one had any idea at the time. The little mustard seed has become a tree whose branches extend over the whole land. We should not be surprised if our opponents look with envy at the number of our members, at the number of our churches and schools, at our institutions, our publications, our missionary work. We cannot help it, we especially who have experienced the beginning, we must say: This is a miracle before our eyes! But it is not we, but the Lord, who deserves honor, praise, and glory for this, who has made the space of our hut wide, who even in the greatest hardships and under the most difficult struggles has kept His

He has held his hand over us, he has poured out his blessings on us so abundantly, he has done great things for us - the children of this last time - great things, exuberantly great things. How can we not praise him again and again out of a grateful heart?

But are we this time so bold as if we could sing joyful songs of praise? Are not our hearts rather filled with melancholy and anxious sorrow at our meeting this time, so that we would like to hang our harps on the willows? He to whom we always listened so gladly, who could speak so convincingly with proof of spirit and power even to the simplest, to whom everyone had to fall, that chosen armor, that brave champion, that untiring worker, that wise governor and faithful guardian, who in these 40 years has never been absent from any of our joint synodal meetings, is not in our midst this time, and soon he will be gone from us forever. To give him a eulogy does not occur to me. He needs no eulogy among us. We all know what we have had in our dear Walther and what we shall lose in him. But must we not think of what our enemies have prophesied us long ago full of time when he would be gone ? Will we also remain what we have been? Of course the church, also our synod, is not built on men. We must not mourn desolately, we must not let hope sink. Ill the source of all consolation is nevertheless consolation also for us. But it is a serious time before which we stand, and it is a serious admonition that we need. How gladly I would like to leave it to someone else from among us and listen to it myself! But since I am to speak first in this place today, let me base my sermon on those well-known words from the high priestly prayer of our Lord and Saviour, which John the Evangelist has exalted for us.

Text: Joh. 17, 20. 21.

The words of our text are thus taken from the seventeenth chapter of John, which contains the incomparably glorious prayer of our dear Lord Christ, with which he addressed his heavenly Father when he was about to set out for Gethsemane. He does not pray for himself, as he did soon afterward, that, if it were possible, he might be delivered of the cup; nor, as he himself says, for the world, not that its doings and undertakings might have a happy progress, but for his disciples, whom he was now to leave, and who were yet to do his work in the world, to be proclaimers of his word in the world. But with them he does not stop. His gaze goes on, out to the end of days. I pray not for them only, saith he, but also for them which shall believe on me through their word. And what then hath he to ask for them that shall believe on him through the word of his apostles? That they all may be one, as You, Father, are in me, and I in You; that they also may be one in us; that, he adds, the world may believe that You sent me.

Surely these are words that we too should take to heart in these times. Let me then, with the help of the Holy Spirit, show you a few things:

What this fervent intercession of our dear Lord Christ, made also for us, may give us to consider, even in this our time.

I mean,

1. that this unity must also be of great importance to us;
2. that nevertheless the danger of losing this treasure is great, and that therefore
3. we also have great cause to do all we can to remain one.

1.

That they may all be one is what the Lord is asking of his own. We do not read that he is simply exhorting them, but that he is pleading with his heavenly Father. And this he does even now, when he is about to go to his bitter death on the cross. In the first place, this was his petition for his disciples, to whom he could bear witness that they had accepted his word and truly recognized him as the one who came forth from the Father and was sent. For them he asked: Holy Father, keep them in thy name, that they may be one like us (v. 11.). Now he says: But I pray not for them alone. The same request he now makes for all those who would believe in him through the word of his apostles, to ascend to the throne of his heavenly Father. O certainly, what the Lord himself asks so fervently, not only for his former disciples, but also for his own of all times, and even now in the last hours before his death, must be of great concern to all of them, even to us.

But we shall see this still more when we consider the very words in which the Lord made this request. He says, "That they all may be one, even as You, Father, are in me, and I in You, that they also may be one in us. -

One of the well-known songs of David in the higher chorus begins: Behold, how fine and lovely it is that brothers dwell together in unity. He continues with enthusiastic words and compares this dwelling together of the brothers to the sweet-smelling balm that flows down from Aaron's head into his beard and into his garment, to the refreshing and restorative dew that falls from Hermon on the mountains of Zion. For there, he says, the Lord promises blessing and life forever and ever. As certainly as the enmity, strife, and discord that emanate from the infernal adversary is something exceedingly sad and deplorable among men, who after all have been brothers and sisters since Adam, so certainly is concord something delightful, great, and glorious. But not all unity, of course. According to the testimony of the Lord, there is unity even in the kingdom of Satan. And if this prince of darkness only thinks that it serves the purposes of his kingdom, he also knows how to unite with one another those who before were so unlike one another, like a Pilate and a Herod. In what words, then, does the Lord put this request of his? As we hear, he asks for such a thing

One-ness of his own, which is like unto that between himself and the Father; yea, one-ness in him, and so with him and the Father. Truly this is something great and glorious, for it is not a oneness in malice, as with the children of unbelief, or in error, as with the multitude of false believers; nor is it an outwardly apparent oneness, in which inner discord and dissension remain, but such a one as is most intimately united not only among themselves, but at the same time also with the Father and with the Son, and so with the whole holy Trinity. This is only the case with those who Being one in the truth, and standing in the living faith of that truth, are all members of one and the same body, the body of which Christ is the head.

O what a great thing, what a glorious thing! They are not then such as grope in darkness, forsaking the way of truth; not such as walk in doubt, and are like a tottering reed, swaying and being swayed by all manner of wind of doctrine; nor such as pass coldly by one another, but with them the word is true, "If one member suffer, all the members suffer with it." Yea, they may be sure of this, that with him that is above, and that ruleth all things, it is said even now, "He that toucheth you toucheth the apple of mine eye."

So then the very words in which the Lord has put this request of his must convince us how much it is also important for us that we all be and remain one. -

But there is a third thing. The Lord adds a very special motive to his petition for his own when he says: "That the world may believe that thou hast sent me". Of course, he made this request above all things in order to ask something great from his heavenly Father for his own, but - as can only be seen from these words - also for the sake of the impression which their presence would make on the world, which was in unbelief, or in false faith, or in mutual hatred and bitter enmity. And let us only think of the time of the first Christians, what an encouragement it must have been to the testimony of truth from the mouths of the apostles, when every one could see and perceive that the multitude of believers were One Heart and One Soul! - On the other hand, what a tremendous annoyance is given to the world, when the opposite is revealed among those who boast of the Christian name, who want to be regarded as confessors of the truth! What obstacles have been thrown in the way of the course of the Gospel, which Luther had again brought to light, when even at the time of the Reformation the army camp of the Antichrist could raise the reproach: You Protestants do not agree among yourselves! or when the opponents of truth in our day cry out to us: You who separate yourselves and claim before others the glory of strict orthodoxy, are yet again divided into different army camps fighting each other! We, as members of our Synod, have, by the grace of God, hitherto remained in right harmony. What has kept us together has not been the outward power of a visible head, nor the broad mantle of a religious union,

but unity in the spirit, through the bond of peace. This has made us great, it has made us strong, and it has contributed so much to the fact that our witness has not been in vain, even to the outside world. If our hitherto so richly blessed missionary work is not to falter, how much will come of our remaining one in faith and confession of the truth, and thus standing before the world as those who are also one, as members of one and the same body, in love.

But should we really have reason to fear that this could easily become different for us as well? That the intercession of our dear Lord Christ may give us to think of such a danger as exists also for us, let me now

2.

Hints.

The Lord made one and the same prayer, one and the same intercession for his disciples at that time and also for those who would believe in him through their word. It could not be otherwise; he must have considered it necessary for some as well as for others. And if he considered it necessary, what other reason could there be for it than that he, from whose eyes nothing was hidden, whose eyes also looked into the farthest future, saw great danger for his own of all times in this very piece. He must have foreseen that there was danger for them, that the bond which bound them so intimately to one another and to himself and to thy Father would be broken. This is confirmed by the history of all times.

First of all, as to his disciples at that time, the Lord expressly foretold it to them, "Now believe ye. Behold, the hour cometh, and is already come, that ye should be scattered every man into his own." And another time to Peter, "Satan hath desired to sift you as wheat." And how soon it became evident in what great danger they were in, and how the wicked enemy was using the time when their Lord Christ was taken from them to scatter them, perhaps forever. What would they have come to without the fervent intercession of our Lord Christ, of which he also assured Peter, saying that he had prayed for him, that his faith might not cease, that, when he was converted, he might also strengthen his brethren?

Furthermore, how Satan scattered the seed of discord while the apostles were still alive, in the first Christian churches through false apostles, against whom especially the apostle Paul had to come out and warn against them, since many allowed themselves to be prayed to, as against those who caused division and trouble, apart from the teaching they had learned. Another time he wrote, If ye bite and devour one another, see that ye be not consumed one of another. Gal. 5, 15. But how did it look when one by one these pillars of the church, the apostles, were taken away? How soon was it fulfilled what Paul foretold the Ephesian elders: "I know that after my departure there will come among you

The wolves of the host shall not be spared. Even unto you shall men stand up, which speak evil doctrines, to draw the disciples unto themselves.

And does not the history of the church of all times really confirm that the danger which this intercession of our Lord Christ gives us to "consider" was always great, and especially great when those through whom he had done great things in his ark were no longer present? -How did it go when the dear man of God, Dr. Luther, had closed his eyes? At last, the coming into being of the last of the glorious confessing Christians of our Concordia showed that even here the intercession of our Lord Christ had not been in vain, and that he still sends him who "gives his people one mind on earth"; but what a picture of sad discord does the history of our ark present in the decades immediately following Luther's death! How soon Luther's own warning predictions came true! "After my death," he had repeatedly pronounced, "none of these theologians will remain constant." And what great damage and what horrible confusion the old evil enemy did through them in the church at that time!

Should not the intercession of our Lord Christ warn us of the danger which also threatens us? Should not his concern for those who believe in him through the word of his apostles, which is manifested in this intercession, make us aware of the danger in which we too are in these last days? How soon, especially if we thought ourselves safe, might the enemy succeed in making of our Synod, too, a Babel of disruption and confusion, and in tearing asunder the bond of peace which still holds us together. He has already tried once and again, and men have already appeared from among us who have spoken false doctrine in order to draw others to themselves. What Satan, to whom our unity was a thorn in his flesh, had in mind, he did not succeed in doing. But because of this he will not give up the fight. Perhaps from quite another quarter he will make his attacks. If not over doctrine, he may well seek to divide us for the sake of other, much lesser things. - Once again, the heartfelt intercession of our dear Lord Christ for His own of all times gives us too a very emphatic sense of the danger in which we are suspended. -

But only the more finally

3.

how great a cause we have to do our utmost, even on our part, to remain one.

Here one might well say, "Is it not because of the intercession of our Lord Christ that, in spite of all dangers, we may be quite calm and unconcerned? And it is true, his intercession is for us, and shall be for us, a great and inexpressible comfort. He who asks here can do no wrong; he still asks and cannot be taken from us; indeed, he himself is the one who has preserved his church up to now and wants to preserve it.

Until the end. For his sake there will be and must be until the end of days a small number of those who are one, and all who are preserved in this way certainly owe this to his intercession with the Father. In him alone we will continue to place our hope and confidence, and he will not let us be put to shame with it.

But as little as it follows from this that no one can fall through his own fault, so little does it follow that we may now refrain from pursuing peace and diligently maintaining right unity in the spirit. On the contrary, through the heartfelt care for the unity of his own, which is expressed in this intercession of our dear Lord Christ, he wants to awaken in us a similar care, a holy zeal, not to lose this treasure.

And if we now ask what we ought to do and could do, as much as is in us, that we may remain one, it is surely of the first importance that we let ourselves be awakened by Christ's example to let his request be our constant, heartfelt, and fervent request for ourselves. For he himself urges his own disciples to this end, especially in his farewell discourses, with the words: I do not say to you that I will ask the Father for you, for he himself, the Father, loves you. Ask, and ye shall receive, that your joy may be full. And the more such are taken from us one by one, who were not only great teachers, wise governors, faithful watchmen, brave and courageous champions of our Synod, but also fervent intercessors, who made themselves a wall with their prayers: Prayer made to the wall, the more necessary that now others with the request:

Stand by your little band, By grace grant
peace and rest -

step in front of the crack.

But if Christ's faithful care for the unity of his own has awakened the same care in us, it cannot be otherwise; we will also recognize this as our task, as much as it is in us to cooperate in this. And how then? Often this is sought in quite the wrong way and by quite the wrong means, as we see enough before our eyes. They seek to make possible a common union for the furtherance of ecclesiastical purposes by giving way and yielding at the expense of the truth; they want to maintain the outward appearance of inner harmony by leaving each one to his own opinion, by ignoring existing differences, and by not entering at all into such questions as their discussion might possibly lead to division. God preserve us from such pseudo-peace, in which inner strife remains, and even if we are still called those who know how to tear down but not how to build up. True oneness is only the fruit of unceasing research in the Word, diligent pursuit of doctrine, constant struggle against error and falsehood, and common humble submission to the Word of truth. In this our fathers, some of whom are already at rest in God, have preceded us; in this let us also follow them in the future. Let us, as before, hold fast to the word that is sure and able to teach, and we shall then be mighty to exhort by wholesome doctrine and to punish the contrary.



SPEAKER. Build yourselves up, exhorts St. Jude (verse 20.), on your most holy faith, through the Holy Ghost, and pray. And the God of peace shall be with us.

But if the faithful God has preserved us in the one Spirit and faith, let us take care that the enemy does not succeed in another way in tearing our hearts apart, or at least in alienating them, namely, by violating love. We will preserve and cultivate this precious bond of brotherly love if we diligently practice the virtues of humility, gentleness, and patience; if we carefully guard against unkind judgments; if we do not exalt ourselves one above the other; if we give each other credit for our weaknesses and infirmities, cover them up, do not put everything on the gold scale, do not want to push through our own favourite plans by trying to gain followers, but rather let ourselves be found ready to give way and give in, and only have this as our purpose and goal, to seek the common best together.

Certainly, then, we do what the intercession of our dear Lord Christ also gives us to do in this matter. May a heartfelt care for unity in him and among one another always be awakened and increased in the hearts of all of us through this intercession!

But he, the Lord our God, will not withdraw his hand from us; he will also let our dear synod continue to be commanded to him in grace until the time when all struggle and strife comes to an end forever and we enter the tabernacles of eternal peace, which our dear Lord Christ also asked for us in the end in his high priestly prayer with the words: "Father, I want those to be with me whom you have given me, that they may see my glory which you have given me. Then, having been caught up from all the dangers that surround us here, we shall be perfectly one with the Father, Son, and Holy Spirit, and with all the angels and elect, and shall praise and glorify him with one mouth without end for ever and ever. Amen. Amen. -

To the ecclesiastical chronicle.

I. America.

Synod Assembly. On the 4th of May, at Fort Wayne, Ind. our General Synod met, and is at present, as this is written, still in session. The Synod is numerously attended; only a few delegates absent. Nearly 40 pastors were received. Many guests are present. - The reports submitted and discussed, namely, concerning our teaching institutions, tell of a great blessing from the Lord. - Yet it has pleased the wonderful God to fill our hearts with sorrow. This meeting of the Synod was the first since its foundation 40 years ago, at which its main founder and most zealous promoter, Dr. Walther, was absent! As soon as they met, the Synod members had to brace themselves to hear the sad news of his death. On Thursday morning came the news: "Very weak, but conscious"; on Friday: "It is coming to an end"; on Saturday: "Last weakness!" and on the evening of that day the saddest message that he had fallen asleep. The interior

of St. Paul's Church, where the Synod holds its meeting, was I have instructed the bishops to dissuade their diocesans from draped with mourning flags by the members of this dear entering this Order, or to call upon them to leave, as I did in my congregation. On Sunday evening at 7 o'clock the Synod, in a circular letter of February 2, 1885. After the bishops of the short meeting, expressed its wishes concerning the funeral. The United States have made representations about this to the Holy meeting on Monday morning was begun with a liturgical funeral Father, that sentence of condemnation has been suspended service. until further notice. Consequently, I authorize the confessors in the diocese to absolve labor knights under the following conditions: 1. they must confess and repent of the grave sin which they have committed by not complying with the decree of September 1884. 2. they must declare themselves ready to leave the Order as soon as the Holy Father so orders" 2c. -

More details about the negotiations in the next issue.

H. W. Beecher. What kind of preacher this notorious, much praised sensational preacher was, can also be seen from the fact that he was not in the habit of visiting the sick of his congregation, even the sick who were particularly friendly to him, for fear of excitement.

Unirte (Evangelical). We read an account of the internal conditions of this community, which calls itself the German Protestant Synod, some weeks ago in the "Independent".

It is reported in a speech given by Pastor Zimmermann of Burlington, Iowa, at the last General Synod in Buffalo, that many God! members of their congregations cannot be given a good report.

Lodge people and those who belong to the saloon population form a part of the members of the congregations. Many a pastor says, "I know thy works, and where thou dwellest, where Satan's seat is. - But whether the Unrighteous themselves are not often to blame for the fact that their congregations are like and Grünenbach. In these two places it has been the tacit this? We could cite a whole series of congregations, from Albany to Buffalo, "which, being unrighteous, have made a mockery of the order of the Lutheran Church, and have been belonging to the Reformed Church. But since these two places speedily "provided for" by the Unrighteous. It is notorious that are in connection and intercourse with Lutheran places, by far no discipline is practiced in their Eastern congregations, in the greatest part of the population of these places is composed many cases because none can be practiced. The pastor is often of members of the Lutheran Church, who, because they live in the slave of a licentious mob. - It is further reported that a the Reformed place, are considered Reformed and are served number of resolutions have been adopted against beer picnics, Reformed, without having declared their conversion anywhere balls, and the like, which are usually held to raise funds to meet or somehow! In the reverse case, if a reformed church member the expenses of the congregation, but none against the dance moves into a Lutheran place, he is usually tacitly regarded and halls and the like which their church members hold.

(Herald and magazine.)

From the General Synod. The Nebraska Synod, which belongs to this body, has, since its last meeting, also a "State Secretary." The duty of the latter is, among other things, to visit all the pastors of the Synod, and to render them assistance when necessary 2c. This visiting does not seem to have much in common with the ecclesiastical institute of visitations, but seems to be intended more for enthusiastic *revivals*. In the first parish where he stayed as "secretary of state" he preached six times and made many visits to the parishioners. G.

The infallible pope and the knights of labour. The Roman Archbishop Taschereau of Quebec, with the approval of the pope, famously forbade his people to enter the Order of the Knights of Labor. The bishops in the United States believed they must take a different position on the Order. As a very large number of the members of the Order are Roman, they believed the same would become rebellious if the pope also forbade the Order in the United States. To this end the Grand Master Powderly knew how to ingratiate himself with the American bishops as a good Catholic. And finally the bishops feared that their and the Pope's income could be greatly endangered by a ban. Therefore, Bishop Gibbons of Baltimore, in particular, who was in Rome, felt it his duty to change the infallible pope's mind. And he succeeded. The infallible pope retracts his condemnation of the order. Archbishop Taschereau has therefore made known to his priests the latest papal decision. He says in his decree: "In September, 1884, the Holy Father, consulted by me, condemned the Order of the Knights of Labor, and

approved by the pope. They are asked to leave as soon as "the holy (?) father" commands it, not because it is wrong before G.

II. foreign countries.

Conditions in the Bavarian Regional Church.

Not far from Memmingen are two Reformed congregations, Herbishofen and Grünenbach. In these two places it has been the tacit custom for years that every member of the Lutheran Church, as soon as he enters these places, is considered and treated as mockery of the order of the Lutheran Church, and have been belonging to the Reformed Church. But since these two places speedily "provided for" by the Unrighteous. It is notorious that are in connection and intercourse with Lutheran places, by far no discipline is practiced in their Eastern congregations, in the greatest part of the population of these places is composed many cases because none can be practiced. The pastor is often of members of the Lutheran Church, who, because they live in the slave of a licentious mob. - It is further reported that a the Reformed place, are considered Reformed and are served number of resolutions have been adopted against beer picnics, Reformed, without having declared their conversion anywhere balls, and the like, which are usually held to raise funds to meet or somehow! In the reverse case, if a reformed church member the expenses of the congregation, but none against the dance moves into a Lutheran place, he is usually tacitly regarded and treated as Lutheran. A man of Lutheran confession who moved to one of these places was immediately elected to the Reformed Presbytery without conversion and sent to the Reformed Synod in Erlangen. - If this is not union, then there is no union at all! And this is happening in the midst of the Bavarian Lutheran State Church! The General Synod of the Lutheran Church of Bavaria, which was assembled at Ansbach last year, was urgently asked for an immediate remedy, but the Synod that took no step! Another affliction of the Lutheran Church in Bavaria is that the Lutheran soldiers who come to the numerous garrisons in the unirritated Rhenish Palatinate are left without all spiritual care of their mother church, and are even urged to attend uningregated services and sacraments; there is no Lutheran pastor in the entire Bavarian Rhenish Palatinate! For 30 to 40 years, Lutheran pastors in this Rhenish part of Bavaria, who saw members of their congregations moving to the Rhenish Palatinate, have been asking that this crying abuse be remedied by sending a Lutheran pastor to the Rhenish Palatinate, or even better, by permanently employing a Lutheran vicar there to serve Lutheran soldiers and officials in the Palatinate! The Oberconsistorium in Munich under Dr. Harleß was also inclined and ready to remedy the situation. But the Uniate Consistory in Speyer protested quite decidedly against it, for the Rhenish Palatinate still had Luther in its fold (Lutherans within the Union), and the remedy was not forthcoming. In Metz there are two Bavarian regiments which include many Lutheran soldiers. For their service - nothing happens. Proposals for redress were not heeded. The many Lutheran soldiers and officials from Old Bavaria in the Reichsland are abandoned to the Union without further ado.

Spain. In the short period of 18 years no less than 150 Protestant congregations have been established in Spain. The total number of parishioners is between 9000 and 10,000. Madrid, Barcelona, Cadix and Malaga even have several churches and chapels; everywhere Protestant schools have been founded at the same time, which enjoy an increasing frequency. - In Malaga the Protestants possess two churches, which in former times had served the Jesuits. Who would have thought this possible some twenty years ago! In Madrid the Gospel has been preached, if only temporarily, in the same place where the blazing pyre of the Inquisition used to claim so innumerable victims. That, in spite of the present tolerance, it still requires a great deal of courage for the Spaniard to profess Protestantism, is proved by the fact that, especially in smaller towns, no Catholic will employ a Protestant workman or labourer. Often one has the greatest difficulty in finding a suitable place to hold services for good money, since the priests make the greatest efforts to prevent the formation of new congregations. In various cities, so-called "Welfare Committees" have even been formed among the most respected ladies, with the obvious program of putting the greatest possible obstacles in the way of Protestantism and, where possible, completely eradicating it. In general, the women, especially from the higher classes, seem to be the bitterest enemies of the young, rapidly blossoming Protestant church. (Christi. Botsch.)

Inaugurations.

On Sunday, Misericordias Domini, by order of Mr. Praeses Beyer, Mr. IN Bro. Dubpernell was introduced to his new congregation in North East, Pa. A. Senne.
Address: tiev. l?r. Dnllpvriitzll, dlortll llust, INr.

On Sunday Misericordias Domini Mr. I P. R. von Niebelsch ü tz was introduced in my previous branch parish at Hillsboro by order of Mr. Praeses Biltz.
I. H. F. Hoyer.
Address: Rev. R. of MedelsoknotL, llillsdoro, Llarion Co, k-un8.

On behalf of the Presidii Middle District the undersigned has introduced on Sunday MisericordiasDomini Mr. INPh. Wambs - ganß also at the St. Johannis parish in Jndependence. This and Zions - Parish in Bedford now together form One Parish. The address remains the same for the present.
Cleveland, O., April 29, 1887. H. C. Sch wan.

On Sunday Misericordias Domini U. G. Mark- worth was introduced by order of Mr. Praeses Niemann in his parish near Jonesvtlle, Jnd. assisted by Messrs. l?IN A. Trautmann and G. Schäfer by R. (5 irlch).
Address: Kvv. 6l. Llurkvortll, ckouosvillk, lull.

Election results.

It is hereby brought to public notice that among the candidates listed in the "Lutheran" of April 15, for the vacant directorship at Fort Wayne, Jnd, Rev. Edmund Bohm of New Uork has been unanimously chosen.
C. At Large,
Secretary of the Electoral College.

Election display.

Since, as a result of the retirement of our beloved Prof. Schaller in St. Louis due to persistent illness, a professorship in theology is to be filled, the undersigned, on behalf of the electoral college, requests all those concerned to send to him within the next four weeks the names of those whom they wish to see nominated as candidates for this professorship. According to the synodal constitution, all synodal congregations as well as the teachers' college together with the supervisory authority of the institution concerned have the right to nominate candidates.
Fort Wayne, May 15, 1887, C. Gross,
Secretary of the Electoral College.

Conferenz - Display.

The Southern Districts Conference of Iowa will meet, s. G. w., June 14, at the church of Mr. IN G. Bayer, near Marengo, Iowa Co. of Iowa - Registration requested.
H. F. W. Brandes.

Those who intend to travel on the OllieuAo L IVortllrvvMc-rm railway must alight at Vlairstown. I would therefore kindly ask you gentlemen to inform me at the time of your registration which railway you intend to travel on, so that I can arrange for the necessary carriages to the stations in question. Those who arrive at night cannot be promised a carriage.
Marengo, Iowa, April 25, 1887. geo. Bayer, IN

Notice.

All those persons who are in possession of the interest-free shares issued by the Lutheran congregation of Trinity in Peoria, Ill, are hereby informed that the above-mentioned congregation is prepared to redeem the first (1st) series of its issued shares. - The shares should therefore be sent to the treasurer of the local municipality, Mr. F. Mey er, 3138tr, who will then send the shares to the holders of the shares.
will send her money.
Peoria, May 1, 1887. Gottlieb Traub.

Income to the coffers of the Eanada District:

Inner Mission: Collecte in IN Borth's congregation in Ottawa K9.85. Heinrich Ruthig in North East Hope 1.00. Communion Collecte in IN Kirmis' congregation in Wellesley 6.18. Desgl. in 1 P. Andres' Gem. in Berlin 11.76. Desgl. in Petersburg 4.83. Desgl. in Shanz Station 3.76. W. Huth in Howick 1.00. Thanksgiving offering of Mrs. S. Bräutigam in Howick 1.00. Thanksgiving offering of Mrs. Bro. B. in Humberstone 3.00. Coll. in IN Frosch's Gem. in Salem 3.55. Ferd. Reinke in Farmers bürg, Iowa, 1.00. (S. K46.93.)
Negro Mission: From the Women's Association in Ottawa 4.15. Mina Stover in Berlin .50. (p. H4.65.)
Orphanage in Boston: Wedding coll. at A. Wendt in Ottawa 4.10.
Pilgrim House in New Uork: Coll. in IN Bcntes Gem. in Stonebridge 4.00. H. Fleischhauer in Poole 1.00. Wedding Coll. at F. Oehm's in Normanby 3.56, N. N. das. .30, N. N. das. .50. Joh. Groß in Carrick l.OO. IN H. Bruer in Alsfeld 2.00. (S. \$12.36.)
Studen tenkasse: Hochzcits-Collecte with Konr. Rüffer in Petersburg 6.25. Collecte in IN Andres' Gem. in Berlin 8.47. Desgl. in Petersburg 2.05. C. F. Ottmann in Wellesley 2.75. Mrs. Marie Hartwig in Fisherville 2.00. Wedding coll. at M. Pauli's in Ellice 10.50. Confirmation coll. in IN Kirmis' Gem. in Wellesley 15.86. Desgl. in Poole 5.69. Desgl. in 1 P. Merkel's congreg. in Wartburg 8.10. Confer. communion coll. in IN Lienhardt's congreg. in Mitchell 5.04. Palm Sunday coll. in IN KaLrer's congreg. in Middleton 4.32. Communion coll. in IN Frosch's congreg. in Elmira 10.00. Desgl. in Floradale 4.00. Mrs. Specker's congreg. in Elmira 1.00. Easter coll. in IN Germeroth's congreg. in Wallace 5.25. Half of Easter coll. in I P. Bruer's parish in Normanby 10.44. Desgl. in Carrick 3.52. Desgl. in Howick 5.99. From IN Frosch's school centkasse in Elmira 1.70. Coll. in IN Dubpernell's parish in Sebringville at his farewell service 22.50. (S. KI35.43.)
Building Coll. in Springfield: H. Luft in Berlin 1.00. Half of Easter Coll. in IN Bruers Gem. in Normanbv 10.44. Desgl. in Howick 5.99. Desgl. in Carrick 3.52. Coll. in IN Bentes Gem. in Humberstone 12.00. (S. \$32.95.)
Preachers' and Teachers' Widows' and Orphans' Fund: wedding coll. at Chr. Brinkle's in Howick 6.16.
Wellesley, Ont, April 30, '87, G. Renfer, Cassirer.

Proceeds to the Treasury of the Illinois District:

Synodal Fund: Easter Festival Collects: from the congregations of the NIN Brunn in Strasburg -KI 3.50, Krebs in Aurora 30.37, Brauer in Beecher 11.07, Bohrens in Manito 5.00, Brauer in Eagle Lake 23.70. From the congregations of the l?IN: Succop in Chicago 50.25, Goehringer at Staunten 18.50, Meyer at Osnabrueck 7.45, Hild at Bethlebem 6.15, Katthain at Hvyleton3.80, Dorn at Pleasant Ridgc 10.00, Schmidt at Crustal Lake 12.70, Strikter at Proviso 28.00, at La Grange 7.00, Lochner at Chicago, Eastercoll, 22.41, and out of the Synodal box 1.01, Loßner at Lake Zurich 10.54, Heinemann at Okawville 10.40, Ottmann at Collinsville 3.80, Norden at Hinckley 5.06, Flaxbeard at Dorsey, Communion Coll.^ 8.00, Engel at Covington 3.05, Love at Wine Hill, Easter Coll., 10.05, Waits at Danville 8.20. (S. .H310.01.)
Building fund in Springfield: part of Easter coll. from IN Maukens Gem. in Buckley 5.00.
English Mission: By IN Goehringer in Staunten by Z. E. G. 2.00.
Inner Mission: By I P. Lochner at Springfield by N. N. 4.00. By IN Sieving's congreg. at Avrk Centre 16.65. By IN Wunder at Chicago by Mrs. C. Otto 5.00. By IN Grnpe at Rodenberg by Mrs. N. N. 5.00. By IN Lochner at Chicago by his congreg. 9.13, by N. N. .50. By IN Heinemann at Okawville from Wittwe Holt .50. I P. Ottmann's Gem. in Collinsville 2.35. By IN Eugelbrecht in Chicago from Mrs. N. N. 10.00. By IN Streckfuß there from Mrs. Geisemaun 1.00. (S. H54.13.)
Jewish Mission: By IN Lochner in Springfield from N. N. 3.55, Mrs. L. l.OO. (P. K4.55.)

Negro Mission: IN Sievings Gem. in Pork Centre 8.76. By 1'. Snccop in Chicago by Mrs. Kusch 1.00, Jda Schnake 1.00, Mrs. Below 1.00, Martha Danker 1.00. By IN Wagner in Chicago by Joh. Brackmann 1.00. Teacher Stedingk at Red Bud .75, H. Langreehr there .25. IN Bergen's Gem. in Wartburg 5.00. New station in 'New Orleans: by 1?. Fritze at Cowling 1.65; by Teacher A. Albert at Eagle Lake by H. B. 5.00; Communion Coll. by IN Drögemüller's Gem. at Arenzville 2.00. (S. - \$29.31.)

Pilgrim House in New York: IN Lochners Gcm. in Chicago 16.77.

Emigrant Mission: By IN Bartling in Chicago by Franz Fromm 1.00.

College Household in St. Louis: IN Heinemann's Gem- at Okawville 10.00.

Poor students in St. Louis: By IN Goehringer at Staunton by H. Lotz 2.00 and Z. E. G. 3.00. IN Brewer in Beecher 1.00. By IN Fritze in Cowling 1.65. By IN Brewer in Eagle Lake from Mrs. Drangmeister 1.00. Easter coll. from IN Vrüggenmann's Trinity Cong. in Willow Springs 9.00. IN Bergen's Cong. in Wartburg 2.50. By IN Bartling in Chicago for W. Kohn from the Young Fr.Verein 7.00, by the Gem. 4.50, by the Frauenverein 18.00, for E. Albrecht of the Frauenverein 17.00, Franz Fromm 1.00. By IN Succop there for A. Lchülke of the Frauenverein 18.00. Half of the Coll. by IN I. Drögemüller in Arenzville on I P. F. Drögemüller's wedding for Chr. Drögemüller 4.30. (p. K89.95.)

- "Wash Cash in Springfield: By IN Ottmann in Collinsville by Conrad Mueller 1.00.

College household in Springfield: By IN Goehrin- gcr in Staunton by H. Lotz 5.00. IN Castens' Gcm. in East Wheatland 5.10. (S. \$10.10.)

Poor students in Springfield: evening coll. by IN Kämmerers Gem. in Chandlerville 6.80. By IN Schmidt in Crystal Lake by F. Thokc .50. By I'. Castens in East Wheatland by H. Garbelmann 1.00, A.Abel -50, Joh. Wilkening .50. by B. Heyer in Wheaton from N. N. 5.00. By IN Ottmann's Gcm. in Collinsville 3.50. By IN Wunder in Chicago for Joh. Rien from Mrs. C. Otto 10.00. By IN Wege- ner in Altamont, ges. at Rehwald-Wittc's wedding, for Krnschc 2.50. By IN Bartling in Chicago for H. Sklobohm of the Young Fr. Society 15.00, by Joh. Fründt 1.00, H. Nieder- helmann 1.00, G. Kleiner 3.00. By IN Müller in Lake View for Koch Sr. of the Women's Society 5.00 and for Otto Maas of the Young Fr. Society 2.25.Verein 2.25. (p. K57.55.)

Poor college students in Fort Wayne: By IN Wunder in Chicago from the women in his congregation for A. Leuthäuser 6.00. By P. Schuricht in St. Paul, sent on M. Schuricht's wedding, 9.15, on Louis Lange's wedding 7.10, from N. N. 1.00, from the Women's Club 7.75. By IN Drögemüller in Arenzville, half of coll. on IN Drögemüller's wedding, for Franz Buszin 4.30, from N. N. there 1.00. (S. \$36.30.)

Seminary Household in Addison: I'. Katthain's Gem. in Hoyleton 7.20.

Poor students in Addison: By IN Heyer in Wheaton vowN. N. 5.00. Teacher Stedingk at Red Bud 1.00. By Teacher Lotz in Pekin from the Singing Society "Concordia" for Jacob Raß 5.00. For Th. Wunderlich: By Teacher Neifert in Kan- kakee 5.00 and by IN Büngers Gem. in New Bremen 19.62. By the Jüngl.-Verein derBethlehcms-Gem. in Richmond, Va. for B. Göpfarth 15.00. By I P. Engelbrecht in Chicago from the Frauenverein for K. Kramp 15.00. (S. H65.62.)

Poor college students in Milwaukee: By IN miracle in Chicago by dcn women in sr. Gem. for E. Deffner 4.00.

Coll. in Milwaukee: IN Succops Gem. in Chicago 66.00. IN Brauer's Gem. in Crete 22.50. Coll. of P. Lochner's Gem. in Chicago on Sunday Judica 12.78, on Palm Sunday 28.00. IN Loßner's Gem. in Lake Zurich 8.78. By I'. Brauns in Chicago ges. 4.00. Easter coll. by IN Koch's congregation in Lemont 9.25. Coll. by IN Wegener's congregation in Altamont 6.00. IN Hallerberg's congregation in Quincy "from the treasury for synodical purposes" 10.00. (p. H167.31.)

Milwaukee debt settlement: part of Blanken's Buckley comm. 5.00. half of IN Hartmann's Woodworth comm. 11.83. IN Brauer's Niles comm. 2. 11.00. From Chicago: by IN Hölter, 3rd, by H. Niemann 10.00, A. Thiele 5.00, A. Ganske 5.00, H. Budnick 3.00, F. Arndt 2.00, F. Bochnow 1.00, I. Gsengs 1.00, F. Baumann 1.00, I. B. 1.00, I. Prütcr 1.00, C. Föde 1.00; by IN Hölter, 4th plat, by Frauenverein 9.20, H. Grotke .50, Tappendorf 1.00; by IN Reinke by Fr. Niemann, Ferd. Klopp, Jul. Zühlke and Eschenhorst 5.00 each, W. Antipp, Gustav Klotz, Wittwe Greinke, Aug. Höft, Fr. Palow, W. Doß, Joh. Lange I-, Herm. Greinke, C. Palinske, C. Rieck- hoff, Aug. Weiß, Marie Otte, Alb. Karnuth, Aug. Friedrichsdor, Karl Rohde each 1.00, Heinr. Licht, Dan. Bohl, Anna Merke, Hen- riettc Vierke, Frieda Vierte, Albert Vierte, Wittwe Dor. Meyer and Mrs. Elise Drcver .50 each, Fr. Beckmann, Karl Lagert, W. Awizzus, Juergen Lassen, Otto Piatraschke, Aug. Beckmann 2.00 each, Charlotte Schmidt .25, Wittwe Schoenfeld 1.50. By IN Büngr in New Bremen of Ch. Bormet Sr. 1.00, Aug. Witt .50. IN Felten's comm. in Arlington Heights 14.35. IN Hallerberg's comm. in Quincy "from the treasury for Sunodal purposes" 10.00. By IN Bartling in Chicago from Mrs. Julia Hoffmann 2.00. Coll. of IN Krause's comm. in Sadorus 5.00. Comm. in Be- thalto 10.00. (S. \$165.13.)

Sick Pastors and Teachers: By IN Schmidt in Crystal Lake by N. N. 1.00. Teacher Stedingk at Red Bud 1.00. (S. \$2.00.)

For IN F. W. Eggerking : By B. Cämmerer in bhand- lerville, ges. at Ruppel-Schrimpf's wedding, 5.51.

Widow's Fund: By IN Lochner at Springfield from N. N. 4.00. By IN Behrens at Manito 5.00. Char Friday Coll. by IN Lochner's congreg. at Chicago 27.78. By IN Strieter's congreg. at Pro- viso 22.00. By IN Norden at Hinckley from Mrs. Peckmann 1.00 and by the Gem. at Lindenwood 2.38. IN Flaxbeard at Dorsey 5.00. By IN Hölter at Chicago by W. Kallenbach 1.00. By IN Sieving at York Centre by Finke sen. 10.00. (S. G78.16.)

Deaf and Dumb Institution: By IN Cancer in Aurora by Mrs. N. N. 2.50. Half of Easter Coll. by IN Hartmanns Gem.



in Woodworth 11.83. Ist. Lochner's Gem. at Chicago 8.43. 1st. Mariens' Gem. at Danville 14.70. (p. \$37.46.)

Orphanage near St. Louis: By IN Göbringer at Staunton by H. Loh 1.00. "Payment of a Vow" by Mrs. IN Elis. Comber at Chandlerville 5.00. (S. H6.00.)

Student Orphans of Addison: From the collection bag of 1st. Brauer's Gem. in Crete 12.00. 1st. Grupes Gem. in Nodenberg 10.47. (p. \$28.47.)

Gem. in Columbus, O.: By IN Succop in Chicago by Karl Tboms 5.00, Fr. Wakendorf 1.00, Aug. Schnake 5.00. By B. Reinke das. by A. Friedrichsdor 2.00. (S. K13.00.)

N. Huebener's Gem. in Hanover: By 1 P. Schmidt in Crustai Lake from N. N. 1.00. By IN Engelbrecht in Chicago from Mrs. N. N. 5.00. (S. \$6.00.)

German Free Church: By 1st. Engelbrecht in Chicago from Mrs. N. N. 5.00.

Luther Memorial at St. Louis: By IN Goehringer at Staunton by N. N. .50 and N. N. .25. By Teacher Toenjes at Strasburg .85. (S. H1.60.)

Correction:

In my last receipt ("Lutheran" No. 9), under the heading: "Poor Students in Concordia, Mo." it should not read: "Gottb. Franke", but: "Goth. Franke."

Addison, Ill, May 1, 1887. H. Bartling, Cassirer.

Income to the Iowa district treasury:

Sn nodalkasse: By IN A. Lohr in Sherrill, Collecte sr. Township, K7.10. Dnrcb IN F. A. Reinhardt, Coll. sr. Gem. at Van Horn, Oct. 21 (p. 328.20.)

Inner MissiSn in Iowa: By Kassirer E. F. W. Meier ans der allgemeinen Missionskasse 150.00. By Ist. Lohr of his own church in Sherrill Gem. in Sherrill 9.00. By IN E. Zürrer, bell-bag money sr. Gem., 5.50. By Mr. F. Maurer in Wilton from the savings banks of Louise, Klara, Ada, Edna, Hilda and Eduard Maurer 5.13, from their parents 5.00, Lina Wacker.50. By IN F. W. Heinke, Christmas bene. sr. Gem. in Bauer, 4.50. By IN Pb. Studt by sr. Gem. at Luzerne 15.15, Bro. Völz 1.00. By N. C. W. Baumhöfener of sr. Gem. at Homestead 10.10. By IN V. P. Goßweiler, sent to Mr. Wehrkamp's wedding, 4.00. By IN Ph. Studt from H. G. Studt and F. Völz 1.00 each. By IN E. Zürrer from H. Beer-mann Sr, Joach. Krusc, Karl Neckels each 1.00, H. Grünhagen 2.00. By B. F. S. Bünge, communion coll. sr. Cbristus- Gem., 3.00. By P. W. T. Strobel from sr. Gem. in Denison 10.00. By I P. C. A. Bretschcr, Coll. sr. Gem. at Hanover Tshp, 11.55, by Peter Timm 1.00, IN C. A. Bretschcr 2.45. Durcb IN L. A. Muller, Coll. of the Gem. at Wall Lake, 9.00. By D. C. F. W. Brandt of sr. Gem. at Clarinda 5.09, Bro. Sundcrmann and wife, thanksgiving offering at their silver wedding, 5.00. By IN M. Herrmann of sr. Landgcm. in Grant Tshp, Jda Co, 0.00. Dnrcb Ist. F. v. Strohc, coll. sr. Joh.Gem., 16.25. by P. W. T. Strobel in Denison from the Woman's Club 5.00, from N. N. 2.00. by Ist. F. Schng in Grant City 10.00. By Ist. Reinhardt of John Nikkei 2.00. By N. A. Grafelmann of N. N. from sr. Gem. 5.00. By IN Händschke, coll. sr. Gem. at Sumner, 4.76. By IN G. Reisinger, Easter Coll. sr. Gem. at Wilton, 8.70. By IN Baumhöfener, Eastercolk. sr. Gem. at Homestead, 21.25. By IN Horn, Ostercoll. sr Gem. at Maxfield Tshp., 12.75. By IN E. Zürrer of G. Eggert .20, Chr. Strübing and H. Riedemann each .25, C. Dobbartin, H. Richter jun, Fr. Wornke and H. Ohl- rogge .50 each, Ebr. Küster .75, Hortwig Meier 1.00, H. Richter sen. 2.00, Mrs. Steinhoff .25, Ed. Beermann .50. By 1st. P. Meinecke, Easter coll. of comm. at State Centre 8.66, in State Centre 2.51, by N. N. .33. By IN Vrammer in Lowden by sr. Jmm. comm. 3.50, Trinity comm. 13.00, St. Paul's comm. 2.24. By IN I. P. Guenther, communion coll. of sr. Congregation in Boone, 10.00. By IN E. Wiegner from sr. St. Ansgar 9:25 a.m., N. N. in Clear Lake 1:00 a.m. By IN I. Sichler of sr. Gem. in Sheridan Tshp. 9.83, in Grant City 1.75. By I P. L. W. Dornseif of Father Ricbert 2.00. By IN E. Zürrer from the bell-bag of Joh. Gem. 10.00, Easter Coll. thes. Gem. 10.35. By IN C. A. Bretschcr from Aug. Schnitz 1.00. By Kassirer E. F. W. Meier from the aügem. mission fund 81.61. By IN G. Gülker, Ostercoll. sr. Jmm.-Gem., 5.25. By IN F. S. Bünge from sr. Joh.-Gem. 3.99, St. Paul's Gem. in Ircton 2.36, by ibm itself .65. By IN H. Gläß of sr. Gem. at Waverly 13.05. By IN Herrmann at Arcadia, evening scoll. during Confer. 6.10. By IN C. W. Diederich, Hampton, at the wedding of Mr. Georg Kaus ges., 4.70. By Fr. Th. Mattfeld of his. Parish at Centre Tshp. 1.23. By IN Fr. Brust of N. N. 1.00. By IN Ph. Dornseif of H. Heimsoth and C.Zwemke each 1.00. By IN E. Heinicke of the parish at Vancleve 3.55, at Gar- win, Tama Co. 3.29. By IN A. C. Dörffler of N. N. 2.50. (p. H581.58.)

For IN Brunn in Steeden: From IN Ch. F. Hermann 2.00.

For the Saxon Free Church: From.4. in S. 1.00. N. N. 5.00. (S. H6.00.)

Pilgrim House in New Nork: By IN F. W. Grumm, Coll. sr. Gem. in Lyons, 17.73. By IN Lohr in Sherrill from Mrs. Magd. Osthoff .50. By IN I. F. Nuoffer in Magnolia subsequently from sr. Gem. 1.50. By IN' C. W. Diederich, on s. preaching ground near Ackley, 3.25. By IN Th. Mattfeld from sr. Gem. at Pomeroy, 4.83, in Centre Tshp. 1.21. By IN Fr. Brust of sr. Gem. in Dubuque 11.50. (S. K40.52.)

Negro Mission: Through IN E. Zürrer, thank offering from Phil. Richter, 5.00. By IN Studt in Luzerne from H. G. Studt and Fr. Völz each 1.00. By IN E. Zürrer from H. Richter sen. 2.00. By IN Studt from sr. Gem. in Luzerne 7.46. By N. E. Zürrer from H. Grünhagen 1.00. By 1st. Brammer in Lowden from Wittwe O. 1.00. By IN A. Lohr from Mrs. M. Osthoff for the new station in New Orleans 5.00. By IN C. A. Bretschcr for the new station in New Orleans 4.00. By L. in S. for the new station 1.00. (S. \$28.46.)

Ar rne students from Iowa: Durcb IN E. Zürrer, Abendmabls coll. sr. Gem., 2.35. IN Ph. Studt 3.00. Through IN Zürrer by H. Richter sen. 2.00. Through IN Studt by H. G.

Studt 1.00. By U. L. W. Dornseif, Coll. at D. Stollte's birthday, 2.00. By P. F. v. Strohe, Easter Coll. of the Joh.-Gem., 19.30. By Studt from sr. Gem. in Luzerne 10.44. By U. Brauer of sr. Gem. in Elkport 7.50. By U. A. C. Dörrfler of N. N. 2.50. (S. -50.09.)

Poor students in St. Louis: Through D. Zürrer from Mrs. Richter sen. 2.00. By P. F. v. Strohe from the bell-bag of the Joh.-Gem. 15.00. By I'. H. Gläfi from sr. Gem. at Waverly 7.56. (S. -24.56.)

Poor Students in Springfield: By U. Zürrer of Mrs. Richter sen. 2.00.

Poor students in Fort Wayne: By U. Zürrer from Mrs. Richter sen. 2.00.

Poor students in Milwaukee: By 4>. Zürrer by H. Richter sen. 2.00.

For the student A. Horn in St. Louis: By 4>. I. Aron at Atkins by L. Köperle and Peter Möller each .25. Heinr. Happel, W. Müller, 1'. Semmann's widow, A. Schüler, H. Vöhl, I. Schminke, W. Rinderknecht, Pet. Krähling, Fr. Kollenkark, Geo. Rinderknecht, Hartmann Happel, Heinr. Krug, H. Gerhold and Joh. Krug. each .50, Bro. Trost and Karl Rinderknocht each .75, Bro. Keiper, C. Klüppel, Joh. Rinderknecht, Bro. Rinderknecht, Bro. Wilhelm, Geo. Happel, teacher Plischke, M. Schirm, Jakob Paul, H. Michel, M. Rinderknecht each 1.00, Aug. Happel 2.00. By 4 p. Fr. Ehlers, half of the Reformation coll. sr. Joh.-Gem., 11.70. (S. -33.70.)

Aged and sick pastors and teachers: By Fr. C. F. W. Brandt, Coll. sr. Gem. at Clarinda, 4.06. By 4 Fr. W. T. Strobel at Denison from the Woman's Club 5.00, N. N. 2.00, Mrs. M. Bumann 1.00. By I'. E. Zürrer of Mrs. Richter, Sr. 2.00, by H. Grünhagen 1.00. By 4*. W. T. Strobel, Easter coll. sr. Gem. at Denison, 8.60. By 4?. I. H. Brammer of W. Klipp .50. by K. Th. Händschke, Eastercoll. sr. Gem. by Sumner, 7.60. Christ. Scheer 5.00. k. C. W. Diederich at Hampton 1.00. (S. -37.76.)

Taubstu m menanstalt: By P. E. Zürrer from H. Richter sen. 3.00. By U. E. Wiegner from Mr. Herm. Diederich 4.00. (S. -7.00.)

Lutheran Hospital in St. Louis: V. in S. 1.00.

Orphanage near Boston: By 4>. E. Zürrer by Mrs. Richter scn. 2.00.

Orphanage in Wittenberg, Wis.: By Fr. I. Aron of his own. Gem. at Atkins 8.70, Mrs. Karl Rinderknecht 1.50. By U. A. Lohr from the Gem. in French Settlement 4.00. (S. -14.20.)

Orphanage at Addison: By D. Ph. Studt of little Arnold Semmann 1.00.

Orphanage near St. Louis: V. in S. 1.00. By U. Zürrer from Mrs. Richter sen. 2.00. By 4 P. F. W. Grumm of N. N. 1.00. (S. -4.00.)

Household in Springfield: By D. E. Zürrer by Ernst Richter and H. Grünhagen 1.00. each (p. -2.00.)

Household in Addison: By U. E. Zürrer by Maria Richter 1.00.

Household in Milwaukee: By P. E. Zürrer from H. Richter sen. 1.00.

Household in Fort Wayne: Bys. E. Zürrer of H. Richter sen. 1.00.

Household in 'St. Louis: By 4>. E. Zürrer by Martha Richter 1.00.

U. Hübener's Gem. in Hannover: Through 4*. E. Zürrer, Christmas coll. sr. Gem., 10.25. By C. W. Baumhöfener from Gerd Maas 3.75, Herm. Wiebold, H. Zahn 1.00 each. 4>. Ch. F. Herrmann 1.00, Christ. Scheer 5.00. N. N. 5.00. (S. -27.00.)

Monticello, May 10, 1887. H. Tiarks, Cassirer.

Income in Vie Kaffe of the Middle District:

New construction in Addison: by 4>. Sauer's parish in Fort Wayne - 220.50. By P. Kaiser's parish in Julietta, last plat, 25.50. By 4*. Michael in Goeglein by H. B. 1.00, H. M. .25. (Summa -247.25.)

New construction in St. Louis: D. Sauers Gem. in Fort Wayne 25.00. By Fr. Michael in Goeglein of C. M. 4.00. (S. -29.00.)

Building fund in Springfield: 4'. Zollmann's Gem. at Bear Creek 23.26, Mrs. N. N. das. 2.50, N. N. das. .25. 4'. Mertz's Gem. at Clifty 14.56. P. Horsts in Hilliard Filialgem. 2.59, by dens. ges. on F. S.' wedding 3.41. C. Strunken- burg 1.00. Ill Kaiser's Gem. in Julietta 19.32. By teacher Fedder in Valparaiso, ges. on I. H. Peter's birthday, 2.25. Chr. Wollpert by Ill Horst in Hilliard 4.00. (S. -73.14.)

Synod Treasury: Ill Kuehn's Gem. at Dudleytown 8.03. 4'. Hassold's Gem. in Huntington 6.74, at Huntington 1.86. Ill Schönebcrg's Gem. in La Fayette 50.00. 4*. Thiemes at Columbia City Zions Gem. 5.25, Petri's Gem. 3.28. Ill Lvthmann 2.00, whose Gem. at Akron 29.61. Out 4*. Sieving's gem. at Fairsfield Centre 14.25. Ill Mohr's gem. at Jnglesield 14.60. U. Jüngel's gem. at Fort Wanne 21.34. 4 p. Frankes Gem. at Fort Wayne 11.60. 4 p. Daib and Gem. at Friedheim 21.75. k. Schmidt's Gem. in Adams Co. 5.00. 4*. Werfelmann's Gem. at Neu-Dettelsau 20.15, M. Wolf's das. 1.00. Ill Wesel's Gem. at Pomeroy 8.25. Ill Schaefer's Gem. at Wanmansville 6.10. Ill P. Schwan's Gem. at Cleveland 34.82. Ill Lift's Gem. at Preble 9.38. 4*. Michaels Gem. at Goeglein 11.10. Ill Schles- selmann's Gem. at Bremen 14.82. Ill Polack's Gem. at Dudleytown 30.00. 4 P. Goesswein's Gem. at Vincennes 18.55. 4*. Walkers Gem. itt Cleveland 19.64. Ill Fischers Gem. at Freedom Township 11.00. Ill Zorns Gem. at Cleveland 108.37. Ill Wambsganß' Gem. at Bedford 11.88. Ill Kühlers Gem. at Farmers Retreat 16.00. Ill Jox's Gem. at Logansport 7.85. 4'. Husmann's Gein. at Arcadia 8.90, in Tipton Co. 5.00. Ill Bethke's Gem. at Reynolds 14.58. in Goodland 2.15. 4 P. Bischoff's Gem. at Bingen 20.00. 4'. Sauer's Gem. at Fort Wayne 70.35. Ill Dunsing's Gem. at Kouts 2.88. Ill Dröge's Gem. at Fry- burgh 5.70. 4'. Hitler's Gem. at Minden 11.00. Ill Schmidt's Gem. at Seymour 25.00. Ill Schmidt's Gem. at Indianapolis 24.18. Ill Schmidt's Gem. at Clyria 15.15. P. Trautmann and Gent, at Columbus 20.00. (p. -749.11.)

Brothers in Faith in Germany: Ill Thiemes in Co

lumbia St. Petri's Gem. 10.08. 4*. Sieving's Gem. in Fairsfield Centre 9.25. Ill Schmidt's Gem. in Adams Co. 7.25. Ill Horst in Hilliard 1.00, from Ch. Wollpert 2.00. 4*. Hitler's Gem. in Minden 9.00. Quite a few members from Ill Schmidt's Gem. in Indianapolis 12.15. Ill Trautmann and Gem. in Columbus 14.30. (p. -65.03.)

47.- Hübener's Gem. in Hannover, Germany: By Ill Schöneberg in La Fayette by H. Meuer 1.00. By 4'. Kaiser in Liverpool by Mrs. Ch. Schneider .25. women's club in Ill Michael's Gem. in Goeglein 15.00. (S. -16.25.)

Gem. in Columbus, Ohio: Ill Mohr's Gem. in Jngle- field 5.50. By 4*. Gotsch at Hoagland by W. Meier and N. N. each 1.00. Ill Niethammer's Gem. at La Porte 27.00, H. Kipp the. 1.00. Ill Bauer's Gem. at Weites 11.20. 4 P. Dank- worths Gem. at Mount Hope 9.58, at Weinsberg 3.02. By D. Goesswein at Vincennes by Twietmeier and Junghans 5.00 each. 4 p. Scheips' Gem. in Hobart aftertr. .25. by Kassirer Schmalzriedt of the Michigan District 17.50. (S. -87.05.)

Emigr. mission in New Uork: Through Fr. Kunschik in Leslie by Geo. Germann 1.00. 4 Fr. Werfelmanns Gem. in Neu- Dettelsau 4.50, Fr. Scheiderer that. .75. (S. -6.25.)

Emigr. - Mission in Baltimore: Fr. Werfelmann's congregation in Neu-Dettelsau 1.50, Fr. Scheiderer that. .25. (p. -1.75.)

Inner Mission: By 4 Fr. Kunschik in Leslie by G. Germann .50. by P. Schnvberg in La Fayette 4.00. by I'. Thieme in Columbia City by Mrs. I. Lücke 2.00. By k. Jüngel by W. Tobürcn to White Creek .50. Filialgem. k. Schmidts in Adams Co. 2.30. P. Werfelmann's Gem. in Neu- Dettelsau 6.00, Bro. Scheiderer's the. 1.00. r. Niethammer's congreg. in La Porte 25.35. Fr. Schlesselmann's congreg. in Woodland 4.29. Walker's congreg. in Cleveland 6.55. Fr. Fischer's congreg. in Flat Rock Township 7.00. Out of the Box for Inner Mission in Fr. Zorn's congreg. in Cleveland 1.82, W. Rekitke sr. 1.00. k. Kähler's Gem. in Farmers Retreat 15.21. 4*. Jox's Gem. in Logansport 12.60. 4 p. Bethke's Gem. in Reynolds 7.50. d. Dröge's Gem. in Fryburgh 10.57. 4>. Kretzmann's Gem. at Cleveland 33.05. By 4*. Kaiser in Liverpool by Wittwe Metzger 1.00. (S. -142.24.)

Heathen Mission: Through Fr. Werfelmann in Neu-Dettelsau by F. Scheiderer 1.00.

Jewish Mission: By 4 P. Thieme in Columbia City by I. G. Thieme 3.00. By 4 P. Rupprecht in North Dover of L. A. 1.50. I'. Werfelmann's Gem. in Neu-Dettelsau 6.00, F. Scheiderer the. 1.00. (S. -11.50.)

Negro Mission: 4>. Thiemes in Columbia City Zions comm. 8.90. P. Rupprecht's comm. in North Dover 12.00, K. das. 1.00. k. Horst in Hilliard 1.00. n. n. in Waymansville by 4*. Schäfer 1.00. p. Preuß's Gem. in Avilla 2.60. p. Polack's Gem. in Dudleytown 20.00. i'. Schmidt's Gem. in Indianapolis 28.90. From the Negro mission cafe in P. Zorn's Gem. in Cleveland 18.00. By P. Kaiser in Liverpool from I. Wemin- ger 2.00, Mrs. Chr. Schneider the. .25. Wittwe B. from 4>. Kretzmann's Gem. in Cleveland .50. for the new station in New Orleans: by 4 Fr. Werfelmann in Neu-Dettelsau from M. and Bro. Scheiderer 1.00 each; Kindtaufcoll. at M. Rupprecht 6.71; 4*. Schäfers Gem. at Waymansville 5.20; confirmands k. Niethammers at La Porte 9.57; 4 p. Kaiser's congreg. at Julietta 15.08; P. Hüge's congreg. at Briar Hill 11.00; D. Schutz's congreg. at Vallonia 8.00; from God's box at Teacher Fedder's school at Valparaiso 1.00. (P. -154.71.)

Poor students in St. Louis: By P. Werfelmann in Neu-Dettelsau from N. N. for S. Engelbert 5.00. By 4>. Horst in Hilliard by Ch. Wollpert 7.00. Fr. Niemann's Gem. in Cleveland 112.05. 4 Fr. Seemeyer's Gem. in Schumm 8.00. By P. Fischer in Napoleon, ges. on Brand's wedding, 5.00. Women's Club in 4>. Zorn's Gem. in Cleveland for Reinhardt 19.00. Ill Kählers Gem. in Farmers Retreat 18.25. D. Koch's Gem, in Huff 4.15. P. Scheips' Gem. in Hobart 6.00. By teacher Hafner in Göglein, ges. at Bro. Vollmer's wedding on W. Lunz's wedding for Block, 10.00. By k. Brömer of E. Stahlhut in Cincinnati 5.00. By 4>. Trautmann in Columbus, ges. at Höltk-Finke's wedding, for Gucken- berger 7.00. (p. -206.45.)

Poor students in Springfield: by P. Gross in Fort Wayne, coll. at F. Gerke's wedding, 10.00. by k. Walker in Cleveland for Rob. Gaiser 18.00. 4>. Maisch's Gem. at Gar Creek 5.00. By P. Werfelmann at Neu-Dettelsau from N. N. for H. Jäbker 4.00. 4 P. Eirich's Gem. at Jonesville for H. Hansen 10.10. 4>. Dunsing's Gem. at Wanatah 8.89. k. Scheips' Gem. at Hobart 6.00. virgins club in 4 p. Niemann's Gem. at Cleveland for Neubert 10.00. (p. -71.99.)

Poor students in Fort Wayne: Through 4 Fr. Sieving in Fairsfield Centre, coll. at Beckt-Müller's wedding, for V. Kern 8.00. By P. Werfelmann in Neu-Dettelsau of N. N. for Bro. Markworth 5.00. 4>. Bachmann's Gem. in Evansville for Fleckenstein 5.00. By 4 Fr. Zorn in Cleveland for Als. Möller 15.00. By teacher Bewie of the Woman's Club in 4*. Weseloh's Gem. in Cleveland for F. Erthal and C. Schulz 10.00 each. by 4>. Jüngel in Fort Wayne, coll. at Höppner-Hellberg's wedding, for Buszin 4.65. Miss Wassermann in Elyria for Haserodt 4.00. 4*. Koch's Gem. in Huff 4.15. (p. -65.80.)

Poor students in Addison: 4>. Daib and Gem. at Friedheim 19.00. P. Gotsch's Gem. at Hoagland 4.75. H. N. from 1>. Kählers Gem. at Farmers Retreat 1.00. women's club at k. Niemann's Gem. in Cleveland for F. Bodenstein 10.00. By 4>. Hüge in Briar Hill, at Wellendorf-Zabel's wedding coll. for W. Hacker 3.00. (S. -37.75.)

Household in St. Louis: I'. Weseloh's Gem. in Cleveland 39.00.

Household in Addison: P. Kleist's Gem. in New Haven 5.00. By dens., on Schepplmann's wedding coll., 2.00. (S. -7.00.)

Orphanage in Addison: By P. Gotsch of C. Sel- king at Hoagland 5.00. By 4>. Fisher by Wittwe Schneider at Napoleon 1.00. By 4*. Kähler by H. N. in Farmers Retreat 1.00. (S. -7.00.)

Orphanage in Indianapolis: By 4'. Polack in Dudleytown, s. at L. Wäscher's wedding, 3.50. G. Grau Jr. from 4 p. Dröge's Gem. at Fryburgh 1.00. (p. -4.50.)

Orphanage near St. Louis: Unnamed from U. Great' Gem. in Fort Wayne .50. widow V. from I'. Schoenebergs

Gem. in La Fayette .25. by IN Thieme in Columbia Citu from W. Luecke 5.00. by IN Horst in Hiüiard from Mrs. Weber 1.00. confirmands IN Schlesselmanns in Bremen 3.50. K. S. from IN Kuehler's Gem. in Farmers Retreat 1.00. by 1'. Hassold in Huntington, coll. at Kohlenborg boys wedding, 10.16. (S. -21.41.)
Orphanage near Pittsburgh: By IN Werfelmann at Neu Dettelsau 1.30. By IN Horst at Hilliard by Mrs. Weber 1.00. (S. -2.30.)
Taub st u m en Anstalt: 1'. Maisch's Gem. at Gar Creek 3.00. By IN Rupprecht in North Dover by K. 1.00. (S. -4.00.)
Pilgrim House at New Uork: Berg's Gem. in Adams Co. 1 p.m. From 1'. Sieving's Gem. in Fairfield Centre, first Zhlg., 20.00. By Th. Kobbco from 1 P. Eirich's Gem. at Jones- ville 13.35. (P. -46.35.)
Di stricts-Unterstützun gs kassc: I'. Michaels Gem. in Vöglein 14.50. I'. Wesel in Pomeroy 3.00. Unnamed from IN Gross' Gem. in Fort Wayne .50. IN Kunschik and Gem. in Leslie 10.28. IN Hassold's Gem. in Huntington 5.41. 1'. Horst's Gem. in Florida 5.84, at Florida 8.41. IN lungkuntz's Gem. in North Judson 5.00. IN Sieving's Gem. in Fairfield Centre (Steinbach) 11.35. IN Werfelmanu's Gem. in New Dettelsau 11.00. IN Schwan's Gem. in Cleveland 35.56. I'. Bauers Gem. at Weites 5.00, etl. Gliederdas. (forCimmerman) 1.25. IN Bachmann's Gem. at Evansville 20.70. Durck IN Polack at Dudleytown by N. N. .50. I'. Seemcner in Schumm 5.00, whose comm. that. 20.00. By IN Sapper in Blowington from IN Töive for Zimmermann 3.00. By dens. for Wunderlich 1.00. IN Fischer's comm. in Napoleon 14.00, in Fiat Rock Township 3.50. By IN Niemann in Cleveland from E. S. 1.00, from Pastoral Conference in Cleveland 25.00. IN Kühlers Gem. in Farmers Nctreal 10.54. IN Hunzikcrs in Edgcrton Zions Gem. 2.50, Joh. Gem. 3.87. U. Preuß' Gem. in Avilla 7.32. Thank offering from Mrs. IN Zollmann to Bear Creek 5.00. IN Sau crs Gem. in Fort Wayne 63.00. (S. -298.93.) Total: -2396.76.
Fort Wayne, April 30, 1887, D. W. Roescher, Cassirian.

Proceeds to the treasury of the Eastern District:

Synodal funds: From the congregation IN Brands -27.75. congregation IN Lindcmanns 74.10. congregation B. Schutzcs 16.50. congregation'. in Ashford 2.25. congregation 1'. Ebendicks 8.00. comm. IN Groß- bergers 8.20. comm. IN Grams 10.87. comm. IN Hochstetters 6.00. comm. U. Lübkers 21.69. comm. P. Heins 27.30. comm. 1'. stechholz' 6.00. comm. in Cambria and Wilson 8.00. comm. I'. Bröckers 9.34. Parish IN Engelders in Jefferson and Cclarfield Cos., Pa., 17.11. Parish IN H. Schröders 11.25. Parish IN Adncrs 43.12. Out of the treasury for orderly. Charity of Matth. Gen. in New Pork 150.00. (p. -447.48.)
Pilgrim House : From IN Steups Gem. of W. 5.00. Matth. gen. in New Kork, 5th Sdg., 170.00, 6th Sdg, 117.75. women's society of IN Sturkens congreg. for internal furnishings 25.00. congreg. I P. Lauterbacks to Pine Hill 1.50. women's society of U. Frinckes congreg. 10.00. Kassirer Schmalzriedt in Micksigan district 26.45. From Vethlehems congreg. in Richmond by N. N. 2.00. (S. -357.70.)
Progymnasium in New Ajork: From U. Steups Gem. of W. 5.00. Gem. IN Siecks 20.25. Gem. U. Ebendicks 5.40. F. Stutz in Washington 5.00. From the treasury for orderly. Matth.-Gem. in New Nork 100.00. (S. -135.65.)
Emigr. Mission: Gem. IN Walz' in Sharpsburg 20.22, by the same of H. Präger 5.00. Kassirer Schmalzriebt in the Michigan District 15.00. Kassirer Meuer in the Western District 1.00. (S. -41.22.)
Emigr. Mission in NewYork: Gem. in Ashford 3.00. Gem. I'. Ebendicks 5.00. (S. -8.00.)
Emigr. mission in Baltimore: Bethlehem's congreg. in Rickmond 3.75. Inner Mission: W. Mark in Allegheny, Pa. 2.00. By IN Gram .of W. Gram 3.00. By L. Hönrann of sr. Gem. in Accident 12.00, in the Cove 3.00, Mrs. A. Mueller 1.00, Wittwe Burkhardt 1.00. (S. -22.00.)
Mission to Nebraska: By IN A. E. Frey of IN Beautiful 1.00.
Inner Mission in the East: From the Martini-Gem. by Mrs. E. Schwaab 2.00. By 1 P. Stürken by Ph. Treide 2.00, Mrs. N. N. 1.00. By H. Walz by H. Präger 5.00. Gem. IN Flickcnstcins 4.30. Sunday School of the Gem. IN Stutz' 20.00. By IN F. König by W. Schäfer .50. Betblehems- Gem. in Rickmond 1.16. From the treasury for orderly. Matth. congreg. in New York for the New England States 75.00. (S. -115.96.)
Missionbei Buffalo: Through IN Senne by Mother Heinemann 1.00. Gem. IN H. Schröders 8.00. (S. -9.00.)
Jewish Mission: Kassirer Röscher in the Middle District 3.10, Skmalzridct in the Michigan District 7.62, Meyer in the Western District 21.45. (S.-32.17.)
Negro Mission: By 1'. Senne by etl. confirmands 1.75, Mother Heinemann 1.00. By IN Gram by W. Gram 1.00. By 1'. Walz by H. Präger 2.50. Sunday school of the congregation I P. Biewonds 5.05. Paul and Willie Succop in Pittsburgh .50. From the treasury for orderly. For a Negro school by the confirmands of IN King 12.00. For the new station in New Orleans: By IN F. King of N. N. 2.50. Cong. in Ashford 4.00. Mission savings box of the school i'. Bröckers .66. By IN F. King from P. Trömel 2.00, Bogendörfer 1.00. (p. -83.96.)
Travel Preacher: Through IN Biewend by H. K. 3.00.
Taub stu m en-A n statt: Mrs. IN König 2.00. By I P. F. König from N. N. 2.50, L. Burmester 1.00. Gem. IN Sanders in Otto 7.00. By IN Gram from W. Gram 1.00. By 1'. Walz by H. Präger 2.50, P. Präger 2.00. By IN Ahner, Nacklaß by Miss Zillmer, 2.28. From Bethlehem congreg. in Richmond by N. N. 2.00, s. at wedding by V. Lohmann 11.68. (p. -33.96.)
Poor students in St. Louis: By IN Senne by I. Scheuermann .25. By 1*, Lindemann by I. Otto 1.00, Wittwe Dahrgatz 1.00, Mrs. Winkler 1.00, H. Schlief 1.00,

By 1'. Schulze by Fr. W. Mehlhorn .80, from the missionary box sr. Gem. 5.00. Gem. IN Großbergers for F. Randt 4.80. By IN Gram from W. Gram 2.00. Gem. IN Pechtolds 6.00. D. M. 5.00. (S. -27.85.)
Poor students in Springfield: Gem. IN Kraffts 35.15. By IN Her of E. Millitzer 10.00. Matth. parish in Allegbeny 12.69 for Maßmann. Gem. IN Lauterbacks at Johns- burgh 3.64. Durck 4*. Gram by W. Gram 1.00. Durck IN Ahner, wetlass by Miss Zillmer, 2.27. H. M. at Bayonne, N. I., 2.50. From Bethlehem's comm. in Richmond by 9k. N. 2.00. (S. -69.25.)
Poor students in Fort Wayne: Community IN Sennes 23.87 for Otto Größer, from etl. members of sr. Cong. 20.00 for G. Matt- haideß. Matt. congreg. in Allegheny 12.69 for G. Zealous. (S. -56.56.)
Poor Pupils in Addison: From Bethlehem Parish in Rickmond by N. N. 2.00.
Gem. in Rochester: By IN Lindemann of MrsWinklcr 2.00, H. Schleif 1.00. Gem. IN Stürkens 50.25. (S. -53.25.)
G em. in Hanover, Dcermany: By IN F. King from Burmester 2.00, Mrs. I'. King 3.00. Kassirer Roscber in the Middle District 18.00. (S. -23.00.)
Lutheran Free Church in Germany: Kassirer Röscher in the Middle District 5.00. Through IN Schulze, thank-offering of Mrs. B. Dettbarn, 2.00. Gem. IN Sanders in Otto 7.28, in Little Valley 4.73. Gem. IN Lauterbacks at Crossroads 2.00. Gem. IZ Nauß' in Cvhocton 7.02. Gem. IN Bieweuds 30.70. By IN F. König from W. Schäfer 1.00. By 1 P. Sicker from H. Feste 2.00. (S. -61.73.)
For IN Brunn in Steeden: IN Sander 5.00.
Hospital in East New York: By IN stabbing wood of L. Hörber 1.00, O. Dobberstein 2.00. (S. -3.00.)
Building fund in Springfield: from H. M. in Bayonne, R. B., 2.50.
Orphanage near WestRoxbury: Mrs. 1^A. Weidmann 2.00. Durck IN Stürken from the piggy bank of sr. deceased. Grandchildren Elisab. and Will). Stürken 3.00, Mrs. Treide 1.00. By IN F. King from L. Burmester 2.00. Women's Club of the comm. at Bayonne, N. I., 10.00. From the treasury for orderly. Welfare of St. Matthew's Parish, New Pork 50.00. Parish 1'. Siecks 9.00.
Orphanage at Union Hill: Gcm. IN Steck Holz'4.74, by dens. of s. Confirmands 1.00. By IN A. E. Frey of IN Schöner 1.00. (s. -6.74.)
Orphanage near Pittsburgh: Gem. IN Siecks 10.00.
Widow's Fund: Durck I'. F. King of N. N. 5.00. IN -Lander 5.00. By U. Gram of W. Gram 1.00. By IN Biewend of Norwood for Mrs. IN Carpenter 2.00. From Betblehems comm. in Rickmond, sent on G. L. Herold's wedding, 3.91. (S.-16.91.) Total-1709.64.
Baltimore, April 30, 1887. C. Spilman, Cassirer.
619 IV. Lultimore 8tr.

Entered the caste of the Western District:

Synodal treasury: From Prof. Günther's congregation in Kirk- wood - 4.00. 4'. Falke's congregation in Glasgow 2.55. U. Griebel's congregation in California 5.10. IN Skülke's congregation in Palmyra 6.45. Durck Mr. Schenkel of IN Brandt's congregation in St. Louis 24.80. IN Gräbner's congregation in St. Charles 26.35. (p. -69.25.)
College building in St. Louis: By IN Lentzsch in Craig from sr. Gem. 5.50.'
Colleae Church Building in Springfield: IN Johannings Gem. in Gooks Mills 5.25. By IN Nothing in Lincoln by Job. Steffens 1.00. IN Lükers Gem. in Pittsburg 6.00. By IN Janzow in St. Louis by I. Karau 2.00. By IN Michel in Pcnzacola, Fla. by F. Klein .50, H. Pfeiffer .50, G. Bauer .25, I. M. Pfeiffer .50, I. F. Pfeiffer 1.00, N. N. 1.00, Mrs. Eva Pfeiffer .50. (S. -18.50.)
Prog. in Concordia: IN Bock's congreg. in Corning 3.00. IN Nehwaldt's congreg. in Clarks Fort 21.25. Praeses Biltz's congreg. in Concordia 20.00. (p. -44.25.)
Debt repayment : By P. O. Mcncke of sr. Filiale in Pyrmvnt 6.20, from sr. Gem. in stover 4.80. (S. -11.00.)
Inner Mission in the West: by Mr. Morgan of the Gem. at Pilot Knob 5.00. by I P. Lentsch at Craig, coll. by Mr. Stünkel, 5.00. IN Pennekamps Gcm. at Topeka 15.15. by IN O. Mencke in Stover by H. Schröder .50. by IN Schulte in Palmnra by L. Quast .50. by 1^A. Eggert by sr. Gem. at Middlc Creek 3.78, by N. N. 1.22. Durck 1'. Hanser at St. Louis by Gust. Trömel 5.00, from Ed. Junghans, thank offering for happy delivery of sr. Delivery of sr. Wife, 2.50. IN Frdcckings Gem. in Alexander 12.00. (p. -50.65.)
Negro Mission: Durck IN Bock in Corning by H. Dege .50. by Mr. Herrmann in St. Louis (N. St.) 2.00. by Prof. Günther of the löbl. Jungfrauenverein in Kirkwood 1.50. by Durck Lentzsch in Craig, coll. by Mr. Stünkel, 2.90. by 1 P. O. Mencke in Stover by H. Schroeder .50. by IN Nothing in Lincoln by I. Mcusckke 1.00. by P. Vetter in Atchison by Mrs. R. Tb. (N. St.) 10.00. By IN Mieß- ler in Des Peres from G. Merz (N. St.) 1.00. By IN Hanser in St. Louis from Mrs. Martha Jchling 1.00, from Gust. Trömel 5.00. (S. -25.40.)
En gliske M i s s i o n: IN Albrecht's Gem. in Perry Co. 4.65.
Emigr. mission in New Pork: By IN Nothing in Lincoln by Joh. Meusckwe 1.00.
Widow's Fund: IN Nohlsing in Carrolltou 2.50. IN Lükers Gem. in Pittsburg 4.45. By IN Germann in Ft. smith from Mrs. Wcgmann 2.50, from Grandmother Neutzel .50. IN C. I. Otto Hanser in St. Louis 4.00, by Mr. Gust. Trömel 5.00. IN Gräbner in St. Charles 4.00. (p. -22.95.)
Sick pastors and teachers: 1'. C. I. Otto Hanser in St. Louis 1.00, by Ed. Junghans, thank offering for happy delivery of sr. Delivery of sr. Wife, 2.50, thank offering from Mrs. K. Hoppe 1.00. (S. -4.50.)
Orphanage near St. Louis: IN Falke's Gcm. in Glasgow 1.05. By I'. Nothing at Lincoln by Elis. Kahrs .25. by IN Gehrmann at Ft. Smith by Mrs. Wegmann 2.50. by IN Wangerin at St. Louis by Gottb. Parts 2.00. Durck IN Hanser in St. Louis by Mrs. Sophia Moser 1.00. By IN Frederking by N. N. of Conway 2.00. (S. -8-80.)
Hospital in St. Louis: Durck IN Schülke in Palmyra



By M. Stark 1.00. By 4[^]. Germann at Ft. Smith by . Mrs. Wegmann 2.50, by Miss. Minna Beck .25. (p. H3.75.jsD

Deaf and Dumb Institution: By 4'. Bock in Corning byi sr. Gem. 5.70. t

Poor students in St. Louis: Mr. Herrmann in" St. Louis 3.00. By 4>. Falcon from sr. Gem. in Glasgows for Th. Nickel 2.10. By l'. Nething in Lincoln by Joh.t Meuschke 2.00. By 4[^]. Wangerin in St. Louis from FrauZ Cassens 2.00, from Mrs. Emma Kunz 5.00. (p. \$14.10.) s

Poor students in Springfield: By 4>. Lentzsch in Craig by F. Heine and N. N. 1.00 each. 4>. H. Siecks Con-S firmands for Hagclberg 2.40. 1 P. Rebwaldts Gem. in ClarksI Fort for Herm. Dahlke 20.00. by 1 p. Nething in Lincolns by Joh. Meuschke 1.00. By 1 p. Huschen by Mrs. Michaelis i 1.00 and by Joh. Huber in Egypt Mills .25. by I P. Michel" in Pensaeola, Fla. by I. F. Pfeiffer 1.00. (p. \$27.65.)

Pilgrim House in New Pork: l'. Jvhannings Gem. at Jamestown 5.00, at Goochs Mills 5.00, 4'. Hamm's Gem. at Brownsville 3.50. l'. Micstler's Gem. in Des Peres 5.00. By ; G. Weinrich of 4'. Maruschka's Gem. in New Melle, 1st Sdg., 4 20.00. By 4'. Gräbner at St. Cbarles by sr. Gem. nachtr.l 1.50. 4'. Dau's Gem. in Meuiphis 28.50. (S. H68.50.)

St. Louis, May 6, 1887. h. h. Meyer, Cassirer. i

For pupils of St. Paul's Progymnasium 1 in Concordia, Mo. received undersigned: From U. Jänzow's parish, cost money for the school year for pupils Jäger, Dahl,; Bunselmeier, Just G \$37.50 - G150.00. From the Sewing Association of the same Gem. 15.00 for Jäger, Dahl, Bunselmeyer. From the Gem. in Augusto, Mo. to Matuschka 16.35; from Teacher Reifert 5.00 for same. By 4'. Grimm 27.50 for H. Stöppel--- werth. From the Washington Women's Club, Mon., 5.45 for P. j Stöppelwerth; by 4[^]. Grimm 10.00 for same; by U.t Gräf in Des Plaines 5.00 for same. By Karl Posen 5.00 for Ruschhaupt; by Gem. in Mxmpbis 38.00 for same. Collecte on Aug. Schmidt's wedding in Saginaw City 5.44 for' Mießler; from the Woman's Club in Alma, Mo., 5.00 for same^ from the Gem. in Alma, Mo-, 10.00 for same. From Jones-z ville, Jnd, 10.00 for Stünkel. From Fr. Gebrke 5.00 for Franke.l By Kassirer H. H. Meyer 3.20 for "poor pupils." Aufl l. Führings silberner Hochzeit collected 3.25 desgl. From; Frauenverein in Concordia 10.00 desgl. j

Many thanks to all donors!

Concordia, Mo., April 25, 1887.

Andr. Bäpler. f

For poor students from Minnesota

I received from January 1 to April 30 H82.12, viz. by Cassirer Menk 41.03; from the parish at Minneapolis 18.09, Mrs. Quicl there 1.00; Gem. at Albany 5.00; Gem. at Hollywood 5.00; N. N. at Lewiston 5.00; Gem. at Sauk Rapids 3.00; F. C. Schutte at Maple Grooe 2.00; P. Hertwig 2.00. (Cf. Tit. 3, 14. Luc. 6, 38.!) Bro. Sievers.

For traveling money of a poor pastor I have received, and delivered H58.25, viz. from the congregation at Fairhaven: 12.00. comm. at Lewiston 10.50; from individuals at MinneapoliS" 8.50; 4>. Braunwarth 5.00; U. Friedrich 5.00; 4>. Nädeke 5.00H by individual at Gaylord 3.50; U. Hcrrich 2.00; 4[^]. Abner 1.00;; U. Frick 1.00; 4". Köhler 1.00; 4>. Kolbe 1.00; Th. H. Menk 1.00; 4". H. I. Müller 1.00; W. Seemann .50; F. Stolp .25.

With many thanks to Mrs

. Sievers. ,

Received with thanks for poor students: by Mr., l'. B. L-ievcrs H5.00 by N. N. M. Guenther.

Subsequently received: by Mr. H. Pritzlaff of 4'. C. Stra- sens township in Watertown for potatoes sold H4.50 and by Aug. Seefeld, Franz Kresstn and Franz Schlieve \$1.00 each.

Milwaukee, April 26, 1887.

H. H. Schröte r.

Correction.

In my last receipt read: By 4>. Zürrer from Mrs. Richter sen. \$2.00, F. v. Strohe.

The receipts of Messrs. 4'. I. H. Brammer, Kassirer l. C. Bahls nnd F. Jansen will follow in the next number.

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l'. Il. >Voi88, 849 l4td 8tr., lAilwunkee, 4V>8.

Lntereck "4 tlie l^ost 0Ül06 at 8t. l^ouls, lLlo., äs 86eoncl-elu88 matter.

The publication of the notice of the Electoral College has delayed the appearance of this number.



Herausgegeben von der Deutschen Evangelischen Allianz
 Zeitweilig redigirt von dem

43rd Year, St. Louis, Mo. June 1, 1887, No. 11.

Obituary, dedicated to our deceased Dr. C. F. W. Walther.

It's over! The hour of death struck, the eye
 broke, the faithful heart stood! The angel of
 peace came and carried The blissfully free
 soul heavenward;

The spirit, caught up from the sin and misery of the world, Has
 joined Zion's victorious ones!

The corpse only remained to us, so pale, so rigid, The
 corpse only, wrapped in dying clothes! O look at her, you
 brothers in faith, Bowed down by pain, filled with deep sorrow;
 O weep aloud at this coffin and grave, You lower indescribably
 much!

How those eyes once shone so clear;
 How that heart beat so loud, warm and true;
 How the mouth spoke so brightly, so sweetly, so truly;
 How wrote the hand so faithful and free;
 How stirred the spirit's omnipotence In this grave-prepared
 form!

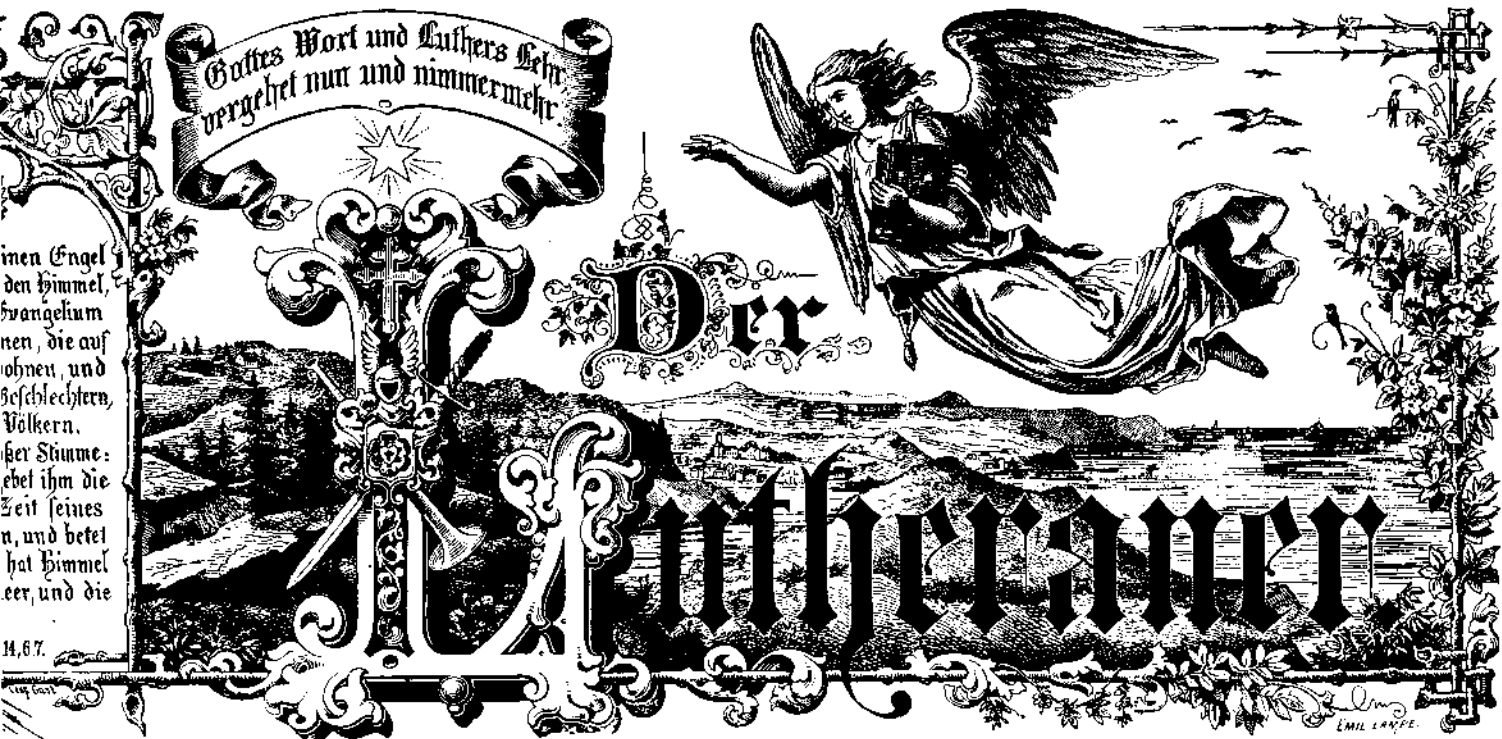
How did he teach so purely what God taught;
 How he dug from the word truth gold;
 How he wielded the sword of the spirit so firmly;
 How free he was from addiction to human soldiering;
 How much the Lord has given us through him: Outwardly
 victory, inwardly glorious blossom!

O Father! Chariot, horseman Israel;
 O God's man! ...in the holy war proved;
 O teacher of that wisdom without fault, Whom God's Word and
 Spirit first taught; Does that which the faithful God gave us
 through thee sink down with thy corpse into the grave?

Oh nevermore! This cannot and must not be!
 Thou hast been in the storm, thy God's work lives on; To thy
 Sabbath rest thou hast gone in, The seed grows yet, thy word
 still speaks, And abundantly finds, who only seeks faithfully, Of
 thy fifty years' fruit of blessing.

And the eye weeps, and the heart bleeds, That, blessed
 one, thou art gone from us, The shepherd of the host heals
 this sorrow with his word, which is true: The servant is
 gone, but the Lord is still with us, His sun, shield,
 protection, and defence.

J. M. Buhler.



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juni 1887. No. 11.

Speech

held

at the transfer of the body of the blessed Dr. Walther
from the seminary building to the Dreieinigkeitskirche
(Church of the Holy Trinity)

From

Mr. P. G. Stöckhardt.

1 Cor. 2, 2.

"Christ, he is my life; dying is my gain." This familiar tune we intone in our houses of mourning as we prepare to carry our dead out of their earthly home. With these words we confess in the name of our dead, who have fallen asleep in Christ's wounds, to Christ our brother, who has reconciled us to God, who saves his own from all fear and distress and takes them to himself in heaven. This few consolations of the living and the dying lift up the sorrowful hearts of the mourners when they bid farewell to their beloved deceased. In this customary manner, with the confession of our Christian faith, we also now bid farewell to a dear deceased who is leaving his earthly dwelling. It is not only the relatives who mourn the death of a family member, it is not only the children and grandchildren who turn a blind eye to a dearly beloved father and who must be saddened that their father's house is now empty, completely extinct. A large family scattered throughout this vast country, a large ecclesiastical community, the Lutheran Church of this country, bears sorrow for the departure of a spiritual father. This man's life and work was dedicated to the service of the church at large. However, this man, to whom God had entrusted a very special mission for Luther's church in this century, was placed in our midst by God's hand and providence. St. Louis was his hometown, where he spent most of his earthly pilgrimage. The Lutheran congregations of this city

rightly regard him as one of their own. And he was especially a member, a distinguished member, of our local congregation, this college congregation of ours, as it has been called from time immemorial. It was primarily for his sake that the theological seminary of our synod was moved decades ago from its first seat to St. Louis. And it is around this institution that this congregation has gathered. We cannot forget what the deceased was to us as well. Now that we are carrying his body across the borders of our district, we want to thank God now and always that this man stayed in our midst for decades and was at home.

Surely it is one of our own whom we now bid farewell. He gave his charge to those of his fellow Christians who stood and dwelt with him first. Above his important, great, general profession, he did not forget the nearest duties of love. He, the spiritual leader and counsellor of our great Synod, has moved here among us as a member among members, a brother among brethren, a friend among friends. He, who as preacher of the first Lutheran congregation of this city, as pastor of our general congregation, proclaimed the mysteries of God to the congregations and showed the straight and right way of God in the dangers of this time until the end, he, who as theological professor taught his students how they should one day preach and edify their congregations, he, who as a teacher of the church fed, watered, refreshed, comforted thousands near and far with the Word of Life, yet at the same time sat down as a hearer of the Word among the listeners every Sunday, also regularly attended the simple catechism teaching, even when urgent, important professional matters were waiting for him at home. He made two journeys until he lay down on his deathbed, still exerting all his strength, even with sighs, groans and pains: the daily journey to the college and the Sunday church. He, who taught the Lutheran Church of this country to govern itself, to maintain itself, who awakened the loving activity of our Synod, was himself an example in giving and sacrifice. And

Our congregation, of all people, first had before its eyes his quiet, simple, godly married life and family life, the simple love that united him to his blessed wife and that united him to his children until the end. Truly, such an example must burn into the heart and conscience of all of us in a shameful, awakening way!

In what has been said concerning his relationship and his behavior toward his immediate surroundings, the image of this noble man is reflected in general. It is the mark of a righteous servant of Christ and teacher of the church that he himself believes and lives what he preaches to others, that he himself takes for his person what he gives to others. The word of God, the gospel of Christ, has in itself the power to awaken faith, to make blessed those who hear it. Those who minister the word do not first make the word effective through their ministry. But it is a mighty edification to the congregation, to Christianity, when it realizes that its shepherds and teachers themselves walk according to the rule which they hold up to others, and that they themselves feed on the comfort which they give to others. So it was with St. Paul. He preached, as he often testified, simply Christ crucified, not in high words of human wisdom. And he did not want to know anything else for his person than Christ crucified, and did not want to boast of anything else than the cross of Jesus Christ. Thus he dwelt and lived among the Christians, as one who knew nothing else than what even the other, most simple Christians knew, Jesus crucified. This is also true of the Teacher who fell asleep. What he taught Christianity, what he called out to the world with a loud voice, was the light, strength, and support of his own life, of his own soul. Those among whom he went out and came in can testify to this. This is how this servant of Christ lived among us, as a disciple of Jesus.

This was the summa of his teaching: Christ crucified, the grace of God in Christ. In this century the church has not lacked witnesses who preached Christ, the cross of Christ. But there is a difference between the teaching and preaching that goes on in our church, which the deceased preached, and the preaching of Christ that is heard elsewhere. There one finds many human attributes beside Christ. This sleeping witness of Christ preached Christ crucified pure and clear, testified that Christ, Christ's cross alone does it, and that apart from and beside Christ nothing is valid, no human wisdom, no human virtue and dignity. This was the grave and serious battle, the doctrinal battle, which he was ordered to fight all his life, that he condemned all human wisdom, art, and dignity and excluded them from the cross of Christ. And what he taught, that he believed. He wanted to know nothing else for his person than Christ crucified, nothing else was valid with him, no own worthiness, work and merit. This he revealed to us on many occasions, through his speeches and prayers in our meetings, how his soul stood by God. He wanted to be saved, and he wanted to be saved in no other way than by the grace of Jesus Christ alone.

And it was precisely with the end of his life, with his dying, that he reaffirmed his teaching and theology.

He reminded Christianity that in Christ, in Christ's blood and death, one can die joyfully and confidently, yes, that in Christ one should already be certain of his blessedness here and now; he instructed our students in the true theology of death; in his life he comforted many dying people in death and now, in his last suffering and death, he himself accepted the consolation of death. In his life he went through many trials, as they are prescribed for a teacher and champion of the Church. At last he was afflicted by the common cross and woe, bodily weakness and sickness. And the common medicine of the miserable and afflicted, Christ's cross and blood, was then the strengthening and refreshment of his soul. He was still, in the first months of his long illness, anxious and troubled for the welfare of the Church which he served. He still made known in one of the last weeks what moved his soul even in the darkest hours. He told his son one morning that all the students of the seminary should prepare a paper on the subject, "What must a young preacher preach above all things, if he would make his congregation blessed?" But the nearer he came to the end, the more his interest in his immediate and wider surroundings receded. Yes, if one touched upon matters of the congregation, of the church, he probably cut off his speech and only wished that God would have mercy on him. From then on he was only concerned about the welfare of his own soul, and as often as he pleaded and prayed, he buried his soul in the wounds of the Saviour. It seemed as if, at the very last, his senses were to fail him altogether. But in the last days his spirit rose again and was only directed to one thing, a blessed end through Christ, the crucified. When his strength broke down, his breath went out and in with difficulty, this was his last sigh: "God, have mercy on me!" "Yea, Christ's blood and righteousness, these are my ornaments and my garments of honor." At the beginning of his fatal illness, at his penultimate Communion, he praised with tears the grace and mercy of the Lord which befell him. In the midst of his sufferings, when he received the jubilee congratulations, he expressly rejected all glory from himself and gave it to the Lord. At the end, shortly before his departure, he answered the question whether he wanted to die cheerfully and confidently on the grace of the Lord Jesus Christ, which he had proclaimed all his life, with a clear yes. With the faith and confession with which all other Christians, young and old, go to their deaths, with the confession of Christ crucified, this proven fighter for Christ also went to meet his hour and thus went home with joy to Christ, his brother, and now wears there the crown of life which the Lord has promised to all who love him, the unfading crown which is promised especially to the faithful teachers of the church. And what do we learn for ourselves from this suffering and death? We are assured anew that this is the true grace in which we stand, to which this departed teacher has testified to us. We have the truth, the whole truth, because we know and know Christ crucified, and do not want to know anything else. The departing one calls out to us: "Hold what you have,



that no one may take your crown!" With deeply moved, mourning hearts, yet mightily strengthened and comforted by the very thing that makes us mourn, we take leave of the dear man and let him depart from us - goodbye in joyful eternity! Amen.

The funeral of the blessed Dr. Walther.

During the session of the Synod on the fourth day of its meeting, May 7, Dr. Walther fell asleep. So that the Synod would not be interrupted and so that as many Synod members as possible could attend the funeral, it was postponed at the request of the Synod.

On Friday, May 13, in the afternoon, the single-family corpse was brought to the seminary building and laid out there in the large hall near the lecture halls. When leaving the house of mourning, Mr. D. Stöckhardt held a speech and a prayer. The coffin, carried by eight students, was followed by the mourning survivors: the two sons of the deceased, Father Ferdinand Walther and Constantin Walther, Father St. Keyl and his wife and daughter, and Father H. Niemann, whose wife, the youngest daughter of Dr. Walther, was unfortunately prevented from coming by illness; they were joined by the other students.

The seminary building was draped in black inside and out. The apartments of the professors and the members of the congregation living there were also draped in black. The students took turns keeping watch.

On Saturday evening an English funeral service was held in the auditorium of the seminary at the request of Americans, in which Father Birkner from here spoke.

On Sunday afternoon the body was taken to Trinity Church. Large was the number of those who had gathered for this solemnity. The large auditorium could not hold them all. Father Stöckhardt gave the speech reported in this issue. A large crowd followed the body on foot, in spite of the threatening weather. The Dreieinigkeitskirche (Church of the Holy Trinity) was covered inside and out with mourning pall. Many, many entered the same still on these: Many, many still entered the church on these days and on Monday and Tuesday morning to take another look at the autograph of the dear deceased.

At noon on Tuesday the body was taken to its final resting place. At 11 o'clock the students, professors and pastors, local and foreign, teachers, community leaders, etc. gathered in the schoolhouse on Barry Street, in order to move from here in a solemn procession to the Church of the Holy Trinity. At 12 o'clock the funeral service began, in which Praeses Schwan preached on the 90th Psalm and Prof. Crämer spoke on 2 Kings 2:12 at the altar. The bearers at this celebration were the professors of the seminary and the pastors of the city. Pastors of our Synod had rushed from all parts of our country to pay their last respects to the beloved deceased. Other synods were also represented: The Honorable Minnesota Synod by its president, Father Albrecht; the Honorable Wisconsin Synod by the professors of its seminary in Milwaukee, Notz and Gräbner; the Honorable Norwegian Synod by the professors of its seminary in Milwaukee, Notz and Gräbner.



by their general president and Professor Larsen of Decorah. No funeral of a theologian in America has been attended by so many theologians. The city of St. Louis has hardly seen a larger funeral.

At the grave Mr. O. Hanser gave the eulogy on Dan. 12, 2. 3. Prof. Larsen (of the Norwegian Synod) could not refrain from giving a short speech to testify how much the Norwegian Synod also owes to the dear deceased. We share the heartfelt words here:

"Among the great crowd of mourners who have gathered at this funeral service is also a small number of pastors from the Norwegian Synod, among them the general president of this Synod. In the name of so many of our brethren, we would like to express the heartfelt gratitude we feel towards God and his servant, the now blessed Dr. Walther, for all the good things that have flowed to us through him. And we cannot but take this opportunity to express our gratitude to the entire Missouri Synod, of which he was the first man and which is so strongly represented here, for the great and self-sacrificing love which has been shown to us by this Synod for almost thirty years. Since the year 1858 we have had, certainly without interruption, students in their theological seminaries. About half of our pastors have studied in these seminaries, and most have enjoyed Walther's teaching. What blessings they, and through them their congregations and our people, have had from this, who can measure? But also we others, partly older persons of our synod, who did not receive instruction here as registered students, did we not also sit at Walther's feet? Of course we did, and far from being ashamed of it, we consider it an honor and even more a great blessing that has been bestowed upon us. Our people have also been blessed by Walther and the Missouri Synod, in that not a few writings have been translated from here into our language and spread among our countrymen. We mention especially Walther's Gospel Postilla and the wonderful little book 'Die rechte Gestalt einer vom Staate unabhängig evangelisch-lutherischen Ortsgemeinde' (The Right Form of a Local Evangelical Lutheran Church Independent of the State).

"The faithfulness both in the preservation of divine truth and in the striving for true holiness, to which Walther and the Synod, of which he was the first man, so powerfully led and encouraged us, this faithfulness - let this be our wish and prayer today - may the dear deceased long survive both in our Synod and in his own! This be done for JEsu's sake! Amen."

That the students also sang their funeral songs at the grave of their beloved teacher, as at the preceding ceremonies, is a matter of course. Father Sieck said the Collecte and Benediction and Father Wangerin, after singing the funeral hymn "Now let us bury the body" 2c. (with a counter-call), the Lord's Prayer. The tomb into which the coffin was lowered is walled up. A strong stone slab covers the coffin. G.

Let us pray in the church with the church for the church.
(Luther.)

Urbanus Rhegius.

(Conclusion.)

After he had spent a few weeks in Selle getting acquainted with what had to be arranged first in ecclesiastical matters and had accordingly made the necessary arrangements, the ordering of the church system in the city of Lüneburg took up his activity.

As in other German cities, the citizens of Lüneburg embraced the Lutheran doctrine early on, while the city council strictly adhered to the Pabstkirche and opposed the Reformation. When the citizens of the city with their wives, children and servants moved in large numbers to the neighboring villages, where Lutheran preaching was practiced, the city council forbade the attendance of foreign churches under severe penalty and, when this did not help, had the gates of the city locked on Sunday mornings. The request of the citizens for the admission of Lutheran preachers was met only with the brief reply that they wanted to be heard. At the beginning of the year 1530 the Pleban (lieutenant priest) of St. Nicolai promised that German songs would be sung during Lent. When the first week of Lent came, the pleban did not keep his promise and a priest stepped in front of the altar to say mass in the old way, the congregation began to sing German songs, so that the priest was frightened and took the chalice and the monstrance, hurried into the sacristy with them, and only after the crowd had lost its way did he come out again and celebrate the sacrifice of the mass. On the following Sunday, when the priest began his sermon in the church belonging to the monastery of St. Mary with an attack on Lutheran doctrine, the congregation suddenly sang the hymn: "Oh God, look in from heaven," 2c., and although the priest shouted in between in a loud voice: "Be silent, I will preach to you of the faith," no attention was paid to this, but the singing continued until the monk left the preaching chair and did not return. Eight days later, in the same church, a long monk stepped into the pulpit and again began to scold the Martinians (Lutherans), whereupon the congregation drove him away with singing.

After further negotiations of the citizenship with the council, the latter finally had to let Magister Steffen come from Hamburg, who was assisted by five other Lutheran preachers; and around Ascension Day 1530, the reading of the Mass in the churches was forbidden. When Steffen had to return to Hamburg before the ecclesiastical affairs were settled, there was again much request was made to Duke Ernst to send Rhegius to Lüneburg. He did not arrive until the spring of 1531, since the Duke could not do without him sooner, and it did not escape his notice that the clergy still had a large following, especially among the noble families of the city. Therefore he summoned the priests and monks to the town hall and some of the citizens to speak out. Rhegius expounded the Lutheran doctrine to the monks, and then asked them, "Gentlemen, you have heard my words; what do you think now, are they right or wrong?" As no one answered, Heinrich Lampe, a citizen, said, "What think ye now, sirs, of the doctor's sermon? Is it a devilish doctrine,

as ye have said, or what speak ye now?" Then the questioned replied that he himself might answer for them; whereupon Heinrich Lampe turned to the council, which was sitting by, with the words, "Dear sirs, here stands a heap of unlearned clergymen who know nothing to reply." This gave rise to laughter in the council and among the citizens, and the former ordered the monks to be silent and not to let any useless speech be heard against the preachers, since they could not refute them.

After Rhegius had drafted a church order, he left Lüneburg and returned to Celle at the request of the duke. But during his absence the monks again raised their heads, so that he had to return. In order to control the blasphemy of the adversaries, he requested the town council, at the request of the citizens, to order a public religious discussion in German in the main church at St. John's and to invite the priests to it. This was done. But on the appointed day only two priests showed up, who knew nothing more to ask than whether one could be saved without good works and whether women could also preach and baptize. Now the citizens saw that the Romans themselves had lost their cause. All Roman worship in the churches was forbidden. The monks left in droves, leaving only five in a monastery, who clung to their faith until their deaths and were granted a meager living.

Before Rhegius departed, he summoned the citizens to the princely court and warmly exhorted them to remain steadfast in God's holy word. The monastery goods, which were confiscated, were not used for the city's assets on his order, but for the payment of the church servants, maintenance of the poor and hospitals, and the like.

Rhegius was not only effective through his sermons, but also through his many writings. He was very concerned about the further education of the preachers and the improvement of the school system. The visitation of all churches, foundations and monasteries in the principality in 1540 was a blessing. He also took an active part in the Reformation outside of Lüneburg, e.g. in the cities of Hildesheim, Hanover, Minden, etc. He participated in several conventions, the last one in Hagenau in 1541. On his return journey he caught a severe cold, which turned into a serious illness after his arrival in Celle. On May 23, 1541 he passed away under the comforting encouragement of his fellow ministers.

Immediately after the death of Rhegius, the Duke issued a handwritten letter to his Chancellor, - a beautiful testimony of princely friendship and gratitude. It reads: "After the almighty God has claimed the highly learned Urbanum Rhegium, Doctor of the Holy Scriptures, from this world, we will, for the sake of his faithful and diligent service, which he has shown to us and to the common church, give his widow Annen forty guilders annually for the duration of her life, plus six hectares of rye, so that she may maintain herself and her children the better. And because she is gifted with many children, we will maintain four children, two sons and two daughters, for four years. And if we find at such a time that one of the sons has been sent to study,

to promote his fiefdom." In addition, he had already given Rhegius a house in Celle during his lifetime and 50 gold gulden to his eldest daughter as a bridal gift.

How highly Luther held our Rhegius, we see from the preface which he wrote in 1541 to a book by Rhegius. It begins thus: "How well Doctor Urbanus Rhegius blessed needs neither my nor no preface to fine books, since he is not only highly enough learned for himself, but also highly famous among the teachers of the holy Christian Church in our time, recognized as a pure righteous preacher of the holy, pure, unadulterated Gospel, held dear and valuable by all the pious and orthodox; for he has been in earnest against the papal abomination and all the rotten ones (as the 130th Psalm says: "I hate the Holy Spirit"). Psalm says: I hate them in all earnestness, therefore they are mine); but the pure word of God he loved heartily and acted with all diligence and faithfulness, as his writings give abundant testimony of it here and there: But because it was to be printed everywhere, I have let it go out confirmed with my testimony."

(Submitted.)

The calling of God a mighty proof that God earnestly desires the salvation of all men.

(Continued.)

But, it is objected, the word of calling does not really go out to all men at all times, nor is it now preached in the whole world. Does not this contradict the universality of the divine calling? One further raises the questions: How? Did not God, in the days of the old covenant, choose Israel alone as his people, and let the heathen nations go away in blindness and darkness? Are there not also today innumerable multitudes of Gentiles who sit in darkness and the shadow of death? Do we not see that God gives his word in one place and does not give it in another, that he takes it away in one place and leaves it in another? If we want to keep on the right track here, we must hold fast to the saying of Hosea: "Israel, thou bringest thyself into misery; for thy salvation is with me alone." It is true that in these matters some things are too high for us; but there we ought to put our finger on our mouth with Paulo, and say, "Who art thou, man, that wilt be right with God?" We cannot and ought not here to fathom all things, but we must hold fast that the calling of God is and remains general, as to his command, his gracious will, for he always wills that the gospel should be preached to all men; that all should hear it, and accept his grace and blessedness. But if the gospel be not always preached among all nations and in all places, the fault is not in God, but in men themselves, who despise the word, and cast it from them, or have lost it through the fault of their forefathers.

At three times, as the Scriptures show, the gracious and merciful God called the whole world and revealed his word to all men: in Adam's time, in Noah's time, and in the time of the holy apostles. Why is it, then, that in the course of time so many peoples and countries no longer have the Word, but

but darkness and gloom cover them? Is not their own or their ancestors' ingratitude and contempt for the word of grace to blame for the terrible sin which God, according to his justice, cannot allow to go unpunished? For by nothing is God so grievously incensed and offended as by disdain and contempt of his word, in which there is nothing but a contempt of his grace. But this also appears from this, that uie a heathen was excluded from the promise. Adam was created in the image of God. In addition to other gifts, a full light of divine knowledge shone in his heart. Without any error, he knew perfectly the nature and will of his Creator. But he had received these gifts not only for himself but also for his descendants, of whom he was the progenitor. When he therefore voluntarily turned away from God and fell into sin, he lost them not only for himself but also for his descendants. But what did the gracious and merciful God do? From the hidden seat of His majesty He came forth and gave the fallen Adam the comforting promise of the woman's seed, which was to crush the serpent's head. Thus he again kindled in him the light of his knowledge; and this light of the Word, the purity of the revealed doctrine, all Adam's descendants, warned by the fall of their progenitor, should now have faithfully preserved. But what do we hear? We hear how Kam, out of hatred and pride, committed fratricide, and then went out in despair "from the presence of the Lord," Gen. 4:16, that is, from the fellowship of the Church. And his ungodly example was followed not only by his own descendants, but also by many of the children of the patriarchs, though they still outwardly belonged to the fellowship of the orthodox Church. We read of the sons of the patriarchs Gen. 6:2: "Then the children of God looked after the daughters of men, as they were fair, and took to wives" whom they pleased." It was not religion and piety that guided them in their choice of wives, but blind lust, the lust of their unchaste hearts, drove them. Hence we hear in vv. 5 and 6 the lamentation, "And the LORD saw that the wickedness of men was great from the earth, and that all the thoughts and desires of their heart were evil for ever. And the LORD repented that he had made men upon the earth, and it grieved him in his heart." The wickedness of mankind rose higher and higher, so God decided to destroy mankind from the face of the earth by a flood of sin. But he remembered his mercy, and out of infinite love for mankind he saved Noah, his wife, and his sons, and his sons' wives. And when these went out of the ark, God again kindled for them the light of his word, and established anew his covenant with them. Then it was again the duty of the descendants of Noah to keep the light of the Word, which had been entrusted to them, pure and clean, and to transmit it to all their descendants. But behold, in pride, carnal security, and self-conceit, they undertook to build the tower of Babel. And God came down, and after righteous judgment confounded their language, and scattered them abroad. But again Abraham was called of God. And God made an everlasting covenant with him and with his seed, Genesis 17:7, that with him and with his seed should be the

light of promise and the seat of the true church. Hence also the Psalmist, Ps. 47:19, 20, says: "God showed Jacob his word, Israel his customs and his judgments. So did he no heathen, nor let them know his judgments." God placed Israel in a peculiarly excellent place, and by signs and wonders made the Israelitish church glorious and famous before all nations, so that they might learn that in Palestine was a people whose worship was confirmed by great divine miracles. This was the purpose of the miracles, as God shows Pharaoh in Ex. 9:16: "Therefore have I raised thee up, that my power may appear in thee, and that my name may be declared in all the earth." Israel was situated, as it were, in the middle of the inhabited earth, so that the revealed doctrine could easily be spread to the whole world. Jerusalem was situated, as it were, in the center of the world. How? Were all the other nations at that time completely excluded from all knowledge of God? Right then. On the contrary, the many wanderings of the patriarchs, the Babylonian captivity of the Jews, and other means must have served to call many Gentiles to the fellowship of the church. The rumor of miracles, the light of the Word, penetrated from Israel also into the Gentile countries. Do we not therefore hear of so many who were converted from the Gentile world to the God of the Hebrews, of Jethro, Nahab, the Gibeonites, Ruth, Hiram, the queen of the east, the Ninivites, "Nebucadnezzar, Darms, Cyrus, and others whom the Scriptures name to us? Finally he sent the holy apostles into all the world, and by them commanded all men to repent, Acts 17, 30. 17, 30. Through them he gathered the nations to one faith, to the fellowship of the Christian church. They preached the gospel in truth to all creatures, to all nations, and filled the whole earth with its sound, so that, as the apostle Col. 1:6 testifies, the word of truth has been in every race and has brought forth fruit. Now, if the descendants of those to whom the holy apostles once preached the word of God have lost this bright light again, they truly have every cause to accuse not God, but their and their ancestors' negligence and ingratitude. Alas! God's Word is a sacred legacy, a priceless treasure, whose contempt God cannot endure in the long run, but must punish. And in what does this punishment consist? As experience teaches, it is that God takes away the light of his word and his grace from those who despise it. But all who despise and lose the precious treasure of the Word also deprive their descendants of it, for which reason all the greater account will one day be demanded of them, yea, the blood of their descendants will be demanded of their hands. Behold, this is the true cause why so many nations, to whom the light of truth once shone, have again sunk into the night of heathen darkness; or are given up to believe the lie and its prophets. What is it, therefore, that we, who have the treasure of the divine Word, pure and clear, ought always to take to heart when we think of such peoples and countries? It is the word of our confession (Concordia Formula. Müller p. 716 f.): "It is a well-deserved punishment of sins, when God punishes a country or a people for the contempt of his word in such a way that it also comes upon the descendants, as

To see in the Jews, whereby God showeth his earnestness unto his own in some countries and persons, which we all ought, and are worthy and deserving of, because we do evil against the word of God, and grieve the Holy Ghost oftentimes: that we may live in the fear of God, and know and glorify the goodness of God, without any merit of ours, in and among us, whom he giveth and leaveth his word, whom he rejecteth not, and rejecteth not. For since our nature is corrupted by sin, worthy and guilty of God's wrath and condemnation, God owes us neither word, nor spirit, nor grace; and if he gives it by grace, we often cast it from us, and make ourselves unworthy of eternal life, Apost. iii. And his righteous judgment, which is well deserved, he hath made to appear in the case of certain countries, nations, and persons; that, when we are held against them, and compared with them, we may the more diligently learn to know and to praise God's pure unmerited grace in the vessels of mercy. For those are not wronged who are punished and receive the wages of their sins; but in others, when God gives and upholds his word, and thereby enlightens, converts, and preserves men, God commends his pure grace and mercy without their merit."

But, says someone, are there not passages in the Scriptures which seem to indicate that certain countries, peoples, and cities are denied the means of salvation and repentance? Yes, but the above is only apparent, not true. If we consider the connection between them, other facts and circumstances, we see clearly that the generality of the divine calling is by no means annulled by such sayings. Let us examine a few such passages of Scripture a little more closely! Matth. 10, 5. The Lord commands the apostles: "Do not walk in the streets of the Gentiles, and do not go into the cities of the Samaritans. Does it follow from this that the Gentiles, especially the Samaritans, should be absolutely and forever denied the means of salvation, the apostolic preaching? Certainly not. We have already heard why so many nations have not the word of truth, namely, not because God has so ordained it in his after-scheme, but because of their or their ancestors' contempt and disregard of the word. Hence God sends, Amos 8:11, a hunger for the Word because of the disgust of the hearers, 2 Thess. 2:10 11, strong errors, because men do not accept the love of the truth, that they may be saved. As in the time of the old covenant the heathen were not excluded from the fellowship of the church, as the examples of many a converted heathen show, so neither were these Samaritans. Christ Himself preached to all kinds of people, occasionally also to Samaritans, as is evident from John 4. Christ Himself, as we read in Marc. 7, 24. 31. went into the borders of Tyre and Sidon, until He came into the middle of the border of the ten cities! The reason for this prohibition was this: God wanted the state of the Jews to be separated from the other nations, so that there would be a certain place where the Messiah would be born. And only Christ was to break down the fence at His coming, Eph. 2:14, so that there would no longer be a Jew or a Greek.

3, 28. And so the word of salvation should be proclaimed to the Jews first, because, as the apostle says Rom. 15, 8, Christ was a minister of the circumcision to confirm the promise to the Jews. Christ's coming, His salvation, and His grace, were first to be proclaimed and offered to the Jews, because He was first promised to them, and only then to the Gentiles. Christ's prohibition, therefore, was but for a very short time; for afterwards Christ commanded the apostles, "Go ye into all the world, and preach the gospel to every creature." - We have another such passage, Matt. 11:21: "If such miracles had been wrought in Tyre and Sidon, they would have repented in sackcloth and ashes." But does it follow from this that the inhabitants of Tyre and Sidon were absolutely denied the means of repentance according to God's counsel? Not so. We read I Chron. 22, 4, that the people of Sidon and Tyre brought wood in abundance to David, as they did afterwards for the building of the second temple, Ezra 3, 7; so they did not lack the opportunity to gain the knowledge of the true God. And because they were neighbors of the people of Israel, the rumor of the truth, the call of the great divine miracles, had no doubt reached them powerfully enough. Then also, as we have just seen, Christ himself went into the borders of Tyre and Sidon, and there healed the daughter of the Canaanite woman. So also we hear that a great multitude of the inhabitants of these cities came to Christ, Marc. 3, 8. But also the apostle Paul came to Tyre and stayed there seven days, Apost. 21, 3, 4. and also to Sidon, 27, 3. From this it is evident that the inhabitants of these cities were certainly not denied the means of salvation according to the counsel of God. - A similar passage is also Apost. 16, 6. where we are told that Paul and Silas were hindered by the Holy Spirit to preach the word of God in Asia and Bithynia. Was it God's will that those countries should not be converted and saved, since faith comes from preaching and preaching comes through the Word of God? Not at all. Already from Apost. 2, 9. we see that the Asiatics also heard the apostles preach the great deeds of God in their own languages. Ch. 6,9. we read that some of the people of Asia talked with Stephen, and Ch. 19,10. that Paul was two years in Ephesus and preached daily in the school of Tyrannus, so that all who lived in Asia heard the word of the Lord, Jews and Gentiles, V. 11.

1 Cor. 16, 19. He greets in the name of the common people of Asia. 1 Pet. 1,1. Peter writes to the chosen strangers in Asia and Bithynia. How? Were these countries, because these apostles should not go to them at that time, denied the participation in the gospel? Certainly not. It is and remains a certain truth: God wants the gospel to be preached to all men, that all may hear it, and this universal calling is a mighty proof that God earnestly desires the salvation of all men.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

From the proceedings of Synod, as the Synodal Report will soon be published, we will only highlight a few things. Much time was justly spent by the Synod in deliberating upon the welfare of our institutions of learning at Fort Wayne, here, at Springfield, and at Addison. The Progymnasium at Milwaukee, established by three districts, the Wisconsin, Minnesota-Dakota, and Illinois districts, was offered to it, and accepted by it as its institution. At the next synodical meeting it is to be decided whether it shall become a full high school. - The Synod considered the promotion of our various missions, the so important inner mission, the negro mission, the Jewish mission and the emigrant mission. The "Pilgrim House" in New York, purchased by some Lutherans, was taken over by the Synod. - The publishing business was to be expanded. The Bible Society here offered the Synod all its property, valued at \$17,000, on condition that the Synod sell the ordinary, large and small Bibles at cost price and retain the correct Luther text. Synod accepted this magnificent gift with thanks. - Two new synodical districts were formed: the Kansas District and the California Oregon District. - The English Lutheran Conference of Missouri, which is in unity of faith with us, desired, with some English congregations in Virginia, to be received as a special missionary district. This request, however, could not be granted, as our Synod is a purely German one. These English Lutheran congregations were therefore encouraged to form a separate body, and were directed to submit themselves to the Commission on English Missions, appointed by the Synod. The Commission, hitherto appointed by the Western District for English Mission, is now the Commission of the General Synod.

In Cheyenne, Wy., the Congregationalists sent a pastor of their fellowship to the Lutherans, who numbered several hundred. They had tricked the people into thinking they were Lutherans, too, because they held Luther in great honor. The Congregationalist pastor also properly planted a congregation which he called Lutheran. And the Lutherans were simple-minded and flippant enough to let the man wheedle them into thinking the congregation was Lutheran because that's what it was called. Cheyenne is probably not the only place where people believe that if a congregation is called Lutheran, it is really Lutheran. (H. u. Z.)

Rome and the Knights of Labor. Cardinal Archbishop Gibbons of Baltimore is a warm defender of the Knights of Labor. He thus counters the charge that the Catholics, by joining the order, are mixing with Protestants: he says that the Knights of Labor are two-thirds Catholics and that their chief leaders are also Catholics. The Catholics, therefore, when they join the Knights of Labour, do not mix with Protestants, but the Protestants are admitted to the advantages of a society consisting chiefly of Catholics, and the exclusion of Protestants is impossible in a country like ours. Let this be remembered! - The infallible pope is evidently embarrassed. In Canada he has condemned the Order of the Knights of Labor. In the United States Cardinal Archbishop Gibbons determines him not to condemn it. He says that a papal condemnation of the order is 1. not justified, 2. not necessary, 3. not wise, 4. dangerous, 5. would be impotent and unable to force the Catholic workers to obey, 6. would have a destructive effect, 7. would have a downright ruinous effect on the finances of the Catholic Church.

Prayer is nowhere so powerful and strong as when the whole company prays with one accord. (Luther.)

8. would turn the devotion of our people to the Holy See into suspicion and hostility, 9. would be considered a cruel blow against the authority of the bishops in the United States who protest against a condemnation. - Here, too, one can see that papal infallibility is very weak. Rome turns to the wind.

The latest type of church party is the ass party. The "Ebr. Register" describes one that took place near him in the following way: On the wall they paint a donkey - a real long-eared one - but without a tail. Then pins with paper tails are distributed to the trustees, superintendents, Sunday school teachers and young ladies, who of course all have to participate. One by one, they are led to the opposite side of the room from the donkey, blindfolded, led around in a circle three times, and then instructed to attach the paper tail to the right place on the picture of the donkey by means of the pin. If this is done in the wrong place, great hilarity ensues. At the door admission is demanded and thus money for the church is made out of it. And such donkey antics are carried on in "Christian" churches. No heathen would desecrate the temple of his idol in such a way. The heathen have far more respect for their idol temples than many Christian congregations-and some so-called Lutheran ones not excepted-have for their churches. (H. u. Z.)

II. foreign countries.

Roman Bible hatred. In a Peruvian city where an agent of the American Bible Society was working, the Roman Catholic bishop collected the Bibles purchased and lit a bonfire with them. The Bible sellers were threatened with imprisonment.

Will England become Catholic? Under this headline the Rheinisch-Westphälische G. A. Blatt brings a correction of the victory cries that were recently to be read in Catholic papers. We emphasize only a few things. It is true that a number of conversions to the Catholic Church have taken place in England over the decades. But these conversions, which consistently occur only among the highest and lowest strata of the population, have diminished considerably in recent years. Some of the converts have also returned to Protestantism. Moreover, the families of the individual converts have remained Protestant throughout. What little decisive importance Catholicism has in England is shown by the fact that of the 484 electoral districts in England not a single one is represented by a Catholic, in Scotland only one. The deputies for Ireland are the only Catholics in the House of Commons. Of the 524 Pairs in the House of Lords, 38 are Catholics, including 9 Converts; among 45 Catholic Baronets there are 8 Converts. In the "Presbyterian Review" T. Crockery of Londonderry proves that within 40 years the number of Protestants in Great Britain has increased by nearly 10 million, while that of Catholics has decreased by nearly 2 million. There were 19,563,353 Protestants in Great Britain in 1841, but 29,206,- 807 in 1881. In 1841 the number of Catholics was 7,214,771; in 1881 it was only 5,451,881. It does not, therefore, appear that Protestantism in England is being overtaken by Catholicism.

Japan. A Buddhist temple near Osaka in Japan has been cleared for missionaries to preach. The priests themselves set the best examples for the people by coming themselves. A temple near Sendai has also been offered to the missionaries.

A cut-up New Testament.

A colporteur found a cold reception in a village; however, he managed to sell a New Testament to a Catholic woman. The woman showed the book to her priest. The priest forbade her to read it and declared that it must be destroyed. She then gives it into the hands of her little girl, together with a pair of scissors, to cut it into pieces for her amusement. The child playfully cut up several leaves, but at last grew tired of the monotonous occupation. The following day the same visits a sick neighbor and takes the mutilated will with her to cut out new figures. The sick woman happened to take the book of her little visitor in her hand, looked at the first page that presented itself to her, and was astonished at what was written there. She read on. The content of the divine word made such a deep impression on her heart that she decided to take possession of the partially cut book by offering it to the child. The girl is satisfied with this and so the matter was soon settled. From this moment on, the sick woman found more and more joy in reading the New Testament; her heart was seized by the power of the Word, and she became a believer in the Lord Jesus. She now also became a missionary among her neighbors. The desire to possess such a book arose in many, and when the colporteur came again, a large number of complete copies of the Holy Scriptures were bought from him.

A reformed Bible.

In Reformed Switzerland, Luther's translation of the Bible was also used, but there were also Reformed translations of their own. In one of these the words of institution: "This is my body, this is my blood" are translated: "This means my body. This means my blood." The Lutheran theologian C. Schlüsselburg reports in his writing "Lehr, Glaub und Bekenntniß der Sacramentirer" (Doctrine, Faith and Confession of the Sacramentarians) of 1596: "In Saxony in Münda in the year 60 (1560) I saw a copy of the German Bible, which was printed in Zurich, with the Rector of the schools there, named Huberts, in which I saw, not without astonishment and horror, that the words of the Son of God had been falsified, just as had been done by Cinglio (Zwingli). For in all four places where the words of the institution of the testament of Christ are told, the text was thus falsified: This signifies my body, this signifies my blood.

(The Other Book, page 79.)

Death notice.

Our Progymnasium in Milwaukee has been struck a hard blow, in that it has pleased the Lord to take to Himself an excellent student of the institution, namely G o t t f r i e d Rösch, son of Mr. Pastor T. Rösch in Worden, Ill. He entered the institution four years ago and has always shown himself to be an exemplary student in every respect. Only moderately gifted, he nevertheless made such progress by his enormous diligence that he must always be counted among the best of his class. At the same time, he was a serious, sincere Christian and as such exerted a very salutary influence on his fellow students, so that he enjoyed their greatest respect.

He died of cerebral palsy, deeply mourned by his teachers, classmates and acquaintances on Saturday morning, May 7, aged not quite 21 years. God comfort his sorrowing relatives. O. H.



Anrtseinfützvrrrrgen.

On Sunday Cantate, by order of the Lord Praeses, Mr. P. B. I. Ansorge was introduced at St. Paul's parish at Fort I Dodge, Iowa, byJ .P. Guenther. 2

The newly formed St. Peter's- 4 Parish at Hilbert, Wis. served by me as a Filial, appointed Mr. I P. H. Roehrs of. Milwaukee to be their pastor. The aforesaid was introduced by me on Sunday Rogate by order of the Hon. Mr. Praeses Sprengeler ;. Hermann Sagehorn.
Address: Uev. L. Roebrs, Hilbert, Oalumet 6o., ^Vis. s

By order of the Reverend Mr. Praeses Bente, Father W. Weinba ch was inaugurated on Rogate Sunday in the parish near Sebring- - ville with the assistance of Mr. I'. Merkel by the undersigned. G. Lienhardt.

In accordance with the order, Candidate H. Käppel was introduced to his congregation in Jefferson City on Sunday Cantate before the undersigned. Pastor I. Proft assisted. ß

M.T. Holls. 1

Address: liev. II. liueppel, Lox 58, .lekkersow 6itx, Llo.

K rrrris oi rr, vo i l) u rrg o rr.

On the 3rd Sunday after Easter the Trinity Lutheran congregation on Plum Creek, Wayne Co, Nebr. dedicated their church, a handsome frame building (26X40 with steeple projection), to the service of the Triune God. Rev. Bullinger preached the sermon of celebration. The consecration prayer was said by H . Wehking.

The Lutheran Zion congregation in the new settlement ! Palmdale, near Alpine, Antelope Valley, Cal. consecrated their church (24X36) to the service of the triune I God on Sunday Ä day Rogate. The solemn preachers were Father Kogler and the undersigned.

G. Runkel.

On Sunday Exaudi the Lutheran Trinity H congregation in Crown Point, Jnd. consecrated their newly built church to the Z service of the Triune God. Preaching were the cU. E. A. Brauer, C. Brauer and evening b. F. Th. Eißfeldt (English).

G. Heintz.

Mission Feast.

On the 3rd Sunday nack Easter the Lutheran Trinity .1 congregation at Plum Creek, Wayne Co, Nebr. celebrated its first ß mission feast. Mr. I P. Schulte preached. The Collecte for I Interior, Negro and Jewish Mission amounted to \$27.50 after deduction of Aus- V lay. " H. Wehking. I

Conferenz - Display.

The Buffalo Districts Pastoral Conference will meet, s. G. w., June 7 and 8, at St. Johnsburgh, Niagara Co., N. A. - Next stop Tonawanda, where wagons will be ready to pick up the Conference faithful on the evening of June 6.

H. A. A. Dorn.

Notice.

All letters containing notices for the "Lutheran" (advertisements, receipts, address changes 2c.) are to be addressed:

Oaneorllia Kernware, 8t. I,oni8, Ao.

To the message.

Receipts for private charities will now again be published in the "Lutheran".

Synod resolved "that henceforth no such receipts shall be included in the .Lutheran* as contain a series of names with monetary contributions from one and the same congregation."

Explanation.

As the undersigned knows and professes himself to be in full agreement in faith, doctrine and confession with the Synod of Missouri, Ohio, etc., has dissolved his connection with the Synod of Ohio, etc., has resigned his office in his former congregation belonging to the Ohio Synod, and will henceforth have his residence in IllkUanapoliZ, Incl., No. 443 8th Last Street, let him be addressed accordingly in the future.

I. G. Kunz.

Entered the Coffee of Illinois District:

Synodal Fund: from ist. Hieber's congregation in Town Nich -4.00 and 5.25. Collecte from st. Frese's congregation in Champaign 4.50. Easter Collecte from 1". Winters Gem. in Hampton 10.00. st. Beck's Gem. in Jacksonville 17.40. st. Schieferdeckers Gem. in New Gehlenbeck 10.00. st. Pissel's congregation at Benson 8:00 a.m. st. Mangelsdorf's congregation at Venedy 10 a.m. (p. -69.15.)

New construction in Addison: By Kassirer Roescher in Fort Wayne 247.25.

Building fund in Springfield: By st. Bold in Belleville by H. Schiermeyer 1.00.

Inner Mission: Through st. Bergen in Wartburg, found in the collection bag, 1.00. Through st. Wunder in Chicago by G. Bähler 1.00. (p. -2.00.)

Judenmission: By st. Hiebei in Town Nich by Fr. Harms 1.00.

Heathen Mission: Through st. Hild in Bethlehem by Miss Caroline Campe 2.50.

Negro Mission: By st. Hiebei in Town Rich by Fr. Harms 1.00. Through st. Miracles in Chicago by Wittwe C. Otto 5.00. New Station in New Orleans: st. Mueller's Gem. in Ehester 12.70. Teacher L. and his pupils in Ehester 3.50. (S. -22.20.)

Negro Mission in Springfield: Teacher Baders Students in Addison 1.00.

Emigr. mission: Confirinationscoll. by st. Frederking at Dwight 10.25.

Poor Students in St. Louis: By st. Hild in Bethlehem by W. Völker 2.00.

Laundromat in Springfield: By st. Frederking at Dwight, Hockzeitscoll., 3.30.

College household in Springfield: st. Pissels Gem. in Benson 8.00.

Poor students in Springfield: by st. Hiebei of sr. Gem. in Town Nich 6.56, Filial Gem. 8.27. By I'. Hild in Bethlehem, s. at A. Volker's wedding, for A. Mundt 8.00. By st. Cämmerer in Chandlerville, Theil. of Coll. at Leinberger-Harins's wedding, for Ferd. Selle 5.00. By teacher Müller at Okawville from Mr. Hasheider for Ferd. Stromer 1.00. By I P. Hallerberg in Quincy for Karl Düsenberg and Herm. Schwagmeyer by F. Feldmanu 12.50, I. H. Heid- breder 5.50 and from the missionary treasury 4.00. (S. -50.83.)

ArmeCollegeschülerinFortWayne: By st. Schuricht in St. Paul for C. Albrecht from Fr. Meyer Sr. 12.00 and from the Women's Club 3.00. By st. Drögemüller in Arenzville, Theil. of Coll. on Lövekamp-Nobis'sch's wedding, for Franz Buszin 4.00. (S. -19.00.)

For the seminar in Addison: Bequest of weiland Catbarine Heuer in Addison 100.00.

New Seminary Organ in Addison: I. Brakmann in Addison 2.00. By T. C. Diener in Chicago: by Teacher Karau's Men's Choir 22.00, Teacher Schumm's Men's Choir 50.00, whose Mixed Ebor 25.00, and by the Editors of the Choir Book (W. Burbenn and H. Ilse) 20.00. (S. -119.00.)

Poor students in Addison: By st. Engelbrecht in Chicago from the lungfr. Association for Tb. Grossmann 15.00. By st. Willner in Quincy, Theil. of Coll. at Seidel-Herlemann's - wedding, for G. Hargens 4.00. (S. -19.00.)

Poor students in Milwaukee: by I. O. Piepenbrink in Crete 5.00. By st. Willner in Quincy, half of Coll. at Seidel-Herlemann'scheu wedding, for Gottl. Seidel 4.00. (S. -9.00.)

Milwaukee debt retirement: st. Felten's comm. in Washington Heights 5.00.

Sick pastors and teachers: by st. Hild in Bethlehem by Wm. Peoples 2.00.

Widow's Fund: st. Pissel in Benson 5.00. By st. Hild in Bethlehem by Mrs. Christine Hubnholz 2.00. By st. Cämmerer in Chandlerville, Theil. of Coll. at Leinberger- Harins's wedding, 3.50. st. Schieferdecker in Neu-Gehlenbeck 5.00. (S. -15.50.)

Deaf and Dumb Institution at Norris: st. Mueller's Gem. at Ehester 15.85. By st. Brewer in Beecher, Coll. at C. H. Hare Hunter's wedding, 0.20. 1'. Pissel's pupil in Benson 2.50. By 1 p. Drögemüller in Arenzville, Theil. of Coll. at Lövekamp-Nobis'sque wedding, 2.00. (S. -26.55.)

Orphanage near t. Louis: st. Kühns Gem. in Belleville 14.11.

Studirende Waisen aus Addison: Durch 1 P. Miracle in Chicago by Mrs. Fleischer 2.00.

Lutb. Freikirche in Sachsen: st. Hiebers Gem. in Town Rich 3.22. By st. Lenk in Millstadt by H. B. 2.00. By st. Drögemüller in Arenzville, Theil. of Coll. on the Lövekamp- Nobis'schn wedding, 2.25. (S. -7.47.)

st. Hübeners Gem. in Hannover: st. Hieber's Gem. in Town Rich 4.92. By st. Frederking at Dwight by N. N. 5.00.' (S. -9.92.)

Correction.

In my last receipt ("Lutheran" No. 10) read under "Paying off debt in Milwaukee" instead of 1'. Felten's Gem. in Arlington Heights: in Washington Heights 14.35.

Addison, Ill, May 17, 1887. h. bartling, cassirer.

Incoming to the Michigan District Coffee:

Synod treasury: From Port Hope congregation -8.40. Lake Ridge congregation 2.00. (Summa -10.40.)

Building fund: common in Monitor 5.70.

Building Fund in Springfield: Gem. in East Saginaw 8.00. By I. Becker from Wittwe N. N. 7.00. (S. -15.00.)

Students in Springfield: By st. Arndt by Fr. Pries; 1.00.

Inner Mission: comm. to Tandy Creek 4.00 and 10.68. comm. to Waldenburg 10.65. comm. to Fowler 3.03. comm. to Arcadia 7.00. comm. to Benona 5.10. comm. to Monitor 3.10. gcm. to Frankenmuth 20.30. By st. Arndt from his comm. 9.73. comm. in Leland 6.00. By st. Fackler by Bro. N. 1.00. Gem. in Sebewaing 21.08. Gem. in Waltz 3.08. Gem. in New Boston 2.02. Gem. in Lake Ridge 5.00. (S. -111.67.)

Widow's fund: comm. in Norris 5.25. By st. Fackler

by Fr. N. .50. by P. Müller from Wittwe Kirchhof's 1.00. (S. -6.75.)
Deaf and Dumb Institution: By P. A. Ch. Bauer of G. Heiß 5.00. B. Finge! 3.00. Kassirer H. H. Meyer 12.65. Gem. in Belknap 5.55. God's box in Petersburg .65. (S. -26.85.)
Negro Mission: Gem. in Monitor 8.07. Gern. in Beaver .63. By Teacher Weiß of s. School children 1.50. For New Orleans: By P. K. L. Moll of M. Schermann 4.00. E. Kundinger 10.00. By P. L. Fürbringer of N. N. 3.00. (S. -27.20.)
Orphanage near St. Louis: Teacher E. Strieter's school children 3.25.
Orphanage in Addison: By Teacher White by L. & W. White 1.00.
Orphanage in Wittenberg: By P. Witte of etl. school children .82. comm. in Argyle 2.26. (S. -3.08.)
Pilgrim House : Common in Fowler 4.15.
Church building in Hanover: By P. Fackler of N. N. 2.00.
Comm. in Columbus: Comm. in Amelith 10.00.
For certain pupils: By P. Mueller from Wittwe Kirchhofs for Bro. Mueller in St. Louis 1.00. Young Fr. Society in Adrian for Prange in Addison 10.00. Cong. in Petersburg for Gardener in Addison 5.00 and 3.25 for E. Polster in Spring- field. (S.-19.25.) Total-247.30.

Solicitation.

As there are several orckers for me in the post, but I do not know who sent them, I request all those who sent money to me but did not receive a receipt for it to inform me immediately.
Detroit, May 20, '87. Chr. Schmalzriedt, Cassirer.

Entered the Minnesota and Dakota Districts:

Synodical funds: From P. Rolf's parish at St. Paul -12.83. P. Kollmorgen's parish at Atwater 5.00. P. Streckfuß's parish at Uoung America 8.00. P. G. A. Bernthal's parish at Benton 28.15. P. Mäurer's parish. at Belvidere 4.40. P. I. I. Bernthal's Gem. at Lewiston 10.75. P. W. Friedrich's Gem. at Waconia 10.75. P. Clöter's Gem. at Valley Creek 1.67. P. Rupprecht's Gem. at Hart 6.70. (S. -88.25.)
Widows and Orphans: P. Kollmorgen's comm. at Atwater 6.25. P. Destinon 2.00. P. Ahner 3.00. P. E. L. Kretzschmar's comm. at Gaylord 6.40. P. Grabarkewitz's comm. at Blue Earth City 5.60. P. Hitzemann's Jmm. comm. at Long Prairie 7.00. P. C. A. Bernthal, 5.00; by same from a widow in sr. Gem. 5.00; by N. N. 5.00. P. Frick 1.00; by the same from A. Hölter at Arlington 1.00; by sr. Gem. at Arlington 9.00. Fr. Hertwig's Gem. at Leaf Valley and Effington 6.64. Fr. Dubberstein's Gem. at Wykoff 3.45. Fr. Hertrich's Gem. at Helvetia 2.00, at Hollywood 3.00. Fr. Vomhof 4.00, whose Joh.Gem. 4.38, Gnaden-Gem. 2.93. Fr. Clöter's Gem. at Valley Creek 7.95, at Town Woodbury 7.45. Fr. Rupprecht 4.00. ? . Bösch's comm. at St. Francis 2.69, thank offering from sr. Mrs. 1.31. P. H. I. Mueller's congregation at Bergen 3.60. (P. -109.65.)
Negro Mission: For the new station in New Orleans: P. Horticw 3.00. Teacher Fischer and Pipkorn's pupils in St. Paul 2.41. P. Vetter's parish in Fairfield 7.00. P. E. L. Kretzschmar's parish at Gaylord 7.00. P. Maurer's Gem. at Jacksonville 2.14. P. Horst's Gem. at Courtland 5.00. P. H. Schultz's Gem. at Faribault 13.32, at Morrilstown 4.02. P. P. Wichmann's Gem. at Green Meadow 3.40. P. v. Brandt .25. (p. -47.54.)
Emigr. mission to New Uork: H. Wiese at Dundas, Minn, 1.00.
Pilgrim House in New Pork: P. Welcher 1.50. P. Vetter's Gem. in Fairfield 5.00. By P. Laux of Karl Höfs in Hurley, Dak. 2.00. (S. -8.50.)
Poor Lutherans in Dakota: Fr. Rolf's congregation in St. Paul 17.80. Praeses Sievers' congregation in Minneapolis 28.00. (p. -45.80.)
Heathen Mission: Through Fr. Köhler by Mrs. Krüger in Mountville 1.25.
Jewish Mission: P. Frick's Gem. at Arlington 1.65.
Progymnasium at Milwaukee: P. Köhler's congregation at Mountville 11.00. P. Mäurer's congregation at Belvidere 4.20. By P. Horst of Aug. Stott at Nicollet 5.00. P. Wichmann's branch at Pleasant View 2.80. (S. -24.65.)
Teachers' salaries in Milwaukee: P. Zahn's St. Peter's parish at Town Elysian 3.25. P. Rumsck's parish at Claremont 7.40. P. Horst's parish at Courtland 10.00. P. Clöter's parish at Valley Creek 21.65. P. Lange's parish at Hay Creek 6.94. (S. -49.24.)
Orphanage near Wittenberg, Wis.: Teacher E. Kemnitz at Cvlogne 4.10. 'By Praeses Sievers of Quiel at Minneapolis .25. (S. -4.35.)
Free Church in Saxony: P. Mäurers Gem. in Jacksonville 2.14. P. Hübeners Gem. in Hanover: N. N. in St. Paul 1.00.
Agingpastorsandteachers:Fr.Langes Gem. to Hay Creek 6.70. For Springfield, Ill: By Mr. Stud. Lübke in St. Paul by N. N. 1.00.
Poor students in St. Louis: Fr. Schaaf's Gem. in Potsdam 3.25. Fr. Maurers.Dreieinigkeits-Gcm. 3.21. By Fr. Wickmann, wedding coll. at I. Widenhöfer and Miss L. Roll at Ada, Minn. 5.00. (p. -11.46.)
Negro Mission: By P. G. A. Bcrnthal of C. H. 5.00, N. N. 7.00. (S.-12.00.)
Poor students from Minnesota nnd Dakota: By Fr. Rolf (for Eberhardt in Milwaukee) 20.75. By Fr. G. A. Bernthal of E. V. 10.00, N. N. 5.00. Gratitude offering by Mrs. Fr. A. Dubberstein 2.00. By Fr. Krumsieg, wedding coll. at Herm. Frank, 10.65. (P. -48.40.)
Poor students in Springfield: by Fr. Krumsieg for Schlinkmann of sr. Gem. in Janesville 4.95, in Josco 8.30, at the wedding of Mr. A. Flitter 8.85. (S. -22.10.)
Inner Mission in Minnesota and Dakota: F. C. Schutte in Maple Grove 2.00. Fr. Grabarkewitz's Gem. in Elmore

3.65, at Blue Earbt City 2.35. P. H. Schulz's Gem. at Faribault 12.52. P. Kollmorgen's Gem. at Atwater 7.95. P. Hertwig's Gem. at Leaf Valley 5.77, at Effington 4.05. P. Welcher 1.50. P. Clöter's Gem. at Town Woodbury 3.53, at Valley Creek 8.73. P. Vetter's Gem. at Fairfield 25.00. Through same from Mr. Knopf 1.00. P. Braunwarth's Gem. at Rush 'City 4.20, at Pine City 9.55, at North Branck 3.54. Through same from Mrs. Overmann at Rush City 2.00, from himself and family 5.00. P. Ross' Gem. at Willow Creek 14.75, at Lake Crystal 2.75. By dens. of Mrs. Ritz at Luverne .50. P. Landeck's Gem. at Hamburgh 13.00. P. Streckfuß's Gem. at Aesung America 10.00. By P. Maurer of Peter Cornles, Chr. Rusch, John Haack each .50, John Burfeind and Father Vrunkhors?each .25. P. Köbler's congreg. in Mountville 20.00. P. Horst's congreg. in Courtland 25.00. Durck the same by N. N. 3.00. By Teacher Pip- korn in St. Paul .50. P. Nickel's congreg. in Rochester 8.50. By Mr. C. F. Wendt of John Weber in Morrilstown 2.00. Fr. Friedrich's congreg. in Waconia 16.75, in Watertown 5.50. Fr. Dubberstein's congreg. in Wykoff 2.65. Fr. Hertrich's congreg. in Hollywood 10.00, in Helvetia 5.00. Fr. Claus's St. Paul and Vethlehems congreg. in Grant Co., Dak., 8.00. Fr. Wichmann's congreg. at Fisher 3.80. Fr. Krumsieg's congreg. at Josco 14.25. Fr. Fackler's congreg. at Maple Grove 8.43. Fr. Rolf's congreg. at St. Paul's parting service from the old church 29.18. (P. -307.90.)
St. Paul, May 10, 1887. T. H. Menk, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: by Bro. G. Weller at Marysville, Collecte sr. Zion's congregation-26.29, by H. Hartmann 1.00. By P. M. Adam, West Point, Coll. on H. Roger's wedding, 8.20, Mrs. Elsholtz .50. By P. C. H. Becker, Falls City, by sr. St. Paul's congreg. 17.00. Durck P. A. Baumhöfener, Grand Island, by I. Rufs, A. Peterson, Gust. Bergt 2.00 each, A. Schroeder 1.50, N. Miedenstein, I. Pohlman, D. Liedke, Louise Oestreicker, Maria Pruner, Claus Sckmitt 1.00 each, Aug. Quant, Alb. Quant, Jak. Hart, Aug. Obersckulte, Cbas. Scherberg, I. Sckinkel, I. Wilbers, H. Mencke and Father Lobmann each .50, I. Felsker, H. Ernst each .25. By P. E. Flach, Minden, Palm Sunday coll. sr. Congregation, 8.50. By Fr. I. G. Lang, Arborville, out of the collection pouch sr. Comm., 5.00. Durck Fr. H. Bremer, Pierce, Coll. sr. Joh. comm. of, 17.06. By P. H. Wehking, Wayne, 2.50. By ? R. H. Biedermann of sr. Congregation in Friedensau 14.00. By P. E. Holm of his congregation in Scotia 12.50. Scotia congregation, 12.50. By Mr. W. Muller, Easter coll. of Bro. Bode's congregation, 20.52. By Bro. Kipple, Palm Sunday coll. of Bro. Gem. to Beaver Creek, 7.18. Durck Mr. Peter Vogler of Louisville Gem. to Louisville, 12.60. Durck Fr. G. Jung of sr. Gem. to Beaver Creek 21.51. Durck P. F. König, Seward, Abendmabls-Coll. sr. Gem. to Beaver Creek, 12.62. By Stud. Helberge, communion coll. of Zion's congreg. at Germantöwn, 2.65. By P. L. Huber, Crete, of sr. Joh.Gem. 16.25. by P. W. C. H. Oetting by sr. Gem. 10.70, E. Klotz 1.00. By P. G. Grüber of sr. Gem. 8.90. By P. A. W. Bergt of sr. Cong. in Tecumseb 2.30, St. Peter's Cong. in Pawnee Co. 9.20. Durck P. F. Düver, Kenesaw, Paschal Cong. sr. Commun. 10.00. by P. I. A. Mayer, Norfolk, Coll. sr. Comm., 8.00. Durck Fr. I. Hilgendorf, Arlington, Char Friday and Easter Feast Coll. sr. Gem., 30.45. By P. A. H. Cämmerer, Battle Creek, of Mrs. Guderjan .25, A. Wendt .50. By P. Tb. Möllering, coll. sr. Gem. at Bazile Mills 4.00. By P. W. Gans, Uork, of sr. St. Paul's congreg. 9.20, of unknown 2.00. By P. I. P. Müller, >Lcribner, of sr. Trinity Comm. 14.80, Zion Comm. 3.20, W. Hamann 5.00. By P. H. Frincke, Lincoln, Passion Service Coll. sr. Commun. 7.03, Paschal Service-Coll. 5.48. By Bro. W. Harm, Bancroft, vtzn sr. Zion's comm. 11.00. By P. A. Leuthäuser, Cedar Bluffs, from sr. Gem. 3.75, N. N. 2.00. By P. H. Webking, Wayne, of sr. Jmm. comm. 2.55. By Mr. E. F. W. Meier, St. Louis, from the General Missionary Fund 120.00. By Mr. Tr. Häßler, Hoag, from his comm. Gem. 36.50, Joh. Wieting 10.00. By ?- M. Adam, West Point, from sr. Zions-Gem. 4.00. By P. A. Hofius, Fontanelle, 5.00. By P. A. Baumböfener, Grand Island, from Ernst Gräfe 5.00. By P. I. Hoffmann, Madison, from A. B. 5.00, thank offering from B. C. 5.00. (Summa -566.19.)
Negro Mission: By Fr. A. W. Bergt of his congregation in Long Branck 10.00. By Fr. Cong. at Long Branck 10.00. By P. C. H. Becker, Falls City, of sr. Paul's congreg. 10.00. By P. M. Adam, West Point, coll. at F. Beerbohm's wedding, 5.00. (S. -25.00.)
New station in New Orleans: By P. G. Weller, Marysville, from the benevolence fund of sr. Zions-Gem. 10.00. By P. A. H. Cämmerer, Battle Creek, from C. Werner 1.00. (S. -11.00.)
Jewish Mission: By ?- I- Meyer, Kiowa, of sr. Bethlebens-Gem. 6.25.
Emigr. Mission in New York: Durck P. M. Adam, West Point, Coll. on F. Beerbohm's wedding, 5.00.
Pilgrim House in New Uork: By P. R. H. Biedermann of Unnamed 5.00. By P. F. Düver of H. Einspahr .50. (S. -5.50.)
Synodical Fund: P. H. Webking, Wayne, 2.50. By P. H. Frincke, Lincoln, Paschal Coll. sr. Cong. 5.11. P. Tr. Häßler at Hoag 10.00. Durck P. M. Adam, West Point, of sr. Jmm. congreg. 7.00. (S. -24.61.)
Preacher and teacher widows and orphans: By P. M. Adam 5.00, by Mrs. Elsbolz 2.60. By P. G. Jung, 2.00. Coll. on the Nedeger-Lyballd wedding, 3.67.. P. A. W. Bergt at Tecumseh 4.00. P. Tr. Häßler at Hoag 10.00. (S. -27.27.)
Poor and Sick Pastors and Teachers: Rev. M. Adam, West Point, 1.00.
Poor students in Springfield: By ?.P.Sckulte from sr. Gem. in Martinsburg 5.54, to West Creek 2.46. By P. A. H. Cämmerer, Battle Creek, from C. Werner 2.00. By ?. Th. Moellering, coll. sr. Gem. in Bazile Mills, 5.00. By P. G. I. Bürger in Hampton, of sr. Zions-Gem. 9.08. By P. A. Hofius in Fontanelle by sr. Joh. Zährte 5.00. By P. I. G. Lang in Arborville, child baptism coll. with Mr. H. Knecht, 3.00. By P. A. D. Bergt, communion coll. of sr. Congregation, 3.00. Joh. Rink.50. (p.-44.58.)

Poor students in St. Louis: By ck>. A. H. Cämmerer by C. Werner 2.00. Fr. Tr. Häßler 10.00, C. Elms- heuser 2.00. By Fr. A. Hofius of sr. Gem. 9.00. (S. -23.00.)
Stud. Crämer in Fort Wayne: iL. A. W. Bergt 10.00.
Orphanage near St. Louis: Throughs. Fr. Schulte from his. Gem. in Martinsburg 4.00.
Orphanage in Addison: Through P. A. Baumhöfener from Ernst Gräfe 5.00. Durck P. H. Fischer, Columbus, from sr. Gem. 12.39. (p. -17.39.)
Orphanage inBoston: Durck P. H. Frincke in Lincoln, Kindtauf-Coll. with Mr. A. Dörr, 2.25.
Proseminar at Concordia: By P. A. H. Cämmerer, Battle Creek, by I. Bredehöft 1.00.
Colle geki rcke in Springfield: Durck I'. I. Hoffmann in Madison from D. Knapp, G. Schilling, S. Kurbgeweit each 2.00, C. Sklien, L. Preuß each 1.00, C. Preuß, Ad. Skiüing each .50, from sr. St. Paul'Gem. in St. Bernhardt Dec. 5 (S. - Dec. 14).
Building fund in Springfield: Durck P. S. Meeske in Tobias of sr. Gem. 9.00. by I'. A. D. Bergt by I. Rink .50. (S. -9.50.)
W,a schkasse in Springfield: P. M. Adam, West Point, 1.00.
Luther monument in St. Louis: by P. F. Düver, Kenesaw, by H. H. Einspahr .50.
Church building inHanover, Germany: P. H. Dannen- feld 1.00.
Free Church in Saxony: By P. A. H. bämmerer, Battle Creek, by C. Werner 2.00. Total -802.16.
Lincoln, Nebr. May 1, 1887, I. C. Bahls, Cassir.

Proceeds to the Western District treasury:

Synodal treasury: By 4*. Bundenthal's congregation in Augusto -5.00. By Mr. May of ck'. Obermeyer's congreg. in Little Rock 20.00. (S. -25.00.)
College building in St. Louis: By P. Köstering in Altenburg from N. 10.00.
New construction in Springfield: P. Mäbrs Gem. in Ellsworth 6.25.
Progymnasium in Concordia: D. Herzberger's Gem. in Carson 4.87.
By P. Köstering of N. 3.00. P. Günther's Gem. in Mora 7.80. (S. -15.67.)
Repayment of debt: By Mr. C. G. G. in Humboldt from N. N. 3.00.
Inner Mission in the West: By Bro. Köstering of N. 2.00. I. R. Renken in Aldann, Oreg. 1.00. By Mr. May of Bro. Obermeyer's congregation in Little Rock 10.00. ck'. Guenther's Gem. at Mora 4.00. (S. -17.00.)
Negro Mission: By Fr. Köstering of N., 1.0p. I. R. Renken at Aldann, Oreg. 1.00. By P. Guenther at Mora, coll. on Claus Mießner's wedding, 4.30. ck>. Henne's Gem. in Lake Creek, 4.50. By C. G. G. in Humboldt from N. N., 2.00. By ck>. Hanser in St. Louis by Mrs.'Göddecker 2.00. (P. -14.80.)
English Mission: I. R. Renken at Aldann, Oreg. 2.00.
Emigr. mission in New Uork: Through Fr. Köstering of N. 5.00.
Widow's Fund: St. Louis Livery Conference 5.65. By Mr. May Don Obermeners Gem. in Little Rock 6.35. By Mr. C. G. G. in Humboldt by N. N. 2.00. (S. -14.00.)
Sick pastors and teachers: By IL. Hanser in St. Louis by Miss. Maria Hellwege 5.00.
Orphanage near St. Louis: Durck Hrn. Schuricht of Mrs. Clara Lotkman in Cleveland, O., 2.00. D. Günthers Gem. in Mora 1.50. Durck Hrn. Höck in Atchison vov Wittwe Th. 2.50, of Mrs. Tb. 1.00. Durck P. Hanser in St. Louis of Mrs. Göddecker 1.00. By P. Schriefer in Lockivood of Mr. H. Schnelle 1.00. (S. -9.00.)
Hospital in St. Louis: By Mr. Höck in Atchison from Wittwe Th. 2.50. Taubstn m men-Anstalt: By P. Köstering from N. 1.00. By Mr. C. G. G. in Humboldt from N. N. 1.00. By Mr. Höck in Atchison from Wittwe Th. 1.00. By P. Schrie- fer in Lockwood from Mr. H. Schnelle 1.00. (S. -4.00.)
Poor pupils in Concordia: By P. Bundenthal, coll. at Mr. H. Weßler's wedding, 7.70. By Mr. C. G. G. in Humboldt by N. N. 2.00. (p. -9.70.)
P. Hübeners Gem. in Hanover: I. R. Renken in Aldann, Oreg., 1.00.
Saxon Free Church: Through Fr. Köstering of N. 1.00.
Luther memorial: by Fr. Matthes of some members of the congregation in Tilsit .30.
Organ in Addison: By Fr. Köstering of N. 1.00.
St. Louis, May 21, 1887. H. H. Meyer, Cassirer.

Income to the WiSronsin District coffers:

Heathen Mission: By Emma Bäplcr -.25.
Construction in St. Louis: Joh. Lochner, Racine, 5.00.
Poor Students in St. Louis: Fr. A. G. Dökler 1.00. Women's Club in Freistadt 10.00. E. Bollmann, Opeckeek, 10.00. (S. -21.00.)
Poor students at Fort Wayne: E.Bollmaun, Opeckeek, 10.00. Hockzeitscoll. at A. Kagel, Milwaukee, 11.15. (S. -21.15.)
Poor Students in Addison: E. Bollmann 10.00,
Poor students in Springfield: Woman's Club at Hancock 5.00.
Confirmation Coll. at Plymouth 11.50. P. A. E. Winter 2.00. E. Bollmann, Opecdeek, 20.00. P. W. Endeward 2.25, whose children 1.75. (S. -42.50.)
Free Church in Saxony : Fr. Tb. Wickmann's church in Freistadt 14.00.
Springfield household: P. Th. Wickmann's comm. in Freistadt 13.35. P. E. Aulick 8.50. (S. -21.85.)
Jewish Mission: Women's Association of the Jmm. congregation in Milwaukee 1 p.m. Ferd. Keup in Theresa 2 p.m. (S. -15 a.m.)
Emigr. Mission inNewPork: Fr. P. Plaß'Gem. 9.50. Fr. W. Rehwinkels Gem. 2.00. (S. -11.50.)

Poor students in Milwaukee: P. Georgiis Gem. at Cedarburg 3.25. Mrs. Maria Seidel 2.00. Ferd. Keup at Theresa 5.00. Hockzeitscoll. at F. Drews 5.00. E. Bollmann at Opeckeek 10.00. (S. -25.25.)
Church building in Hanover: F. S. in Reedsburg 1.00. E. Schneider in Freistadt 1.00. (S. -2.00.)
Preacher- and Teacher-Wittwen: From the ??.: F. Siebrandt 4.00, F. Schumann 4.00, G. A. Feustel 4.00, A. E. Winter 2.00. From the comm. of P. H. Rathjen 5.50. Coll. at the Silver Hockzeit egg of F. Nagel in Sheboygan 9.30. E. Bollmann in Opecheek 25.00. (P. -53.80.)
Orphanage in Wittenberg: By P. G. Küchle 6.70. By the pupils of Miss Elisa Mayer 3.55. By the pupils of Teacher F. H. Meyer in Watertown 1.70. P. Wambsganß' Gem. in Adelt 10.13, in Batavia 5.75. P. F. Levhe's Gem. in Grant 7.00. teacher C. C. H. Subr's pupils 1.68. Karl and Anna Suhr 1.32. P. F. Keller's confirmands 5.80. Friedr. Klewenaw 1.00. P. C. Seuel's confirmands 5.10. Etl. listeners in Adams Co. 1.50. (P. -51.23.)
Deaf and Dumb Institution in Norris: P. Wambsganß' Gem. in Adelt 8.66, in Batavia 2.80. P. W. Hudtloff's Martini Gem. 4.00. E. Bollmann in Opeckeek 10.00. (S. -25.46.)
Negro mission in New Orleans: P. F. Schumann's school children 2.26. Durck P. L. G. Dorpat of little Marie.50, whose father.50. Jmm. Gem. in Milwaukee 4.25, whose women's club 14.00. P. C. I. Schwan's Gem. in Pella 8.00. P. A. E. Winter 1.00. b. Lindenschmidt in Milwaukee 10.00. P. G. Schilling's Joh.Gem. 4.70. Ferd. Keup in Theresa 3.00. D. I. Strasen 1.00. Ges. on the Hockzeit Dett- mann-Jörß 3.50. P. L. Schütz' Gem. in Caledonia 14.00. By Fr. Baumaun by Karl Wenzel 1.00. Fr. Endeward's children 1.76. From God's box in Boaz and Muscoda 1.64. Ges. in singing lessons in Boaz 1.51. Mrs. Barbara Wens .25. (S. -72.87.)
Building fund in Milwaukee: Durck I'- F. Schumann of loack. Bensin 5.00. From Cedarburg by W. Grvth Sr. I.OO, H. Kolath .75. From the hymnal fund of 1'. G. Loeber in Milwaukee 5.00. ck'. W. Hudtloff's Job. congreg. 1.95, St. Paul's congreg. 2.62, Martini's congreg. 3.43. P. C. Strasen's congreg. in Watertown 41.19. P. F. Leyhe's both congreg. 2.00. L. G. Schilling's Joh. comm. 5.00, in Dundee 1.80. (S. -69.74.)
Inner Mission of the Wisconsin District: Joach. Bensin at Waterford 5.00. Of the Gemm. of ??: F. Schumann 5.82, I. Sckütte 28.00, G. Küchle 26.42, Georg" at Cedarburg 5.20, at Fredonia 2.25, G. Rosenwinkel 6.75, H. Erck 7.00, A. G. Dökler 1.00, G. A. Feustel 7.00, F. Keller 10.05, H. Stute 4.00, Wesemann 10.00, L. Schütz 8.00, W. Gräf 7.90. From P. G. Löbers Gesangbuckskasse 5.00, Jungfrauenverein 3.00, W. Ott .57. P. G. Präger 1.00. E. Bollmann 10.00. I. Michels in Milwaukee .50. C. Schubert 1.00. (S. -155.46.)
Synodical treasury: of the comm. of the ??.: Herzer 14.50, F. Schumann in Waterford 7.00, Georgii in Cedarburg 4.37, R. Janks to Bear Creek 2.65, in Union 1.38, in Manama .82, F. Keller 5.32, Ledebur, Trinity congreg. 3.90, Joh. congreg. 1.77, H. W. Leßmann 8.00, Wesemann 11.80. (S. -61.51.)
Professors' salaries in Milwaukee: Of the gem. of the ckD.: F. Schumann at North Prairie 2.52, H. Sprngeler 77.00, I. Strasen 17.00, B. Sievers 45.43, Osterbus 20.00, G. Präger 7.00, Georgii at Cedarburg 6.30, at Fredonia 2.00, Pb. Wambsganß at Adelt 15.73, at Batavia 3.70, I. M. Hieber at Wilson 9.43, at Sbebovgan Falls 8.23, G. Löber 20.75, F. B. Arnold 9.50, W. Rehwinkel 4.20, A. Rohrlack 11.00, E. Grotbe 7.00, Kothe, upper Jmm.Gem. 9.80, F. L. Kartb 15.27, A. G. Döbler 3.00, C. Baumann 9.50, I. Schütte 31.50, G. Kneble 36.00, Th. Wickmann 18.76. Of the Gemm. of ck'ck': F. Leyhe 5.00, E. Theel at Crustal Lake 5.00, G. A. Feustel at Bloomfield 10.72, at Wolf River 2.68, E. Roller at Almond 2.72, at Buena Vista 3.68, F. Keller 5.33, F. Wolbreckt 27.05, G. Schilling 13.00, Wesemann 13.00, C. Seuel at Portage 14.25, at Lewiston 1.60, F. Schneider 7.00, L. G. Dorpat 6.91, H. Dicke, St. Pauls comm. 5.03, Jmm. comm. in Scott 4.00, 1'. C. Seuel .50, Karl Radipet .60. (P. -518.69.)
Milwaukee, April 30, 1887. C. Eissfeldt, Cassirer.

For poor students from Iowa

The undersigned has received the following gifts since October 13, 1887: Durck Fr. Horn for his sons from the alms fund of his parish -8.75, from Ch. Kebn 1.00. By Fr. Reisi'ngcr at a wedding ges. 9.00. By Fr. Händsckke from sr. Gem. 10.11, from s. Filial 3.89, of which 5.00 for O. Horn. From ?. Glass by P. Horn for his Söbne in Milwaukee 3.00. By ck'. Brust, Collecte sr. Cong. on Thanksgiving Day, 6.76. From St. Paul's Cong. at Fort Dodge 11.07 and from W. W. .93 for Däumlcr, Kolb and Böbm. From St. Pauls congreg. at Webster Citv 3.05. From the young men and maidens of Trinity congreg. at Lowden for F. Kroger 41.50, for the same from Wittwe Vetter 2.00 and from Teacher Fchrmann .50. By ck'. Ehlers, Christmas coll. sr. Gem., 7.50. From N. N. by P. Horn for his sons in Milwaukee 5.00. By P. Maaß, Weihnachtscoll. sr. Gem., 6.00. By P. L. Dornseif for ?. Horns Söbne in Milwaukee, sent at Joh. Leiningcr's baptism of children, 2.50 and by the school children 2.60. By ck'. Hair I.OO. Coll. at the Luzerne Speeialconference 7.00. By Fr. Mattfeldt of his. Gem. in Pomeroy 5.96, by sr. Gem. in Lincoln Township 3.06. By Wittwe Kopp in the branch of the undersigned 1.00. By Bro. Haar of sr. Gem. in Eldora 2.10, by himself .40. Durck I'. Horn for his Söbne from F. Bock 5.00. By teacher Plischke, at the wedding of the daughter of Mr. W. Rinder- knecht ges., 7.00. By Ä. Nietiug of ck'. Mattfelds Gem. in Lincoln Township 2.40. By P. Bünger, ges. at the wedding of Mr. L. Pflüger, 5.00. By1'. Dörrflcr 1.00. Durck Ü. Meinecke, by the young men and maidens of his. Gemeinde bei und in State Centre ges. durck L. Härtung jun., Th. Wengert, Maria Schmidt and Maria Armbreckt 22.55. By ck'. Ch. F. Herrmann, coll. sr. Gem. 6.75, by himself 2.00. Durck P. Brandes by sr. Gem. at What Ckeer 9.08. By I'. Cb. F. Herrmann, Easter coll. sr. Gem. in barroll, 2.77, by ibm itself .73. By P. Horn of the almshouse sr. Gem. 7.65 for A. Lebmkuhl, from F. Kreft 1.00 for W. Horn. By P. Lehr, Coll. sr. Gem., for poor students in Springfield 6.00.



By Fr. Grafelmann from sr. Joh.-Gem. for M. Schedler and P. Kitzmann 27.50. By P. Ph. Dornseif of sr. Joh.-Gem. for O. v. Gemmingen 20.50. By Mr. Kretzschmar from the congregation in Waterloo 3.48. By P. Ehlers, Confirmationscoll. sr. Joh.-Gem. for Fr. Horn's sons 11.70. By Fr. Büniger from sr. Christus Gem. and by himself 10.00. By ?. Grafelmann, found in the collection bag of sr. By Fr. Bretscher from the Denison Special Conference 7.50. By Fr. Runge, in whose congregation he was present during the Northern District Conference, 13.00. By Mr. Kassirer Tiarks: 21.35, 44.25, 7.35 and 32.74. (Total -425.98.)

In the name of the recipients of the above gifts, I sincerely thank the benefactors of our dear poor students for this Schuljahr and ask them for the means to pay the 4th quarter of the cost money, which is now due.

I. H. Brammer, Kassirer.

For the college household in Springfield, Ill.,

received with thanks: From P. Schieferdecker in New Gehlenbeck, Ill, 5 gall. Apple butter. From F. A. Beisser in Champaign, Ill. 2 barrels of sauerkraut. From George Perbax in Cbapin, Ill. 1 case of butter and 1 crock of apple butter. From P. Meper's parish in Lincoln, Ill, from: W. Werth 4 sacks of wheat flour, Bro. Werth 3 p. dv., H. Werth 1 p. do., Ch. Lorenz 3 p. do., L. Richter 1 p. buckwheat flour.

Springfield, April 30, 1887.

Bro. Janssen.

For poor students received through Mr. 1 P. Goesswein -2.00 from Mrs. Schmidt in Vincennes.

Günther.

For poor students with heartfelt thanks received from Mrs. F. Oebler, Iron Mountain, Mon., -3.00, from Mr. L. Roos, St. Louis, Mon., 3.00, through Mr. P. Hilgendorf 14.25 for S. (Receipt late.) F. Pieper.

Received by Mr. P. F. A. Reinhardt from his parish at Van Hórne, Iowa, -14.25 for pupil Arthur Horn.

St. Louis, Mo. May 5, 1887. A. C. Burgdorf.

New printed matter.

Proceedings of the 13th Convention of the English Lutheran Conference of Missouri.

This 32-page pamphlet contains the proceedings of the English Lutheran Conference of Missouri, which held its sessions in Barton County last fall. Whoever would like to see how the English brethren stand, let the conference report come to him. He will see for himself that they are on the same ground of faith with us, and that their cause is worthy of support: he will not then entirely forget the English Mission. Mr. P. W. Dallmann, Secretary of the Conference, will send a copy of the "Proceedings" on receipt of 15 cents. Address Rev. Wm. Dallmann, Marshfield, Mo.

The Necessary Care of Parents for their Confirmed Youth.

Sermon preached in the Lutheran Church of the Holy Trinity in Milwaukee, Wisconsin, and submitted to print by H. Sprengeler at the request of his congregation.

An excellent sermon, which deserves to be widely distributed, since it deals with an important subject, which probably moves all faithful members of our congregations.

Changed addresses:

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The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought into the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" will be sent by mail, postage prepaid, for \$1.25.

Letters containing business, orders, cancellations, monies re. should be sent to: Lntlr Vonvordin-Vorlrx (51st O. llrtllcl, Vxont). Ooruer okLlinmi 8tr. L Inilinnu Vve., 8t. Dorns, Llo., anher" send.

Those" letters, however, which contain notices for the paper (articles, "to" show. receipts, adrefiverändernnge" re.), are to be sent to the editorial office under the address: "Dutliornnei", Onnonrllin 8or "i "n.rx.



Herausgegeben von der Deutschen Eva
Zeitweilig redigirt von dem

43rd Annual, St. Louis, Mon. June 15, 1887, No. 12.

(Submitted.)

Mission to the West.

This mission was reported in the "Lutheran" in the fall of 1886. Since that time the work has been carried on briskly. Among other things, the aforementioned report had the effect of providing us with a second preacher for the western part of Oregon and thus replacing a shortage that we heartily lamented at the time. Now, of course, it has turned out that we must also hire a third preacher for eastern Oregon, who will also provide Idaho with the Word of God. This will be done in a few weeks, if our missionary friends do not abandon us. But, what a condition I add! The dear readers know that we do not begin missionary work here and there out of presumption, but that such a beginning is nothing but the answer commanded by God to the cry of need that goes out to us - to the Commission and to all our dear Christians. Then hearts will be willing to support to the best of their ability the work begun or to be begun.

But we go further. The need of our fellow believers was in part so great that one candidate from each of the two seminaries had to take his exams before the end of the school year in order to take over missionary posts. We sent one of these candidates to Chattanooga, Tenn. to preach the pure Word. This was not done out of any malice, but was only in response to a very loud and fearful cry of distress. The other of the candidates mentioned had to take over one of our fields in Kansas. There we had lost two of our missionaries^ We filled the work circle of one by a seminarian from Springfield, that of the other by the candidate mentioned.

For the city of Newton we have had no help hitherto than that afforded us by the kindness of a seminarian helping out. At the end of this month, however, a candidate will take his examination and serve this city along with Wichita.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juni 1887.

No. 12.

For the time being we want to keep silent about other mission places that are open to us and that have been partly tackled.

From what has been reported the reader may conclude that a comparatively large amount of traveling money has had to be spent and will have to be spent in the next few days, and that the current expenses of the Mission have increased rather than decreased. And in connection with this we want to mention that the Treasurer of our Western District wrote a short letter to the Commission a few days ago to the effect that he still had about \$200.00 in cash, but must have \$1000.00 by July 1. Of course the Commission is to supply the money. But where to get it? Well, the mission is not the business of the Commission alone, but of all our Christians - it is the business of God. Then God may be the General Treasurer and knock on the conscience of his agents, to whom he has entrusted the necessary physical means - I mean our Christians - that they open their hands and pockets and immediately send a contribution for this cause to the District Treasurer according to their means. Will you obey the beckoning of your heavenly Lord, dear Christian readers, or will you let it be said of you that the traveling preachers, who are sent out by you as messengers of the gospel, must have their desire to work taken away by worrying about food, because the promised salary is not sent to them in time, although it is small enough as it is? We expect the former.

For those who do not know, let us mention that the address of the cashier is thus:

H. H. Meyer, l'so. 1328 NortR Mirket St., 8t. lwuis, No.

May the dear God, who has already given you everything for Christ's sake, bestow a rich reward of grace on your work of love!

The Commission of the Western Distict for Inner Mission.

Dear man, you must have heaven and already be blessed before you do good works. (Luther.)

The Evangelical Lutheran Martyrs' Church
among the Slovaks in Hungary.

(G. Switch.)

The Slavs in Hungary and Moravia received the Gospel in their mother tongue as early as 870 AD through two brothers from the Slavic-Greek city of Thessalonica in Macedonia. These brothers were named Cyril and Methodius. Since they had known the Slavonic language as well as the Greek language from their youth, they preached the word of the cross in the local language as messengers of salvation to the delight of their listeners in Bulgaria, Hungary and the then great Moravian Empire. They firmly established the Christian Church as far as Bohemia, and are therefore usually called the apostles of the Slavs. The Slovaks, who today still inhabit the Carpathian forest mountains in Hungary, are descendants of those old, widespread Slavic peoples who are already mentioned in ancient times as a very large people.

At the time of the Reformation, Luther's teachings also penetrated into Hungary and found great acceptance there. Even the Hungarian Queen Mary, the wife of Louis II, a sister of Emperor Charles V, was devoted to Luther, who also sent her a letter of comfort and the interpretation of the four Psalms of consolation, namely the 37th, 62nd, 94th and 109th Psalms, after the unfortunate end that her husband met in 1526 in the battle of Mohacs against the Turks.

From the most difficult time of her life, when she had to endure many insults in Vienna during the Turkish War in 1526 because of her Lutheran convictions, we have the well-known beautiful song "Mag ich Unglück nicht widerstan" ("May I not resist misfortune"), which expresses her courage of faith and her trust in God in a wonderful way. Under her favor, numerous Lutheran congregations were founded on her estates at an early date. However, the most important thing for the spread of the pure doctrine, as in other countries, so also in Hungary, was the lively communication that took place between Luther and the students from all kinds of different countries.

tions existed at the University of Wittenberg. From 1522 to 1564 alone, about 200 Slovaks studied in Wittenberg.

After Louis II, his brother-in-law Ferdinand I of Austria, brother of Emperor Charles V, came to the Hungarian throne according to an inheritance contract. With him begins the line of Hungarian kings from the Austrian house, which still holds the rule over Hungary. Soon, as in Germany, the Netherlands, etc., so also in Hungary, the persecution of the Lutherans broke out.

As early as 1527, the opposing king Ferdinand I.. Johann von Zapolya, had two Slovaks, the priest Gregori and the teacher Nikolaj, who taught in public with all determination in the sense of Luther, burned alive in order to gain the favor of the still powerful Catholic bishops of Hungary.

But this atrocity so little deterred the faithful confessors of the pure doctrine of salvation that the Reformation spread more and more powerfully and in 1557 already counted more than two thirds of Hungary's inhabitants among its followers, but of the magnates (great ones) only three remained with the Roman Church. And although it soon became apparent that the Magyars (the actual Hungarians) and their magnates were not at all serious about the pure teachings of Luther, since they declared themselves for the most part in favor of Zwingli and Calvin already in 1563 at the Synod of Tarezal, the Slovaks and the majority of the Germans nevertheless adhered to Luther with all loyalty. Thus the Lutheran Church of Hungary was purified of the Magyar reformed elements, and still counted over three million confessors, mostly Slovaks, with 900 parishes and innumerable branches. However, it had to struggle with two powerful opponents at the same time, with the Jesuits, who had already come to Hungary under Ferdinand I in 1561, and with the reformed Magyars.

Under Ferdinand II (1619-1637) the activities of the Jesuits, the main instigators of the Thirty Years' War, really began in Hungary. They and the magnates who were led back to the Catholic Church by them continued the persecution of the Lutherans in Hungary unhindered.

The most persecuting time for the Protestants of Hungary in general, as well as for the Slovaks in particular, was during the long reign of Emperor Leopold I (1657-1705). The latter was actually the golden age of the mortal enemies of Protestantism, the Jesuits, who from then on sought to destroy the Lutheran Church in Hungary according to plan. And they succeeded so well that at the end of Leopold's reign only a few ruins were left of it. The persecution began immediately in the first years of the young king's reign. Churches and schools were forcibly taken away from the Protestants in several places, preachers and teachers were driven out, and the people were forced to participate in Catholic processions and services by armed hajduks. The complaints of the Protestant estates about this were not heard.

In 1667 a conspiracy of some Hungarian magnates arose against the king. The conspirators were initially all Catholics, but later, unfortunately, they were joined by some disgruntled Protestant nobles. After the

When the conspiracy was uncovered in 1670, the ringleaders were executed, but the entire guilt was laid at the door of the Lutherans. This was the next cause or pretext for the disastrous ten-year religious persecution of 1670-1680. The reformed Magyars, who at that time were still mostly under Turkish sovereignty, were less affected by this terrible persecution, while the innocent, quiet Slovaks, always loyal to the imperial house, had to bear the full weight of the suffering. During this time of terror, about 800 churches, all lower and higher schools with all their property were forcibly taken away from them, the clergy and teachers were summoned before an extraordinary court, and the most capable of them, about 300 in number, were condemned, most of whom then met a miserable end in prison, while the rest, forged in chains, were dragged under terrible maltreatment by soldiers to Naples, sold there for a small sum of money to the galleys, marked and forged like the other slaves. They were released only after 7 months through the mediation of the famous Dutch admiral Reuter and a doctor from Nuremberg. The remaining pastors and teachers of the Lutheran Slovaks who remained in the country were severely maltreated, robbed of their property, then chased out of the country; some of them were nailed to the wall or to the ground in the shape of a cross, others burned, still others beaten like Turkish prisoners. In the most important cities their churches, schools, and parishes, even private houses, were given over to the Jesuits. The poor people were thus mostly without church services and sacraments. The courageous confessors of the Gospel were driven from their possessions by brute force, and given nothing but a staff to take with them into exile. In this way whole villages were plundered and devastated. These were days of the greatest sorrow and misery, not unlike those experienced by the Church of Christ in the pagan persecutions.

(Conclusion follows.)

(Submitted.)

The calling of God a mighty proof that God earnestly desires the salvation of all men.

(Conclusion.)

The calling of God is general, but it is also always and everywhere earnest, that is, God, when he calls men by the word, always and everywhere has the earnest intention to bring them to repentance and faith, to convert them and make them blessed. And therefore, because the calling of God is always an earnest one, the same is, on the other hand, a mighty proof that God earnestly desires the salvation of all men. We heartily reject the pernicious doctrine of the Reformers, as if God called those who were not chosen only for the sake of appearances, or in order to make them even more



To harden them more, but not that they may be converted. With this doctrine God is made a hypocrite and a liar, as if he meant it differently in his heart than he had it preached publicly by word. Rather, we believe, teach, and confess from the heart what our dear Formula of Concord (Müller, p. 710 f.) says: "We are not to take such a calling of God, which takes place through the preaching of the Word, for a mirror, but know that through it God reveals his will, that he wants to work in those whom he thus calls through the Word, so that they may be enlightened, converted, and saved. For the word by which we are called is the ministry of the Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3, and the power of God to save, Rom. 1. And because the Holy Spirit by the word wills to strengthen, empower, and give power and ability, it is the will of God that we should receive the word, believe, and follow it. . . . But that many are called, and few are chosen, is not because God's calling, which is by the word, should be thought to be God's speaking: Outwardly by the word I call you all, to whom I give my word, to my kingdom; but in my heart I mean not all, but only a few: for it is my will that the greater part of them whom I call by the word should not be enlightened nor converted, but be and remain damned, though I declare myself otherwise against them by the word in the flesh. Hoo eniw 6880t s)oo oontr iuliotoi'ia8 voluntat68 allivA6i6. That is, in this way it is taught that God, who is the eternal truth, should be contrary to himself; for God also punishes in men this kind of unrighteousness, when a man declares one thing against another, and thinks and means another in his heart, Ps. 5 and 12. By which also the necessary, consoling reason is wholly uncertain and made nugatory to us, since we are daily reminded and admonished that we are to learn and conclude from God's word alone, by which he deals with us and calls us, what his will is toward us, and what is promised and promised to us, that we should certainly believe it and not doubt it."

It is true that not all who hear the word and belong to the called are enlightened and converted by the word, rather many remain in spiritual death and in their natural ruin. The word, which should be a word of life to all, becomes a stench of death to some, 2 Cor. 2, 16. But the blame for this lies now and never in the will of the calling God, but in the people themselves, namely in their stubborn contempt of the word, in their willful resistance against the effect of the Holy Spirit. God always and everywhere wants to bring every man, to whom he lets his word be preached, thereby to "repentance and faith". God wants all men to be helped and to come to the knowledge of the truth! And yet the Word is the only means of salvation, repentance, and conversion! Only for salvation, only for the salvation of his soul, does God preach his word to every man, even to the impenitent and to those who are lost. How does the gracious and merciful God speak in his word? He speaks Isa.

65:2, "I stretch out my hand all day long unto a disobedient people;" and v. 12, "I called, and ye answered not; I spake, and ye hearkened not; but did that which was evil in my sight, and chose that which was not in my sight." With earnest and true tears the Saviour lamented the very wickedness of the Jewish people, that they were for the most part hardened and hardened against the word of grace. Precisely because they would not obey the call of grace, would not let themselves be gathered together, He laments, Matt. 23:37: "Jerusalem, Jerusalem, how often have I desired to gather thy children together, as a hen gathereth her chickens under her wings, and ye would not." Truly the impenitent and unbelieving, by rejecting grace, by hardening themselves against converting grace, do not do what God wills; for by longsuffering God also invites to repentance those who heap up wrath, Rom. 2:4.

As certainly as God wants all men to be happy - and the scripture testifies to that clearly and powerfully enough - so certainly he also wants that fine word is powerful and effective in all hearers for happiness. With regard to every man who stands under the sound of the word, it is always his earnest intention to come into his heart and to convert him righteously from darkness to light and from the power of Satan to God. It is not in the least in the powers of the unregenerate man to accept the grace offered, to open the door of his heart, and to do or refrain from doing anything to bring about the work of conversion in him. But God can and will do all things by the power and effect of his Holy Spirit, and his word is spirit and life. He not only offers the word to all, but also wants to be powerful and effective in their hearts through this word. His word, whether we read it or hear it, is always connected with the activity of the Holy Spirit. He always wants to convert through the word. He wants to open our eyes so that they turn from darkness to light. He wants to will and accomplish all that is good in us and make our bodies the temple of God, 1 Corinthians 6:19. When God lets us proclaim his word, he never uses any wicked trickery, but only has thoughts of peace over us, Jeremiah 29:11. He then tells us seriously what serves our peace, Luke 19:20. He wants to take away the heart of stone and give us a heart of flesh, Ezek. 36:26. 36, 26. In sum, God, the Holy Spirit, wants to break our resistance, the hardness and wickedness of our hearts. He wants to work in us, to call us through his gospel, to gather us, to enlighten us, to convert us to the salvation of our souls; this is certainly true.

But where is the reason to be found that the word does not bear fruit with so many hearers, that they are not actually drawn, enlightened, converted, reborn and transformed by it? Where is the fault? Since God's calling is always earnest, and he does everything in every hearer to get into his heart, the cause must be sought in man alone. If the word bears no fruit, the fault lies in him alone. Man has not the least power to accept the grace offered to him, but he has the sad ability to resist the action of the Holy Spirit and to lose his mind.

To harden the heart against the converting grace. In the parable Nor can it be denied that many not only hear the Word, but also of Christ concerning the fourfold field, Luc. 8, which is preached have a certain inclination to hear the same. How many hearers on the Sunday of SIXDAY, we are shown the true reason why of the word are often deeply shaken by the preaching of the law, the seed of the Word does not bear fruit in innumerable hearers, and often deeply moved by the preaching of the gospel; but or why the blessing of the Word is spilled again. Many hear the these stirrings, which soon fade away, remain with them all their word, but the devil comes and takes it from their hearts again, lives, or, because they never get any further, they gradually so that they do not believe and become blessed; others hear come to the point where God's word no longer makes any the word, but they are unstable and have no root, and so it impression on them. Yes, how many have been now and then happens that as soon as temptation and persecution arise, they in their lives near the crossroads, and stood inwardly like fall away again; others hear the word, but the cares of this life Agrippa, who said to Paul, "There is not much lacking; thou and the deceitfulness of riches soon choke the fruit of the word persuadest me to become a Christian." How many, then, were in their hearts again. Yes, these birds, thorns, and rocks are in this way, as the Scripture speaks, not far from the kingdom of what hinder the fruit of the Word in countless hearers. To these God, and yet do not enter it! Thus Herod heard John gladly, reasons Christ, the all-knowing Lord and mouth of truth, points Marc. 6, 20. but because he was captive to the love of his out to us, and a true Christian accepts them. So also in the unchaste and ungodly wife, yet he rendered no obedience to parable of the father of the house, Luc. 14, who prepared a John's exhortations. Likewise the Athenians desired to hear great supper, we are shown that the reason why not all accept Paul, Apost. 17:20; but when they heard of the resurrection of the grace offered in the Word lies in the called themselves, but the dead, some laughed him to scorn. Felix, the governor, not in the calling father of the house. But if we compare other demanded Paulum before him, and was indeed frightened when passages of Scripture which deal with the hearing of the Word, he spoke before him of righteousness, of chastity, and of we find still more reasons why the powerful and life-giving Word judgment, Apost. 24:24, but he soon withdrew the sting that had of God does not produce fruit, and why so many hearers of it been pressed into his conscience, and only listened out of a are not righteously converted thereby. The apostle testifies shameful greed for money. Thus it remains in all cases that the Rom. 10:17: "So then faith cometh by preaching, and preaching reason why many are not converted and saved by the word lies by the word of God." Of course there is a legion of unspiritual, in man, namely, in his contempt for the word and in his ungodly and earthly-minded people who do not even want to resistance to the converting grace of the Holy Spirit. It is always hear the word, but blaspheme it and reject it, Acts 13:45, 46. true, Israel, thou bringest thyself into misery: for thy salvation is Many, on the other hand, hear the word, but only superficially, with me alone: how often would I have gathered thy children without all attention, their hearts wandering far away and together, and ye would not; they would not come.

dwelling on earthly things, Acts 20:9. 20:9; some hear only out But how? Are there not passages in the Scriptures from of curiosity, Luc. 23:8; others, having only earthly advantage which it appears that there is a cause in God why the hearts of and gain in view, Acts 24:26; others, in order that they may have some men remain hardened and hardened and are not a better life. 24, 26. others, to get weapons of ridicule. Some enlightened and converted? Yes, but the aforesaid does not hear without the intention of accepting the truth, or only to come out of it in truth. Some may think here of how it is expressly please parents, friends, and superiors, or from apprehension said of Pharaoh that God hardened his heart. We can best hear that they might otherwise suffer harm in earthly things, Joh. 6, our confession about this, which (Concordia, Müller, p. 722 f.) 26. 33,32. Some are attached to mammon with their hearts, says: "That God hardened Pharaoh's heart, that Pharaoh sinned Matth. III, 22., some are annoyed by the low and contemptible continually, and the more he admonished, the more hardened appearance of the preacher and therefore despise his word, he became, was a punishment of his previous sin and terrible Matth. 13, 54. 55., others are embittered when they hear that tyranny, which he practiced on the children of Israel in many and just their sins are punished and thus alienate themselves more various ways, quite inhumanly and against the charge of his and more from the word, Is. 30, 10. Some seek worldly heart. And because God had his word preached unto him, and eloquence and wisdom from preachers, and when they do not his will declared, and Pharaoh stoutly rebelled against all find it, they withdraw from the word, 1 Cor. 1:22, and others fall admonition and warning, God removed his hand from him, and away from the truth they have known, 2 Pet. 2:21. How many so his heart was hardened and destroyed, and God executed ways are there in which the fruit of the word is hindered and the his judgment upon him; for he was guilty of nothing else, but of gracious work of the Holy Spirit is resisted! How many reasons hellish fire. As then the holy apostle does not introduce the there may be, which we do not even know, why many a man example of Pharaoh in any other way than to prove the justice wilfully and persistently resists the converting grace and thus of God, which he shows against the impenitent and the remains in spiritual death! Satan has a thousand arts, and is despisers of his word; but in no way meant or understood that never busier than when a soul is to be snatched from him by God did not grant him or some men blessedness, the preaching of the divine word.

but so decreed in his secret counsel unto eternal damnation, that he should not be able or willing to be saved."

Well then, dear reader, let us on the one hand see how the calling of God is a mighty proof that God earnestly desires the salvation of all men, and on the other hand, since we all belong to the called, let us heed the admonition of our Saviour, Luc. 8:ix: "He that hath ears to hear, let him hear. Take heed therefore how ye hearken. " A. G. G.

(Submitted.)

Response to a challenged,

who has great anguish of soul, because he often feels weak in faith, love, devotion and prayer, and takes this for a sign that he has lost the gracious indwelling of the Holy Spirit.

First of all, dear challenged friend, remember that such temptation comes from God Himself. For it is written in 1 Sam. 2:6: "The Lord killeth, and quickeneth; he leadeth into hell, and bringeth out again." Hence also David, in his anguish of soul, addresses God Himself, Ps. 71:20: "Thou sufferest me to know much and great anguish;" and Ps. 88:7, and 8: "Thou hast laid me low in the pit, in darkness and in the deep." -

But that God proves Himself to be a merciful God in the face of such calamities and temptations of His children, you can see from the glorious benefit of such spiritual temptations. A godly theologian has rightly called such fear a "whetstone of Christianity." For "temptation teaches to take heed to the word," wherein alone a controverted man finds the remedy for his anguish and sickness of soul; his faith is tested, that the same "may be found righteous, and much more precious than the corruptible gold tried by fire," 1 Pet. 1.He now recognizes more and more vividly and gratefully the inestimable value of Christ's suffering; for since his anguish, which is after all temporal, is already so heavy for him, how infinitely much heavier would be the eternal anguish of hell, from which his Saviour has delivered him; and at last the consolation that follows anguish tastes much better, sweeter, more delicious to a stricken man than to other Christians who have not experienced such heavy anguish. This was recognized by the royal prophet David when, after that lamentation of great and much anguish, he wrote: "Thou makest me alive again, O Lord, and liftest me up again out of the depth of the earth . . . and comfort me again," Ps. 71:20.

You wanted to doubt the presence of grace of the Holy Spirit and yet in your distress you so often and fervently call upon Jesus that he may have mercy on you. May he help you. But this is a certain sign that you have not lost the Holy Spirit. For it is written in 1 Cor. 12:3, that "no man can call Jesus Lord without the Holy Ghost. Yea, set. You could not pray, yet you wish that you could, and grieve that you cannot. But this desire and this sorrow are something good, do not come from the flesh, are something pleasing to God, are effects of the Holy Spirit, for 1 Cor. 12:11: "All things" that are good "the one Spirit worketh in us, dividing to every man his own according to his will." Unbelieving world

Men have neither such desire nor such sorrow.

But you now make the following interjections:

1. I feel no effect of the Holy Spirit, how then should he be with me? Answer: You see no life in the trees in winter, no green leaf, no flower to indicate life. Thou feelest no fire when it lies hid under the ashes. Is that why both are absent? If a man lies in a swoon and does not feel the life and work of his soul at that time, is his soul therefore not present in him? - Wonder and fear not. Thou dear, afflicted friend, that thou art not always aware of the Holy Ghost in thee, for "he is a hidden God," Isa. 45:15. If thou thinkest he is far from thee, thou hast him in thy heart, and he "represents thee at the best with groanings unspeakable," Rom. 8:26.

2 Thou sayest, If the Holy Ghost were with me, how could I be sad? I must lament with Assaph: "My soul will not be comforted." Surely this will not happen to one who has the Comforter, the Holy Spirit. - Answer: A nursing mother sometimes withdraws the breast from her dear child, that it may afterwards grasp it all the more eagerly. The Holy Spirit often does the same with us. He makes us fidget and tremble for a time, but it does not always last. At the right time he appears and makes the previously afflicted, when he has just absorbed the comfort of God's Word through the power of the Holy Spirit, confess with David, Ps. 94:9: "I had many sorrows in my heart, but thy consolations made my soul glad."

(3) Thou shalt cry out in thy anguish, But if now my melancholy cease not, and I die in the anguish of my soul? - Answer: An old, experienced divine scholar writes: "I believe that a Christian does not die under temptation; and I truly trust that the good Lord will surely restore him to good thoughts before he dies. Especially as I have experienced many times, and have never heard or felt the contrary." - But supposing that your melancholy did not cease in this life, what would be the use of it, since your affliction, as proved above, comes from a gracious God. For Jesus' sake you are in God's grace; the Holy Spirit is constantly with you, so that even when you die you can and should say with Assaph, Ps. 73:26: "Though my body and soul languish, yet, God, you are always the comfort of my heart and my portion!"

And now hear some more sayings of our Dr. Luther. "When faith is there, a hundred evil thoughts, a hundred temptations more than before." - "There is no sorrow more grievous than sorrow of heart, for that is death and hell itself." - "Unless, when trouble and temptation overtake us, the days be shortened, and comfort follow, no man would be saved." - "A desolate soul, which finds nothing in itself, is the dearest sacrifice to God, especially when it cries out to his mercy. For God loves nothing better than to hear the cry and thirst of his mercy." - "What are all the glorious buildings in the world to reckon against a contrite and afflicted



Heart? Yea, what is heaven and earth against it? For such is the seat of the divine majesty." - "The more a man has temptation, the better off he is. The more he gains the puff, the more he grasps Christ." - "We have such a treasure as is made stronger by temptation and adversity." - "O! what strong faith is this, to speak to God when he is angry, to cry out to him who smites, to seek refuge in him who drives him from himself, to praise him for a receiver and hearer, whom he feels, as it were, to be his abandoner, betrayer, and oppressor. " E. B.

(Submitted.)

Is she hopeless?

Who, - what then? If you, dear reader, could bring yourself to read these lines patiently to the end, you will be able to give yourself the answer. So to the point.

The Synod of Delegates, recently assembled at Fort Wayne, had before it a petition of its own kind; a petition such as has never been addressed to our Synod as long as it has existed. It came from a small number of faithful Lutheran English congregations.

As is well known, our unforgettable Dr. Walther took great pains to unite some small English Lutheran congregations in the state of Missouri into a conference, and to promote the "English mission" with the greatest zeal. The congregations of the small English Lutheran Conference, eight in number, approached our Synod with the heartfelt and urgent request to be admitted into the Synodal Union as an English Mission District. Some English Lutheran brethren in the East also made the same request; they wished to be united with the English brethren here in the West, to become members of our Synodal body. Now, of course, it did not occur to the brethren at all to want to gradually make our German Missouri Synod English, or in any way to interfere with the German language and German inner mission. No, the reason was quite different. They considered themselves much too weak to found a body of their own and to do missionary work on their own among the English population of this country for the Lutheran Church of pure confession, as it should be done. Moreover, they knew themselves to be in fullest unity of spirit with us. (After all, some of these English pastors, who had signed the petition together with their congregations, were trained at our institutions!) Therefore they wanted to belong to our body as members, and in such a way that their outward affiliation with us at the meetings of the Synod of Delegates would not in the least impair the German language. However, the honorable Synod did not consider such a union and fusion advisable; rather, it heartily and urgently encouraged the dear English brethren to proceed to the formation of an English-Lutheran Synod within the Synodal Conference in God's name, and also immediately took appropriate steps to offer the English brethren a hand of vigorous assistance by establishing a Committee for English Mission.

elected. So, the General Synod has taken the English mission in hand. This is a step which all congregations and pastors should take into account! But was not this step most unnecessary? Is not the "English mission" hopeless? Well, this may well have been said many times by those who did not know the matter or were prejudiced. We will let the facts speak. Almost two years ago a poor little faithful Lutheran English congregation in Missouri received, at their urgent request, a candidate from our seminary in St. Louis, Mr. A. Meyer, to be their pastor. The congregation permitted their pastor to devote a large portion of his time to missionary service, for which purpose a small grant and reimbursement of traveling expenses were made by the English Missionary Committee of the Western District. The missionary journeys of Rev. Meyer were visibly blessed. In a short time he had quite a number of English preaching places to serve. His work piled up in such a way that after a year's time he had to be helped if a part of the field he had started was not to be abandoned. In the spring of last year, Candidate W. Dallmann of St. Louis was called to pastor a small congregation belonging to the English Lutheran Conference of Missouri. This congregation was also willing to allow their pastor to devote a portion of his time to foreign missionary service. Pastor Dallmann was also granted a small allowance and reimbursement of travel expenses. With great zeal and sacrifice, under many hardships and strains, the brothers have now continued the work for a year. And the result? Besides their congregations, from which they have been called, the brethren serve 15 places with a little over 700 souls. One of these previous preaching places has sent in a call as an organized congregation, and will receive its own pastor from the candidates leaving St. Louis this year, who will also devote a part of his time, with the permission of his congregation, to the English missionary service. Thus, from this summer on, three brothers will be active in the English mission in the West alone! In addition, one of the candidates leaving Springfield will also take over an English congregation in Virginia and will do missionary work there. Now, dear reader, this proves to you sufficiently how things stand with the English mission, and how you can rightly ask yourself the question: Is it hopeless? - with full justification, with joy, indeed, you must answer it. That would be one thing. But we are not yet at an end. I would like to address a few more words and questions to you in all confidence. How do you feel about this missionary matter? Is it also close to your heart? Has the empty phrase "hopeless"... - has it so far closed your ears and heart to the pleas for support of the English mission? - These statements show the "groundlessness" with which judgments in matters of the kingdom of God are often passed in good opinion. Now that the General Synod has taken the matter of the English mission in hand, the prospect should no longer be so hopeless, and the cause should be vigorously pursued and every opportunity used that God gives us. Or should there really still be prejudice, indifferent condescension, and a lack of respect among us?

see or even give counter-work? That would be too sad, because it would contradict the clear word of God: "Preach the gospel to every creature," and the word of the angel whom the writer of Revelation saw flying through the midst of heaven, who had an everlasting gospel to preach to all generations and tongues and peoples. The pure Lutheran confession **must be** proclaimed and spread in the English language. - Is it perhaps hopeless to expect that a lively interest in the English mission, even enthusiasm for it, will arise among us, and that all opposition to it will cease? Should this be possible in spite of the fact that we live in a country where the English language prevails; in spite of the fact that the pure doctrine is preached by very few in the English language; in spite of the fact that we must say to ourselves that God has placed us, who have been so highly gifted with the pure doctrine, in this country for the very purpose of spreading the pure confession through us? yea, yet that we must admit that we are bound to bequeath the heritage of pure doctrine even to those of our posterity who may make use of the English language? And could we then really sincerely pray from our hearts: Thy kingdom come, if we would exclude the English mission?

But there is a third thing I would add: Means must be procured to enable the four English travelling preachers to be devoted to their profession. Certainly, the dear congregations will not leave the committee appointed by the Synod empty-handed. However, it is to be "considered" that it will cause considerable expenses if the four brothers who are now to work in the service of the English mission are to be placed even approximately in the same position as those brothers who are active in the service of the inner German mission. Oh, how the dear congregations and pastors would like to remember the English mission a little more generously when distributing the money at the mission festivals, which are now again at the door. How abundantly has the mission to the Jews been remembered through warm intercession! How, then, should the English mission not also find vigorous support? Have you already reached into your pocket for the "English"? If not, then do it from now on. What any congregation, pastor or member, wishes to give to this cause need only be sent to the district treasurer the living and the dead. - This is not to be wondered at. One concerned, who will then see to it that it gets into the hands of the treasurer for English missions, No. 0. P'anZs, 513 I'ranklin ^ve., 8t. Iwuio, No., will get it. May God direct hearts and hands, in that the Word may be preached purely and loudly among English-speakers everywhere, as it is among us. May he bless all who work for this.

Now, dear Lieser, you know what is meant by the superscription.

C. L. J.

To the ecclesiastical chronicle.

I. America.

The Synod of Pennsylvania has included in its Constitution the following paragraph concerning secret societies: "8 11. It shall be the duty of every minister belonging to this ministry to have no fellowship with any society or order which shall have moral or religious purposes, and shall not be founded on God's word, or shall not acknowledge the Lord Jesus Christ to be the God-Man, and the only Mediator between God and man, or shall hold doctrines, or practice customs, or have forms of worship, which are rejected in Holy Scripture and the Lutheran Confessions, or shall presume upon what God has entrusted only to His Church and her ministers. Especially such societies or orders as bind to indefinite obligations by oaths without warrant before God. Any clergyman of this ministry who, after due admonition, persists in fellowship and participation with such an anti-Christian society or order, whether they be secret or not, is liable to criminal proceedings." The Kirchenblatt comments: "That would be another step forward. It is to be wondered at that only in the year of salvation 1887, a whole century after Mühlenberg's death, such a resolution was passed in the Pennsylvania Synod. As a number of pastors belong to these societies, march along, make speeches 2c., they are now expected to resign."

In Kansas, a Mr. H. Thäte has been arrested for sending his children to a Lutheran parochial school, instead of a state school. When, however, the justice of the peace, who issued the warrant, was called to account for it, the release of the accused took place, and the justice of the peace had to pay the costs of the suit, about \$100. This will probably be a lesson from which not only this officer, but many another, will learn that the prosecution of parochial schools may result in unpleasant consequences.

General Synod. An agency of this body has obtained letters of purchase for building lots for the erection of churches in fifty of the flourishing cities of Kansas and Nebraska.

In a Methodist paper, "Methodist Revier," the doctrine is doubted that our Lord will come again at the last day to judge the living and the dead. - This is not to be wondered at. One error begets another.

A Methodist preacher, named Griffith, has written an article in a Methodist paper, "Northern Christian Advocate," on "Luther's Doctrine of Justification by Faith. In it this blind man pronounces that Luther did more harm than good to the doctrine of justification by his exposition, that he overlooked the doctrine of repentance and sanctification, that his exposition led to licentiousness, and that he raised up a nation of Sabbath violators and beer drinkers!!! - Only enthusiasts and people who do not know Luther's teaching can judge in this way. O, should we not do all we can to make the pure doctrine of Luther known among Americans?

In the Methodist Church the congregations are not allowed to appoint their preachers themselves, but these are distributed by the bishops at the conferences every two or three years. Some Methodist preachers go to the conference with trepidation, as they are again assigned a new place, a place that may not suit them. There are also more and more congregations that are not satisfied with this system. The "Lutheran" has already reported several such cases. Thus

For the sake of my doctrine, I am too proud, stiff, and hopeful for the devil, the emperor, the king, the princes, and all the world; but for the sake of my life, I am also humble and submissive to every child. He who has not known this, let him hear it now.

(Luther.)

...a congregation in Boston recently requested the services ofhas earned for me so often and helped me out of many great Preacher Everett... But the bishop sent them another. They didtroubles, where otherwise neither emperors, kings, wise men, not accept him, but appointed Mr. Everett and now want to leavewise men, nor saints would have helped me, and is dearer to me the Methodist Church.

Most zealous in the distribution of writings, journals, and goods, and power; I would also very unwillingly share this psalm tracts in which they expound their ungodly doctrine, are the with them all.

Unitarians, Swedenborgians, and Seventh-day Adventists, - But if any man look upon me strangely, because I praise this people who deny the mystery of the Holy Trinity. Thousands andpsalm for mine own, which is common unto all the earth, let him thousands of dollars they use to spread their poison among theknow that the psalm is taken from none, that it is mine. Christ is people. - Do we, who have the pure knowledge of God, thealso mine, yet remains the same Christ to all the saints. I will not treasure of pure doctrine, want to follow them? Alas, Christ mustbe jealous, but a cheerful sharer. And would to God that all the lament, "The children of this world are wiser than the children ofworld would pronounce the psalm his, as I do. This should be light in their generation."

II. foreign countries.

An Israelite teacher in Germany recently advertised in a newspaper for a position in an Israelite or Protestant family, noting that "she would be willing, if required, to teach the Christian religion as well."

In Paris there is an association which has set itself the task of assisting priests who want to leave the Catholic Church for the sake of their conscience. From the second report recently published on this activity it appears that, without urging any priest to leave his church, the Committee has been able to assist over six Catholic clergymen with advice and action in shaking off the Roman yoke. Six of them entered the service of the Reformed Church after due study and after providing proof of their morality. Some other priests, who did not seem suitable for this, were enabled to earn their living honestly in some civil position at their request.

(Ehr. B.)

From the time of the "Pabstliche" Inquisition.

In Holland one shows a gloomy dungeon in which heretics were martyred at the time of the abominations of the Roman Inquisition. In the middle of the floor is a large smooth stone, in which there is a small hole, which looks as if it had been drilled, but which was actually made by a drop of water falling every second from a water tank attached to the ceiling. This device had been used to torture the prisoners in the most terrible way. The unfortunate man was bound in such a way that he could not move a limb, and was placed on the stone in such a way that the drop of water hit his head, second by second, in exactly the same place. At the end of the first day a violent pain set in. At the end of the second, the dual was such as if it were a heavy hammer, incessantly thundering down on the head, but without crushing it. The sleeplessness increased the dreadful agitation of body and soul. At the end of the third day the condemned man was as if insane, or in fact insane; he screamed and praised in his nameless fear and agony. At the end of the fourth day, a horrible death throes put an end to the misery.

Luther called the 118th Psalm his psalm.

The words he writes about it are glorious: As the whole Psalter and the holy Scriptures are dear to me, as they are my consolation and my life, so I am especially attracted to this Psalm, that it must be called and be mine; for it is also honest and true.

than the Pope's, Turks', emperor's, and all the world's honor, goods, and power; I would also very unwillingly share this psalm with them all. But if any man look upon me strangely, because I praise this people who deny the mystery of the Holy Trinity. Thousands andpsalm for mine own, which is common unto all the earth, let him thousands of dollars they use to spread their poison among theknow that the psalm is taken from none, that it is mine. Christ is people. - Do we, who have the pure knowledge of God, thealso mine, yet remains the same Christ to all the saints. I will not treasure of pure doctrine, want to follow them? Alas, Christ mustbe jealous, but a cheerful sharer. And would to God that all the lament, "The children of this world are wiser than the children ofworld would pronounce the psalm his, as I do. This should be the friendliest quarrel, to which there should be little likeness or love. Alas, there are few of them, even among those who ought to do it justly before others, who speak heartily to the Scriptures or to some psalm all their lives: Thou art my dear book, thou shalt be my own little psalm. (4k, 8.)

The Heart Melt.

Several hundred songs of the Lutheran Church are very faithfully and well translated into the Tamul language. Ziegenbalg, the first Lutheran missionary in India, made the beginning, and missionary Fabrieius put the finishing touches to it.

One day an Indian saint came to an English missionary, and in the course of conversation declaimed the verse:

"Arise! calls us the voice The watchmen very high on the battlement; Awake, thou city of Zerusalem!" re.

The astonished missionary asked where he got this verse. "O," replied the Hindu, "I have a book: 'the heart-melter' which contains many such beautiful verses." The missionary, to whom no book by that name was known, desired to see it. Then the old man took out the carefully wrapped book, kissed it reverently, and placed it in the missionary's hands. And what was it? An old hymn-book of the Lutheran missionary congregations in Tamullande, to which, because the title-page was missing, the Hindu, who must have experienced the heart-melting power of its contents in himself, had attached the name of "Heart-melter."

Frederick the Wise,

The Elector of Saxony, under whom Luther began the work of the Reformation, was a godly prince. On the day of his death, May 5, 1525, when he had received Holy Communion, he turned to his attendants and servants and said: "Dear children, I ask you for God's sake, if I have offended one of you with words or deeds, to forgive me for God's sake, and also ask other people to forgive me for God's sake; for we princes do all kinds of harm to poor people, and that is no good." He then soon after passed away in peace.

Resignation.

Having come to the conclusion, through conversation and a more thorough study of the writings available to me on the doctrine of election by grace, that the Honorable Missouri Synod proclaims and defends the pure doctrine of election by grace, I hereby tender my resignation from the Ohio Synod.

Christ. E. Kössel,
Lutheran pastor.



Ordinations and introductions.

By order of Mr. President Biltz, Mr. Candidate Julius Friedrich was ordained and inducted by the undersigned in his congregation at Chattanooga, Tenn. on Sunday Rogate. O. Praetorius.

By order of Mr. President Sievers, Mr. U. Ph. Laux was installed in office on Rogate Sunday by undersigned in the midst of his congregation at Wentworth, Lake Co, Dak. E. G. Starck.
Address: Rev. I'ü. InrnX, ^Vkntrvortli, Co., DuR.

By order of Mr. Praeses Hilgendorf, on Sunday Exaudi, Mr. U. I. E. Baumgärtncr was introduced to his new congregation at Green Dale, Nebr. E. Flach.
Address: Uov. .1. C. UnninKnertner,
(Ireeu Dale, Lukknlo Co., I'obr.

By order of Mr. Praeses I. Schmidt, Candidate^ Justus Blumenkranz was introduced to the congregation at Jda, Michigan, on Pentecost Monday. C. Franke.
Address: Uvv. .1. Iluuieitkrunr, Iüu, Llonroo Co, Llioü.

The congregation at High Forest, Minn. hitherto served by the undersigned as a branch, appointed Mr. U. I. Koehler, of the Venerable Minnesota Synod, as their pastor. The said was installed on Trinity Sunday, by order of our President, byC . Nickels.
Address: Rev.^l. Lo^ülvr,
UiKil I^orost, Olmstvl Co, Lliuu.

On behalf of the Hon. Pres. Middle District, Mr. U. A. Kau meier was introduced on Trinity Sunday at Lancaster, O., byC . A. Frank.
Address: It" v. .V. Unuruoier, I.uuicu^tcr, Cnirtielcl Co., O.

By order of the Presidency of the Wisconsin District, Mr. U. C. G. Hähnel was introduced on Sunday Cantate, May 8, in the forenoon at St. Paul's parish, Cascade, Wis. by the undersigned, assisted by Mr. U. Ph. Wambsganß, and in the afternoon at St. Stephen's parish, Batavia, Wis. by Mr. U. Ph. Wambsganß, assisted by Mr. i P. M. Otto. I. Herzer.
Address: Rev. 6. 6. Huoliuel,
Casoaoü, 8liedo^uu Co, äVi8.

Kirrl)eürrVeihrrngen.

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On Sunday Exaudi the newly built church of the Lutheran congregation of St. Jacob's in Honey Grove, Tex. was dedicated to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon U. A. Wilder in English. - In bringing this to the notice, we also express our hearty thanks to all the dear donors who have so abundantly helped us to build this house of worship, and wish them God's rich blessings. H. Ruhland.

On Pentecost Monday the Lutheran congregation of St. Peter's, Fremont, Fayette Co., Iowa, dedicated their newly built little church (16X24) to the service of the Triune God. Mr. P. I. Horn and undersigned preached. T h. Händschke.

As" Sunday Rogate, the nengc founded Evangelical Lutheran congregation at Richfield, N. I., dedicated their church, a handsome frame building (28X40), to the service of the Triune God. Festive servicesc were held morning and afternoon; undersigned preached. H. C. W. Stech Wood.

Eonfoven? - Incentives.

The mixed Wittenberg Conference will meet July 11-14, in New London, Wis. at the church of Mr.W. Weber. H. I. Fuhrm a n n.

The Fort Wayne Pastoral and Teachers' Conference will not meet at La Porte, as designated, but at Lafaycttc, Jnd. from Thursday, July 7, morning to Monday, July 11. - Immediate registration with U. Schoeneberg is desired. F. W. Dröge.

Cincinnati and Indianapolis - Conference July 6-11 at Farmers Retreat, Jnd. Items: Rom. 9 and LuiAüts ok I,s.I)c>r. - Pick up from Dillsboro Station on July 5 evening 7 o'clock. - Immediate registration required with Bro. Kähler. I. W. Tisza.



St. Louis' next one-day conference will be held the first Wednesday in September.

The District Conference of Arkansas and Tennessee will meet, s. G. w., July 5-7, at Little Rock, Ark.

The Specialconference of Southeast Nebraska will meet, w. G., July 5-7, at the home of P. C. H. Becker, Falls City, Richardson Co. nebr. - Timely registration requested.

Ann F 11da

Election Announcements.

I.

The following persons have been nominated as candidates for the vacant theological professorship at St. Louis:

1. Prof. A. Gräbner of Milwaukee, Wis.
2. Prof. A. Bähler of Concordia, Mo.
3. Mr. P. C. C. Schmidt of Indianapolis, Ind.

The members of the electoral college are now requested, if no well-founded protest against one of the candidates mentioned here is received, to send in their votes to the undersigned within the next four weeks from today's date, so that the result of the election can be published in the "Lutheraner" of July 15.

Fort Wayne, Ind, June 15, 1887, C. Gross,
Secretary of the Electoral College.

II.

Since Mr. Dir. C. Bohm has definitely declined the appointment to the Directorate of the High School at Fort Wayne, a call is hereby issued for new candidates to be issued for this office. According to the Synodal Constitution, in addition to the electoral college, all Synodal congregations, as well as the Board of Supervisors and the teaching staff of the institution in question, have the right to issue candidates.

The undersigned, therefore, requests all concerned to send to him, within the next four weeks from the present date, the names of those whom they wish to see nominated as candidates for the vacated directorship at Fort Wayne.

Fort Wayne, Ind, June 15, 1887, C. Gross,

Official Notice.

It is hereby brought to your attention that Mr. H. W. Gehrke, heretofore a teacher at Zion Congregation at Fort Wayne, Ind. has resigned his office and has resigned from our Synodical Union because he has rendered himself unworthy of the office.

Cleveland, O., May 27, '87, I. H. Niemann, president of the Middle District.

Call for Subscription for a Wirtschaftsgebäude of the Progymnasium in Milwaukee.

After the Honorable General Synod of Missouri, Ohio, and other states accepted the offer of the Illinois, Wisconsin, and Minnesota Districts to build a school in Milwaukee, the Synod approved the construction of the school building that was deemed necessary last year. For this purpose, the Synod has set aside the sum of 8000 dollars, but two-thirds of this sum must be subscribed before construction can proceed. Therefore, we make an urgent and heartfelt request to all of our dear congregations to collect signatures as soon as possible and to report the results to Mr. C. Eißfeldt here (418 6 420 Lust Arider "tn.) by July 1 of this year.

The need is real. We do not have a room large enough to hold all the students comfortably for daily devotions and other gatherings. Our current dining room is so small and cramped that our students feel cramped when they sit at the table. Also, the facilities for the housekeeping and the family of the superintendent are all too cramped and limited.

Then, dear synodal congregations, let this institution also be commanded to you in love. You dear congregations of the districts, which have been owners of the institution up to now, want to preserve the old love for the institution and now prove it once again with a rich contribution, and you dear congregations of the other districts, now also turn your active love to this new and young institution. It is quite necessary that our institutions fill up. But it is then also necessary for us in Milwaukee to provide more space. -

I therefore ask my dear brothers in the ministry to urgently recommend the sacks to their congregations, and to ask the dear congregations to

Der Lutheraner.

members of the congregation that they also want to make a sacrifice for this purpose. But you should try to keep the appointed time, so that the construction can still be carried out in this year.

Our Lord Jesus, through his love for us, makes our hearts willing and ready for all good. All the same, brethren, bring a sacrifice of thanksgiving unto the Lord Jesus, by giving for this work. The rich Lord will reward you according to his promise.

On behalf of the Board of Supervisors of said Institution Milwaukee,
May 24, 1887.

G. Kühle.

Who can and wants to help?

Since the -30,000 mortgage, which rests on the Lutheran Pilgrims' Home, is due at the end of July, I hereby take the liberty of renewing the request already expressed in my last annual report for the very early submission of non-interest-bearing loans. It would be saddening if we had to pay -1800 interests annually for the above sum, as we have done in the past, and then have to collect this sum again through collections in our communities! Shouldn't there be people among us who would like to lend a larger or smaller sum to the "Pilgrims' House" or rather to the Synod, for as is well known, the Synod has now taken over Hans as its own, on 30 days' notice? More than a thousand dollars have already been sent in; but perhaps others will be moved by this reminder to help in their share to pay off the debts of our Pilgrims' House. Would it not be possible to bring it about that from the end of July we would only have to pay interest on a maximum of -15,000? Yes, that would be possible if all the friends of the strangers would lend a hand and each one would send in a loan of at least -5,00 to -10,00. But since we must know by July 10 at the latest how much we can count on, I ask you to take this into consideration. Anyone sending in a sum to me will receive a note signed by our treasurer, Mr. W. C. Farr.

S. Keyl,

8 State St., New York.

Solicitation.

The new series of our German reading books, of which the second has already appeared (see "Lutheraner" Jahrg.43, No.10) and which has been in use for upper grades for years, is now to be completed by the Cleveland Teachers' Conference by decision of the Venerable Synod of Delegates. For this purpose a first and a third book are necessary. The former is intended for the second, the latter for the fifth and sixth school years. On behalf of the teacher delegates, who were meeting in Fort Wayne at the time of the Synod, a request is now being made to the entire teaching staff of our Synod to make known their wishes concerning both books to the undersigned within the next three months.

F. M. F. Leutner.

Anonymous letters,

*

sent to the "Lutheran" will not be considered. The Editorial Board.

Misprint.

In previous number, p. 87, column 1 in the middle, read: pastors instead of: "persons."

Income to the Illinois district treasury:

Synod treasury: Pentecostal Colleets from the Uk. congregations: Strikter in Proviso -20.00, Burfeind in Richten 7.00, Große in Hartem 16.15 (half), Käselitz in Juka 4.00, Große in Addison 47.54. Of the Gemm. of Ramelow in Elk Grov^ 12.55, Norden at Hinckley 3.05, Wunder in Chicago 35.50, Lücke in Jefferson 12.00, Frederking at Dwight 8.00. (S. -165.73.)

Inner Mission in Nebraska: by Bro. Oetting in Golden, Pentecost Coll. sr. Gem. 8.35 and by F. Rehwinkel in Nebr. .25. (P. -8.60.)

Inner Mission: by Brewer at Eagle Lake from N. N. 2.00. From Chicago: by P. Streckfuß from the Virgin Society 5.00, by 1 P. Åartling from C. Neubauer 2.00 and by P. Lochner from Mrs. N. N. 1.00. by P. Heinemann's Gem. at Okawville 7.38. by P. Rabe's Gem. at Yorkville 11.85. by half of the Coll. at the mission feast in Addison by the Gem. in Addison and vicinity 84.50. (P. -113.73.)

Negro Mission: 1>. Rabe's Gem. at Yorkville 14.60. By I P. Bartling at Chicago by Auguste Wojakn 1.00. By 1?. Lochner at Springfield by L. Vogel 1.00. One-fourth Coll. at Avdison mission feast by the Gem. at Addison and vicinity 42.25. New station at New Orleans: by Fr. Brewer at Eagle Lake by H. Waßmann, Jr. 2.00, Mrs. D. Meyer 2.00 and Heinr.*Tatge, Sr. 1.00; P. Weisbrodt's Gem. at Mount Olive 6.25; by U. Traub, Sr. at Peoria 2.90; by quite a few students in the West District of the Gem. at Addison 2.53; Easter Coll. by k. Mezgcrcs Gem. at Okawville 8.50. (S. -84.03.)

Pilgrim House in New Uork: By Fr. Gose in Grant Park by W. Hötzemann 1.00.

Unig r. mission in New Uork: one-fourth coll. at mission feast in Addison from the gemm. in Addison and vicinity 42.25.

College household in Springfield: P. Gose's Gem. in Grant Park 3.00. By P. Mueller in Lake View of Völ- kert.50. (S. -3.50.)

Poor students in Springfield: U. Gose's gem. in Grant Park 5.00. By P. Wessel in Nokomis from F. Long- pine 1.50. By P. Kirchner in Matteson, Coll. at L. Schulze's wedding. 9.50. P. Wessel's gem. in Nokomis for Louis Schmidt 10.00. (S.-26.00.)

Poor college students in Fort Wayne: By Succop in Chicago from Young Fr. Association for C. Nuoffer 15.00.

Seminary Household in Addison: P. Goses Gem. in Grant Park 3.00. Poor students in Addison: By Kassirer Eißfeldt in Milwaukee 10.00.

By Kassirer H. H. Meyer in St. Louis 2.00. From the collection bag of P. Norden's Gem. at Hinckley 5.02. Coll. of l". Streckfnß' Gem. in Chicago for Gust. Brewer 20.35. (p. -37.37.)

Poor college students in Milwaukee: Through Fr. Miracle in Cbicago from the women in sr. Gem. for E. Deffner 6.00.

Coll. of P. Mueller's Gem. at Lake View 17.50. Coll. of P. Mueller's Gem. at Schaumburg 24.00. Quart. Contributions of Norden's Gem. at Hinckley 4.80. (pp. -46.30.)

Widow's Fund: by P. Brewer at Eagle Lake "found in the bell bag" 1.00. P. Beck's Gem. at Jacksonville 5.00. k. Frederking at Dwight 4.00. P. Schroeder's Gem. in Kankakee 8.75. (S. -18.75.)

Orphanage near St. Louis: Through U. Wessel in Nokomis by Mrs. Redecker 2.00.

Studying Orphans from Addison: By U. Bartling in Cbicago from Aug. Schreiber 1.00, and Karl Murawske 1.00. (S. -2.00.)

Gem. in Cincinnati, O.: By P. Brewer in Eagle Lake by Bro. Schweppe 5.00.

Fellow believers in Saxony: By I*. Mezger near Okawville by Mr. Brockschmidt 1.00.

Correction.

The amount of the "Luth. No. 10 from the community in Bethalto are not intended for debt repayment in Milwaukee, but for the pupil M. Flachsbart there.

Addison, Ill, June 1, 1887. h. bartling, cassirer.

Incoming to the Coffee of the Middle District:-

New construction in Addison: By P. Schwan in Cleveland from E. L. 1.00. Nachtr. from Daib's Gem. in Friedheim 2.50 and 5.00. (S. -8.50.)

New building in St. Louis: Nachtr. from Fr. Daib's Gcm. in Friedheim 6.00.

Synod treasury: P. Heinze's congreg. in Elkhart 3.00. By R. Zimmermann of the congreg. in Terre Haute 16.50. L)ie- mers congreg. in Peru 10.50. P. Seuel's congreg. in Indianapolis 28.67. P. Lehmann's congreg. in Jackson Co. 14.40. Evers' congreg. at Convoy 10.34. U. Berg's congreg. in Adams Co. 6.50. k. Siegers Joh. Gem. at Archbold 6.22. Jacobi's Gem. 4.15. P. Bischoff's Gem. at Bingen 15.00. P. Jüngel's Gem. at Fort Wayne 14.50. Zucker's Gem. at Defiance 9.00. (Summa -138.78.)

Brothers in Faith in Germany: Fr. Franke's congregation at Fort Wayne 12.35. Nachtr. aus ders. Gem. .75. teacher Conzelmann in Julietta 2.00. (S. -15.10.)

k. Hübeners Gem. in Hannover, Germany: H. Burdorff from P. Weseloh's Gem. in Cleveland 1.00.

Mixed in Columbus, O.: By F. Peters of N. Oell- rich of Elyria 5.00. By Michael in Goeglein of Sexton and N. N. each 5.00. By P. Berg in Adams Co. sent to H. Speckmann's wedding, 16.50. By Cassirer Schmalzriedt (Michigan-Distr.) 10.00. (S. -41.50.)

Inner Mission: By Sauer, ges. in missionary hours at Cold Mater Road near Fort Wayne, Dec. 2, 1>. Niemann's Gem. in Cleveland 7.00, Mrs. K. of his. Gem. 2.00. ?. Seuels Gem. in Indianapolis (for the West) 23.17. Teacher Conzelmann in Julietta 1.00. P. Stegers in Archbold Joh. Gem. 3.35. By Teacher Fedder in Valparaiso, sent on Chr. Gruenert's birthday, (for traveling preacher) 1.25. (P. -51.89.)

Negro Mission: From the missionary box of U. Franke's parish at Fort Wayne 10.00. By ? - Niemann in Cleveland from Mrs. K. 2.00, G. H. A. and Jgfr. D. 1.00 each. By ?. Rupprecht, North Dover, by Mrs. N. 5.00, M. Jr. of ?. Michael's Gem. .50. H. Burdorff of l'. Weseloh's gem. in Cleveland 1.00. P. Schmidt's gem. in Seymour 11.00, W. Rebber of his. Gem. 1.00.

For the new station in New Orleans: By ?. Lothmann in Akron from K. Feiten and I. Schumacher each 1.00. Georg Schöler ans P. Lifts Gem. in Preble 4.00. N. N. from P. Michaels Gem. 5.00. From the orphan box of teacher Drewes school children in La Porte 2.80. Teacher Conzelmann in Julietta 2.50. (S. -48.80.)

Jewish Mission: Mrs. Chr. Keßler from Fr. Diemer's parish in Peru 2.00. Unnamed from Fr. Niemann's parish in Cleveland .50. (p. -2.50.)

Poor students in St. Louis: By 1 P. Sauer in Fort Wayne, coll. at P. K. Arndt's wedding, 11.21. By P. Fischer in Napoleon, coll. on Vajen's wedding, for Schöde 6.00. By 1'. Berg in Adams Co, coll. on W. Tiemann's wedding, for Lobeck 14.00. (S. -31.21.)

Poor students in Springfield: by Bro. Huge in Briar Hill from R. N. .50. Bro. Siek in Taylors Creek 2.00, whose congreg. that. 11.00. Bro. Frank's congreg. in Zanesville 6.00, for Graupner 10.00. Women's club in U. Niemann's congregation in Cleveland for Aug. Brueggemann 10.00. Virgin's congregation in Jox's congregation in Logansport for F. Selle 5.00, Woman's congregation of the same 5.00. By U. Jüngel in Fort Wayne for Jul. Kretzmann: ges. on Nitzsche-Beneke's wedding 5.00, on Oetting Lagemann's 5.00. (S. -59.50.)

Poor students in Fort Wayne: By I P. Rupprecht

in North Dover, sent to Brauer-Stockhaus' wedding for Rupprecht 4.00, for Als. Möller 4.00. At Fr. Meyer's wedding in P. Stock's parish near Fort Wayne, sent for Ferd. Stock 9.16, for H. Müller 9.16. At Konr. Kohlenberg's wedding there for Ferd. Stock 6.80, for H. Müller 6.81. By Fr. Fischer, ges. at Gerken's wedding in Napoleon, for Demzien 6.00. By Fr. Weseloh's Gem. in Cleveland for C. Schulz 36.00. By Fr. Bischofs at Bingen, on Prange-Aumann's wedding, 3.00. (p. -84.93.)

Orphanage near St. Louis: By P. Stock at Fort Wayne of N. N. 1.25.

Orphanage at Wittenberg, Wis: From P. Preuss' congregation in Auburn 2.88. By Mrs. F. Haker from the children in the sewing school of Zion's congregation in Cleveland 5.00. (S. -7.88.)

Orphanage near Pittsburgh: P. Weseloh's congregation in Cleveland 10.00. By Mrs. F. Haker of the children in the sewing school of Zion's congregation in Cleveland 5.00. (S. -15.00.)

Orphanage in Indianapolis: From the piggy bank of Teacher Rickmeyer's school children in La Porte 5.60.

Deaf and Dumb Institution: By Bro. Heinze in Elkhart from Mrs. N. N. 1.00. Bro. Frank's congregation in Zanesville 10.20. Teacher Conzelmann in Julietta 2.00. Bro. Weseloh's congregation in Cleveland 10.25. (S. -23.45.)

PtlgterhausinNew York: congregation in Terre Haute by R. Zimmermann 27.75. by Fr. Diemer in Peru from Mrs. Chr. Keßler 3.00. Bro. Braun 1.00. by Fr. Niemann in Cleveland from Mrs. H. 2.00. from Fr. Daib's congregation in Friedheim, 3rd pl., 2.75. by Fr. Schmidt in Seymour .75. (p. -37.25.)

Districts support fund: P. Bethke in Reynolds 5.00. P. Franks Gem. in Zanesville 10.65. By P. Rupprecht in North Dover from Mrs. N. 5.00. P. Lange's Gem. in Valparaiso 5.25. P. Erust's Gem. in Euclid 10.00. (Summa -35.90.V Total: -616.04.

Fort Wayne, May 31, '87. D. W. Roescher, Cassirer.

Proceeds to the treasury of the Nebraska District:-

Inner Mission: By Fr. H. Wehking, Mission Festival Collecte sr. Trinitatis-Gemeinde, -21.00. By Fr. L. Bendin of sr. St. Pauls-Gem. 8.00. By I Fr. Joh. Meyer of sr. Bethlehem parish, 1.87. By Fr. W. G. Büünger of sr. Clear Mater Comm. 12.00, Comm. to Cash Creek 10.50. By Fr. A. H. Cämmerer, Thank Offering by C. Prauner, 2.00. (P. -55.37.)

Judenmission: By Fr. H. Wehking, Missionsfest-Coll. sr. Trinitatis-Gem., 3.25.

Negro Mission: By Fr. H. Wehking, Mission Festival Coll. sr. Trinitatis-Gem., 3.25. From Fr. M. Adams Gem. by Mrs. Schierloch .50. (p. -3.75.)

Rene Station in New Orleans: By I P. Fr. König, Hockzeits-Coll. vdn A. Brochnow and Ther. Bernecker, 7.60.

Synodal treasury: By P. H. Fischer of sr. Cbristus-Gem. 6.51, Joh.-Gem. 3.32. (S. -9.83.)

Poor Students at St. Louis: By Rev. A. H. Cämmerer, Thank Offering by S. Eyl, 1.00.

Poor students in Springfield: by P. I. P. Kuehnert, Easter Coll., 5.50. by P. H. Wehking of C. Stege, H. Hennerichs, H. Meyer, D. Leßmann each 1.00, W. Bramer .50. (S. -10.00.)

Seminary in Springfield: By P. Joh. Meyer from Mrs. N. N. 8.25.

Church building in Springfield: By P. A. H. Cämmerer, thank offering by Karl Pruner, 2.00.

Preacher's and teacher's widows and orphans: By P. I. P. Kuehnert of N. N., found in the bell-bag, 1.00. Coll. at Schroeder's wedding in Oakland Gem. 8.10. By P. W. G. Bullinger of Fred. Buchholz 1.00. (S. -10.10.) Total -111.15.

Lincoln, Neb. June 1, 1887, I. C. Bahls, Cassir.

Entered the caste of the Eastern District:

Synodical Fund: From St. Paul's parish in Baltimore -39.01. parish of P. Dubpernells 2.25. parish in Bergholz 8.95. parish of P. Dorns 10.00. (S. -60.21.)

New building in Springfield: From some members of the congregation in Wellsville 11.25, from the poor fund 4.44, from the women's association 10.00. (S. -25.69.)

Pilgrims' House: Comm. by P. Dubpernells 3.00. Comm. in Wellsville 2.50. By P. F. King from F. Koldewai 5.00. By P. Walker from N. N. 1.00. (S. -11.50.)

Progymnasium in NewYork: Gem. P. Stürkens 27.11. P. Walker 2.00, by dens. of N. N. 1.00. (S. -30.11.)

Emigr. Mission: Gem. in Basswood Hill 2.00.

Emigr. mission in New York: Kassirer Röscher in the Middle District 6.25.

Inner Mission in the East: by P. F. König by Mrs. Köllner 1.00, G. Eiffler 1.00. P. Walker 3.00, by dens. from N. N. 2.00. (S. -7.00.)

Jewish Mission: Comm. P. Dubpernells 3.00. Comm. at Basswood Hill 1.50. By P. Walker from N- N. 1.00. (S. -5.50.)

Negro Mission: By Dir. Bohm by H. Denninger at Danbury 1.50, Mrs. Gandenberger at Union Hill 1.00. By Bro. Ahner by I. H. Succop 5.00. By Bro. Senne by Father Lußki .25, N. N. .50, N. N. 1.00. By Bro. Lindemanns 6.07. By Bro. Dorn by Scheibert 5.00. By Bro. at Wellsville 2.50. By Bro. F. King by N. N. 1.00. (p. -23.82.)

Travel preacher: By P. F. König by G. Eiffler 1.00.

Health insurance: Gem. in Wellsville 2.50.

Deaf and Dumb Institution: By P. Book by A. Gans .50.

Seminary organ in Addison: from Emma Abel's piggy bank .50.

Poor students in St. Louis: By Dir. Bohm by Mrs. Gandenberger in Union Hill 1.00.

Poor Students in Springfield: By?.Ahnervon I. H. Succop 3.00, Mrs. M. S. Fraumann 1.00. (S. -4.00.)

Poor Students in Fort Wayne: By P. F. King by G. Eiffler 1.00.

College maintenance: Gem. P. F. King's 12.00.

Gem. in Hannover: Kassirer Röscher in the Middle District 16.25.

Lutheran Free Church in Germany: Kassirer Roescher in the Middle District 65.03. Gem. P. Sennes 27.07. Gem. in Wellsville 2.50. Gem. P. F. Königs 15.25. (S. -109.85.)

Hospital in EastNewNork: Gem. in Wellsville 2.50.

Orphanage near WestRoxbury: Comm. P. Dubpernells 3.00. Comm. in Bergholz 2.00. Comm. in Wellsville 2.50. Comm. P. Steups 5.00. To purchase a horse: By P. Steup from C. Mann 2.00; Comm. P. Buchs in Wellsville 5.00. (S. -19.50.)

Orphanage in Union Hill: Gem. P. Steups 5.00.

Orphanage near Pittsburg: comm. at Bergholz 3.55. comm. at Wellsville 2.00. (S. -5.55.)

Widow's fund: Through U. Steup from G. A. Brücker 1.00. Total -354.23.

Baltimore, May 31, 1887. C. Spilman, Cassirer.

Proceeds to the Western District treasury:

For the synodical treasury: by Bro. Buszin in Linnwood from I. H. Hartwick -1.00. from Bro. Demetrios parish at Concordia 4.60. by Mr. Oberdiek from Bro. Voigt's parish at Farley 8.00. Bro. Mattbes' parish at Block 7.25. Bro. Pennekamp's parish at Topeka 12.25. Bro. Nething's parish at Lincoln 12.25. k. Nützel's parish in West Ely 8.60. (p. -53.95.)

New construction in Springfield: by Fr. Michel in Pensacola from E. Sexauer and N. N. each .50. by Fr. Nething from Joh. Eckhoff 1.00, L. Kunolt .75. by Fr. Frese's comm. at Hanover 9.00. (S. -11.75.)

Progymnasium at Concordia: P. Gümmlers Parish at Longtown 5.00. P. Sennes Parish at Alma 18.20. P. Schalters Parish at Cape Girardeau 12.36. (S. -35.56.)

Inner Mission in the West: Through teacher Lindörfer in Cape Girardeau from s. pupils 4.80. Through Praeses Biltz in Concordia from Ad. Bergmann .50. Fr. Matuschka's congregation in New Melle 6.00. (S. -11.30.)

Negro Mission: Through Praeses Biltz in Concordia from sr. Gem. 4.00, Ad. Bergmann .50. Through Father Nething in Lincoln from Wittwe Eckhoff 1.00. (S. -5.50.)

Widow's Fund: Fr. Lüker in Aroma 3.00, from sr. Gem. 7.00. Fr. Jebn in Kansas City .50. St. Louis Teachers' Conference 4.75. (S. -15.25.)

Orphanage near St. Louis: By P. Müller at Wellsville, coll. at Herm. Busse's wedding, 4.60. By P. Rohlfing at Carrollton from Ch. Gerling 5.00. (p. -9.60.)

Deaf and Dumb Institution: By Fr. C. C. E. Brandt in St. Louis, thank offering from N. N., 2.00. By Mr. Weinhold from Fr. Zschoches Gem. in Frohna 17.40. By Fr. Rohlfing in Carrollton from Chr. Gerling 5.00, from sr. Gem. 6.50. (p. -30.90.)

Poor students in Springfield: by teacher harbormaster, coll. at H. Fr. Schelp's wedding, 5.70. By ? Bunnies in Cape Girardeau Co. coll. at W. Meyer's wedding, 6.55, by Mr. Staußing .25. (p. -12.50.)

Poor students in Fort Wayne: P. Jehn in Kansas Citv for Mart. Audtloff 3.00.

St. Louis, June 6, 1887. H. H. Meyer, Cassirer.

Income into the caste of the WiSeonstn distrietS:

Poor Students in Fort Wayne: From the Women's Association of St. Stephen's Parish in Milwaukee -14.25.

Poor students in Springfield: by W. Rieck 1.00, W. Lucht Jr. 1.00. P. I. I. Oetjens Job.-Gem. 6.00, H. Linse 1.00, Herm. Lucht and wife 2.00. (S. -11.00.)

Poor sick pastors and teachers: N. N. in Milwaukee 3.00.

Building in Milwaukee: P. M. I. F. Albrecht's Gem. in Lebanon 9.50.

Mission to the Jews: F. Kühn Sr. in Sheboygan 25.00.

Concordia College teaching aids in Milwaukee: Trinity Conv. in Milwaukee 64.00.

Preacher and Teacher-Wittwen: Wedding coll. at Kuphal's, Granville, 6.00. Teacher G.Grothmann 3.00. P. F. Wolbrecht 5.00. N. N. in Milwaukee 5.00. (S. -19.00.)

Deaf and Dumb Institution: P. A. G. Döbler 1.00, Mich. Ley 2.50. (p. -3.50.)

Milwaukee debt retirement: from P. C. Seuel's parish in Portage 17.55. P. Holst's parish 30.00. (S. -47.55.)

Orphanage in Wittenberg: Mich. Ley 2.50. P. I. G. Nützels Gem. 13.10. P. Schröder's pupils in Oshkosh 1.62. (S. -17.22.)

Professors' salaries at Milwaukee: Joh. Lucht 2.00. P. A. E. Winter 1.00. From P. Kothe's lower comm. 7.30. (S. -10.30.)

Building in Springfield: From P. I. C. Heyner's congregation in Mondovi 3.50. St. John's congregation in Golden Lake 4.00. (p. -7.50.)

Poor Students in Milwaukee: Fr. I. L. Daib 8.30. From Fr. Kothe's lower comm. 15.00. (S. -23.30.)

Synodical treasury: P. I. G. Nützels Gem. in Oshkosh 19.06.

Milwaukee, May 31, 1887. C. Eißfeldt, Kassirer.

Receipt and thanks.

Received for poor students: By Mr. P. Achenbach from W. Hülskötter from his former congregation -25.00; by Mr. P. Schütte from the Zions-Gem. 20.00 for O. Hinz; by Mr. P. C. C. E. Brandt from the support fund 11.00 for Gemmingen; by Fr. Hallerberg 16.00 for Düsenberg and 11.00 for Skwagmkyer; by Fr. H. Schmidt collected at the wedding of Rubel's sister 8.01 for Rubel; by Fr. Nauß from sr. Gem. 13.45 for Maaß and Extracoll. 5.25 for Dürr; by Mr. P. M. Große of the Frauenverein sr. Gem. 2 quilts, 1 pr. stockings, 6 underpants, 13 weed covers (late); by Mr. P. F. Schalter of the Women's Association from sr. Gem. 9 underpants, 5 sheets, 15 pillowcases, 8 pr. woollen stockings, 6 handkerchiefs, 1 comfort and 1.00-, by Mr. P. A. Müller from sr. Gem. 5.40 and by himself 5.00 for Wolfram; by Mr. P. Sörgel of the Jünglings-^md Jung- frauen-Verein sr. Gem. 10.00 for Markus Wagner; by Mr. P. Brörner from members of sr. Gem. 23.61, by the Jungfrauen-Verein 15.00 and by the Frauenverein 9.00 for Obermove; by Mr.



u. Srunakal from the Women's Association in Pilot Knob for Koch III (H?); by Mr. U. Knies 2.00 for Hinke; by Mr. P. Biewend from Mr. Cd. v. Ette 1.00, desgl. for supply to the building fund 1.00; by Mr. U. C. F. W. Brandt, Ostercoll. sr. Gem. 7.28; by Mr. U. F. Cämmerer, Coll. sr. Gem., 7.50; by Mr. U. Ponitz of sr. Gem. 4.78, also by s. Filial for Weiler 12.07, by Mr. U. G. Kühn 8.25 for Krusche; by Mr. U. I. G. B. Keller of sr. Gem. 1.00; by Mr. U. E. A. Frese of sr. Gem. 7.65 for Herdtmann; by Mr. I*. Oscar Hanser by Matth. Gundel 1.00; by C. H. Gallmann of Wellsville, N. A., 1.00; from the comm. in Litchfield 2.50; by H. Monke 2.00, H. Dede 1.00, and Anna and Lena Schepker each 1.00 from Mt. Olive, then by Mr. 1'. Göbringer 3.00, Faulstich 1.00 and an unnamed person 2.00 from Staunton for Potratz; by Mr. U. Beck from etl. members sr. Gem. 14.60, by ikm himself 1.00 for Kilian; by F. W. of Linn, Washington Co, Kans. 20.00; by Mr. U. C. I. Schwan of sr. Gem. 12.00; by Messrs. U. Leimer, Ostercoll. sr. Gem., 9.25 and by Heinr. Niemeyer 1.00; by Mr. U. Daniel Lochner of Mrs. Dorothea Hallen 3.00; by Mr. C. Janselmann from the congregation in Ruth, Mich.t 5.00 for Seltz; by Mr. U. Wischmeyer from members of sr. Gem. 21.00 for Mariens; by Mr. U. Großberger from Chr. Fritz 5.00; by Mr. u. Halfmann 15.00 for Dürr and 10.00 for Restin; by Mr. U. Pfeifer, Coll. on Char Friday and Easter 10.55; by Mr. U. Chr. Herrmann 2.00; by Mr. U. K. A. Mayer from Mrs. Kuhlmann 1.00; by Mr. Gottl. Min- kus jr. of Caledonia Station 1.00; by Mr. H. I. Stoecker of Buffalo 1.00; by Mr. U. Hähnel, Coll. sr. Gem. in Cascade, 5.20; from the Gem. of Mr. U. Hüschen from an unnamed person 5.00; by Mr. U. Fritze from K. Zschokke 1.00.

For the household treasury: by Mr. Schneidewind, Hillsboro, 2.00; by Mr. U. Matthias, Ostercoll. sr. Gem., 12.00; by Mr. U. Fritze from K. Zschokke 1.00.

A. Crämer.

For the distressed congregation in Columbus, O., received with thanks from U. A. K. W. Th. Siek H5.00. From U. Grossbergers, Gem. 4.00. From U. W. I. Kaisers Gem. 6 35. From Aug.' Clbrack 1.00. By U. Wesels Gem. 17.50. By Unnamed in U. Michaels Gem. .50. from Kassirer D. W. Röscher 5.00. from Gust. Bedur, Wittwe Dietrich, Karl Dietrich and W. Wolf in Akron, O., each 1.00. From A. Steudler in Decatur, Ind. 1.00. From Unnamed in Newburg, O., 1.50. From members of U. Daib's Gem. 7.50. From Kassirer D. W. Roscher 2.50, 22.20, 19.00, 45.50, 33.95 up to 36.50. From the two congregations of U. Th. Engelder 5.50. From Friedr. Welcher, Sr. in Euclid, O., 2.00. From the Filialgem. of U. H. Horst 12.00. From Heinr. Lahmering 2.00. From Heinr. Schmidt 1.00. From Wittwe Schameloh 1.00. From Friedr. Harris 2.00. From C. Nullmann 1.00. From Helena Kienker 2.00. From the parish of I P. F. W. Müller 10.70. From Kassirer D. W. Röscher 12.60. From the Young Men's Association at Huntington, Ind, 15.05. From H. Stoll at Farmers Retreat, Ind., 5.00. From U. Daib's Gem. of C. Sck. 1.29 and from F. K., 5.00. From U. O. Kolbe, Louis Kulme, Friedr. Stark in Cleveland, O., the Concordia Young Men's Association at Huntington, Ind., z and W. S. at Fort Wayne, Ind. each an Actie valued at 5.00.

Cleveland, O., May 27, 1887.

I. H. Niemann.

Received with hearty thanks for the college household: From a woman of U. H. F. Grupe's parish in Eisleben, Mo. 2 gallons of canned turnips. From Mr. H. F. Niewald auS U. Buszin's parish in Cbamois, Mo., 1 box eggs, 1 bag dried apples, 1 box ham. From Mrs. Schramm from k. O. Hanser's Gem. here, 2 p. potatoes. From Mrs. I. W. Hoffmann of Jacksonville, Ill, B1.00. From Mr. H. Zutter- meister in Chicago, Ill, K5.00.

St. Louis, Mo.

B. C. Hoffmann. .

Received for poor students with hearty thanks: from Mr. Gatsche, St. Louis, Mo., \$10.00; from Mr. U. Gräbner's parish in St. Charles, Mo., Whit Monday Collecte K7.45.

For the seminar household vou Mr. Gatsche \$20.00.

F. Beeper.

For the Community at Sedalia, Mo. has been received by the undersigned since March 1: From the Gem. U. F. RupprechtS in Cole Camp, Mo., \$3.00; by Mrs. W. Behrcns from Mr. H. Meyer in Lake Creek, Mo.

Thank you very much!

C. F. Gräbner, U.

Received for the English-Lutheran Mission: By Mr. U. C. L. Janzow from Mr. M. C. Barthel H5.00. By Mr. Kassirer. H. H. Meyer 9.85.

St. Louis, June 4, 1887. C. F. Lange, Cassirer.

For our progymnasium

...with thanks: From Mr. I. Stoffel in Racine 2 boxes of raisins. Mr. F. Käppel in Milwaukee 4 sacks of flour. From Friederike Dobberphul of Wauwatosa 7j dozen eggs.

H. H. Schröter.

For poor students cold by U. Nütze! in West Ely H4.65 coll. at L. Troskens wedding. M. Guenther.

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Herausgegeben von der Deutschen Ewa
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mo., July 1, 1887, No. 13.

(Submitted.)

May Christians refrain from admonishing one another?

"Be ye meek one of another, brethren," is a word of the Lord, which frequently recurs, especially in the epistles of the apostle Paul. It is the duty of Christians to help others with a gentle spirit as soon as they stray from the right path, as soon as they are in danger of driving the Holy Spirit out of their hearts through obvious, unrepented sin, and thus suffering shipwreck in the faith. This is by no means - so to speak - a word for the exhortation-addicted hypocrites, who do not see the beam in their own eye and therefore prefer to occupy themselves with the splinters in other eyes. Let the admonishing, where it does not concern annoying, more or less known things that bring dishonor to the church and the name of Christ, be done quietly without fuss, but always in right Christian humility, also without all piousness. Let it not be done for every little thing, but only where it concerns things that will certainly or very easily lead the brother in question astray from the path of life and plunge him into damnation.

But very often this admonition is not at all agreeable to the flesh, the old Adam of the Christian. Here, as in other things, he seeks shallow excuses to cover himself, when, notwithstanding the voice of his conscience, he evades this duty. There are some, for instance, who are quite willing to let their pastor preach a sermon on admonition, but when he is asked to admonish a brother for this or that transgression, the rejection is heard: "That is none of my business; it is not my affair; every man has to do with himself. Such opinions, however, can only be found in very weak Christians; they testify to gross ignorance. Who was it that once also said, Shall I be my brother's keeper? It was Kam, the fratricide. Such a sense of Cain must not



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No. 13.

among Christians who are to love one another. And if, because of such a sense of Cain, you fail to warn your brother of an impending danger, and he thus perishes because of you, God also cries out to you, "Your brother's blood cries out to me from the earth." - Thou sayest: The danger threatening thy brother's soul, because he is about to fall a victim to sin, is none of thy business. But if one of your family members, your brother, your son, your daughter, were in danger of nibbling on poisonous berries, or even of going into a perilous swamp, would you also say: "These are not my affairs; they are none of my business? Just as little should you care if something similar should happen to your brother in the spiritual sphere. Remember, thou art as near spiritually to thy Christian brother as thou art bodily to thy nearest blood relative. The Scripture says, "One is your Master, Christ; but ye are all brethren one of another." - And are not we brethren in Christ the Body of Christ, Christ the Head, we the members? Are we not many One body in Christ, but one of another is another's member?" Rom. 12:4, 5; and 1 Cor. 12:26: "If one member suffer, all the members suffer with it." And-so we rightly continue-if one member be in danger of perishing, all the members take care of it, and help that the one member perish not. So all the members of the body of Christ help that the one member which may be in danger of perishing may escape that danger, and none say, This is none of my business; these are not my things. Neither may this be the case with brothers and sisters in Christ, as members of the spiritual body of Christ. And if you are in danger of letting such unchristian worldly thoughts keep you from the right admonition, know that they are whispers of the evil one who would like to make you listen to him and refrain from admonishing, to your own detriment and that of others, yes, of the whole church.

With another, old Adam, who does not like to follow the commandment of mutual admonition

And if a man is not in church, he will be excused in another way. Thus some think, "Certainly, this or that brother who begins to miss church, who takes it very lightly with after-talk, or hangs about in vexatious sinful mocking company, ought to be admonished; but I may not do it; this one or that one fits in better, ought to do it; from him it ought to be much more expected." But far from it! For God expects it of thee as well as of the other brother, from whom, in thy opinion, it is more to be expected. Thou shalt do thy duty, and he shall not fail in his. If thou refrain from thy duty, as perhaps thou didst with the other, and wouldst follow him in it, thou art acting as if his sin could excuse thee in thy sin. - Thou sayest I fit not. But ask yourself, if someone whom you loved very much were on a path in the woods, which you knew would eventually lead into a terrible swamp, would you not of your own accord, in the kindest, most loving way, with all your means and persuasions, try to dissuade him from continuing on that path? It is quite the same thing that you ought to do in spiritual matters to your brother in Christ, whom you love with all your heart in Christ, according to the word: "Be ye like one another, dear brethren," and the more deeply you are imbued with the Christian spirit, the more gladly you will do it. And as thou wouldst already be eloquent in that case, so God will already make thee eloquent, if thou wilt do thy duty in simple obedience to God. If you do not feel able to do this, let it be said to you: Whom God sends, him he also makes skillful. Do according to his word, and he will give you the right skill to act according to his word, if you ask him. Far be it from thee, however, to allow thyself to be prevented by supposed clumsiness or reliance on others from carrying out a possibly necessary admonition at the proper time. How much mischief has already been wrought here and there by such wrongful waiting! And while you could have saved a brother from sinking into the mire of sin by timely admonition, he has been saved from sinking into the mire of sin by your and an-

The first exhortation has made him more and more deeply entangled in sin, more and more firmly caught in the bonds of sin, and so finally firmly in the devil's arms that he proves to be lost for time and eternity. And perhaps all this because of an admonition not given at the proper time!

But the most common way in which the old man likes to excuse himself to weak Christians when he evades his duty of exhortation is found in the following. They say, "Admonition ought to take place here, but I do not like to do it, I cannot make enemies of people, I do not like to throw myself on people's throats and perhaps even suffer damage to my food, make enemies of these or those patrons, let them lead me on or mock me. But every Lutheran Christian should ask himself: If Dr. Luther had thought this way, would he have punished the pope, the emperor, and the empire for false doctrine, completely unconcerned about the obvious consequences? - A Lutheran Christian should ask himself whether we would then have the beautiful verse:

"Take their body, goods, honor, child and wife, Let them go there" 2c.

You are afraid of losing your livelihood through admonition, regardless of who you are. But if you lose your bread by doing God's will, he will also preserve you. Thou sayest, Yea, I lose my friends, my patrons in the church, from whom I have more or less benefit. "Let thou go thither," if thou hast but thy God for thy patron. - Thou mayest have been already, when thou didst make an appearance, to exhort a more eminent, a more mouthy one, roughly approximated. But take comfort in thy Lord Jesus Christ. How often, when he admonished the Pharisees, he was not only snubbed and mocked, but threatened with the throwing of stones! But the Lord did not refrain from admonishing because of this, and in this also he has left thee an example, that thou shouldest follow in his footsteps. - Beware of the fear of man. If such clever thoughts want to come to you and keep you from doing your duty, know that only the old man is talking in you. Remember, you must obey God more than men (Acts 5:29) and your human, unspiritual old Adam. And how does Christ say Matth. 10, 28? He saith, Fear not them which kill the body, neither be afraid of them which kill the soul. But rather fear him which shall destroy both soul and body in hell." That is, do not be afraid of men, and do not for fear of men refrain from admonishing them in time, because men may become angry with you and harm you a little here and there because of your boldness. Rather, be afraid of God, who has made it his duty to admonish one another, and who can and will certainly punish you temporally and eternally for wantonly failing to admonish out of fear of man, if you do not repent. With this scriptural word before their eyes, therefore, Christians speak in reverent awe before God: "How shall I do such a great evil, and sin against God, and wilfully refrain from acting according to the word: 'Admonish one another, brethren'?"

C. D.

(Submitted.)

Noah.

We live in an evil and perilous time. Unbelief is spreading its dominion more and more among people. There are also quite a few named Christians who are under this rule. All that is holy is unabashedly mocked. Many of our Christians come into daily contact with the loud-mouthed unbelievers. At first they turn their ears away from the conversations that familiar scoffers have. But just as the mockers are often, alas! more zealous than the professors of the true religion, so also the mockers are more zealous to bring their infernal poison to the Christians than the Christians are to guard themselves from the influence of the said poison.

Those who have open eyes and ears know that I am not fantasizing, but reporting facts. Many are beguiled by the spirit of the age. God in heaven be lamented!

About 2300 years before the birth of Christ there was a time which is quite similar to ours in many respects. I mean the time immediately before the flood. Mocking the holy was the talk of the day. In ungodliness one did it before the other. In the homes of the rich and the poor, one man was the object on whom one tried one's wit. The man who was mocked on all sides was Noah, the preacher of righteousness, as St. Peter, 2 Ep. 2, 5. calls him. Noah, who had to build the ark by God's command, was in the eyes of his fellows the great fool of his time. But Noah was not misled by the ungodly talk which his contemporaries held. He believed the word of his God and conscientiously carried out what he had been instructed to do by his God. "Therefore," we say with Luther, "Noah is a very glorious and beautiful example of faith, who with steadfastness, like a hero, set himself against all the world's judgment, and was able to believe that he was righteous, but that the rest of the world was wrong. When I consider the noble men Johannes Huss and Jerome of Prague, I must marvel at their undaunted courage and steadfastness, that these two have been allowed to stand against the judgment of the whole world, against the pope, emperor, bishops, princes, colleges, and all schools in the entire empire. And it is very useful that one often looks at such examples. For since this battle with the world is strengthened and sharpened by the prince of the world, and he presumes to strike despair into the heart with his fiery darts, we must be armed not to yield to the fierce enemy, but to say with Noah, I know that I am right before God, though the whole world condemn me as a heretic and unrighteous, and fall away from me. For so the apostles also fell away from Christ, and left him alone, Matt. 26:56; but he saith, "I am not alone," John 16:32; and so the false brethren left Paul, 2 Tim. 4:16. Therefore this is no new or unusual danger. Wherefore also in it let us not despair, but hold boldly and undauntedly above the pure doctrine, even as it curses and condemns the world." (Walch, St. Louis Edition, I, p. 538.)

Let me tell you about Noah and his time. The unbeliever shakes and shakes the word of God day by day. The word of God is troublesome to him. He does not want to believe what God has revealed. So it is, and so it was in Noah's day. The greatest message of terror that ever was proclaimed to the world, Noah had to communicate to the world. What message was that? "God said: I will destroy mankind whom I have created from off the face of the earth, from man to beast, and from cattle to worms, and from birds of the air: for it repenteth me that I have made them." But Noah found grace in the sight of the Lord. And God said unto him, among other things, Make thee a chest of fir wood, and make chambers therein, and pitch them within and without." The length, etc., is also described to Noah. "And," it is said, "Noah did all that God commanded him."

This was the message Noah proclaimed to the world. For a hundred and twenty years he preached and exhorted the people to repentance. He also determined the year and the day when this flood of sin should come. The people laughed at this speech. How will the people have said that all the people will perish in the water? Is this Noah in his right mind? In the assemblies of the unbelievers Noah's speech will have been the talk of the day. O, who will be frightened by Noah's speech! The sun and the moon are still in their old places. As long as we can remember, it is today as it was a hundred years ago. The world is still making great and splendid progress. Do you not think, dear reader, that people would have talked like that then? How people might have mocked when the carpenters were building the ark! The carpenters were certainly often mocked because they worked for the odd man out. But they let the mockery pass, because they were paid for their work, and no doubt they also laughed at Noah in secret. But Noah was not misled by this. He had the whole world against him. But he did not confer with flesh and blood. He did everything that God commanded him to do. Luther writes: "And because Noah believed what God promised and threatened, he diligently did all that God commanded him to do concerning the building of the tent, and the gathering of the beasts therein, and the meat. Now Noah is commended to us as an example, that he had not a dead faith, which in truth is not a true faith, but a living and active faith; for he obeyed God's commandment. And because he believes what God promises and threatens, he diligently fulfills all that God commanded him concerning the box to build, the animals to gather, and the food to eat. In this Noah's faith is specially commended, that he abideth in the right middle way, adding nothing to God's commandment, nor altering, nor taking from it; but abideth simply in that he heareth that God commandeth him." (Walch, St. L. ed., I, p. 526.)

At last the great building is built and ready for use. Noah must now go into the ark, he and all his house, that is, his family. The time of grace had passed and the time of the



The flood was now present. When Noah and his people entered the great box, about which the wicked had already spoken many a useless word, the mockery reached its climax; but when they soon saw the cattle, clean and unclean, seven and seven each of the clean, and one pair each of the unclean, the male and his female; And likewise of the fowls of the air, seven and seven each, the male and his female, went into the coffer; and they began to wonder, and to say: What is the meaning of this? The people run to the scholars and ask for enlightenment. The wisdom of the sages cannot explain it, but they listen to the people with words that seem wise.

But now the time of grace is over for the flooded world. God closes behind Noah. The flood of sin breaks in. No man will be taken in any more. No millionaire can get a place in the ark for his millions. The time of grace for the people is gone, gone forever. In a short time everything that had a living breath in the dry land died. Everything on the face of the earth was destroyed, from man to cattle, from worms to the birds of the air, all of it was destroyed from the earth. Noah alone remained, and what was with him in the box. This is what the Word of God tells us, as we read in Genesis 7.

If we, dear Christians, want to be preserved in this time from falling away into unbelief and false faith, let us hold fast to the word of God. "But the word," as Luther says, "is to be looked to and relied on alone. They that do not do this, but fall away from the word, and rely on the present, though they be great, mighty, and very much, yet such apostasy from the faith shall not pass unpunished unto them, though they be strong, great, and mighty; as the flood of sin doth show. "2c. (Walch, St. Louis Edition, I, p. 553.)

Noah is a beautiful example of faith for an evil and perilous time. We live in such a time. Just as Noah did not let himself be misled by the mockery of the people - the noble and the lowly - in the word of his God, so also today our only means of salvation is to hold fast to the word of God, to the Bible, which is attacked from all sides. "The world," says Luther, "is striving with all its diligence for a time like and similar to Noah's time, in which the bright light of the gospel will be extinguished and everyone will live in error and darkness without God. For when preaching shall be abolished, neither faith, nor prayer, nor righteous use of the sacraments, shall be able to stand." O, dear Christians, let us at this time often pray these words after old David Denike:

Help us not to turn away from the word of the mockers:
for their mockery, with them upon it, is ended with terror.
Give thou thine own thunder strength, That thy doctrine
may abide in us, And dwell in us abundantly.

Aug. Schüzler.

God greets all the world, but few give thanks to him.

(Luther.)

The Evangelical Lutheran Martyr Church among the Slovaks in Hungary.

(G. Schaller.)

(Conclusion.)

As great as this misfortune was, it was still increased by new oppressions and terrible persecutions; namely by the gruesome blood judgment of the Italian Anton Carassa at Aeppäriäsch (Eperjes) in 1687, an event which is still known today under the name "the meat bank of Aeppäriäsch".

The cause of the new terror was the supposed discovery of a conspiracy. General Caraffa reported from Upper Hungary to Emperor (King) Leopold in Vienna that he had discovered a very old, widespread conspiracy. In order to suppress it, Caraffa received authority to initiate an investigation and to punish the guilty, taking into account, however, the general decree of pardon (amnesty) of 1684 proclaimed by the king, which was to extend to all who, having participated in an earlier insurrection, would voluntarily return to the obedience of the king. Caraffa, however, who was only concerned with the persecution of the Protestants, exceeded his authority. Without further ado, on March 5, 1687, he first had four Lutherans from the nobility tortured and then ordered that their right hands and then their heads be cut off, and that their bodies be cut into quarters and hanged in the streets of the city. This terrible fate was shared on March 22 by five other faithful Lutheran confessors, also nobles, who were followed by several others on May 9. But all these men were loyal to the king (emperor), as in reality there was no trace of the whole alleged conspiracy. It was rather a pure fiction of General Caraffa, who was filled with diabolical hatred against the Lutherans.

Through such terrible persecutions' the Lutheran Church among the Slovaks received its baptism of blood under Leopold I, the blessing of which has extended to our time. Even now, when old buildings are demolished, it is not uncommon to find many Bibles and the good old Lutheran edification writings in the Slavonic language, which the unfortunate persecuted fathers had hidden under the floorboards in order to save these treasures for the future. The memory of those times still lives vividly among the Slovaks, when their faithful fathers and mothers made pilgrimages of even 10-20 miles to be able to attend Lutheran services undisturbed in the remotest forests, in deep valleys and ruined castles of the Carpathian Mountains. Especially the old, pious mothers tell their children and grandchildren with great emotion what the old fathers suffered for the sake of the dear Lutheran faith. They tell them the names of those who were persecuted and especially like to mention the names of those pastors and teachers who remained steadfast even in the greatest danger; they describe to them their sufferings, as well as their courage as witnesses, and show them their ways and hiding places. And this, above all, is what keeps the Lutheran faith of the fathers among the Slovak people in all fidelity, in spite of the ungodly currents of persecution.

This is the result of the "mungung" which, from the end of the 18th century down to the most recent time, has been flooding the nobility and, unfortunately, also the preachers and teachers of Hungary, with only a few exceptions.

Touching and edifying is the picture of two of these martyrs on the so-called meat-bench of Aeppäriäsch (Eperjes, in the north-eastern part of Hungary)', which an eyewitness gives us, the two Slovakian landowners of Käzer (Keczer), who, belonging to an old noble family, father and son, endured the cruelest death with joy.

The 64-year-old venerable Andreas von Käzer, the father, made the following confession before his martyrdom on March 5, 1687: "I confess with sighs and sincere pain that I am stained with many sins. I have transgressed all the commandments of the holy God. I beg you, kind heavenly Father, do not let your wrath burn upon me. Be merciful to my soul, O Father, look not to the greatness of my sins, but to thy mercy open to the sinner. Give me a place in the dwellings which my Saviour Christ has prepared for those who believe in him. Grant me eternal life out of pure grace for the sake of my JEsu's wounds. But as for the new crime against His Majesty, for which I am now to be handed over to death and disgrace, I declare with full consciousness before God, the knower and avenger of all shameful deeds, before the angels, the pure spirits, before all of you, as many as will be witnesses of my death, with a loud voice, that I am entirely pure from the crime for which I am guilty. I have committed nothing, approved nothing, which would have caused new unrest in Hungary, which would have diminished and harmed His Majesty. You who now hear me speak for the last time, you will be the witnesses of my innocence on that last day of judgment, which will be terrible for all."

This public confession remained completely unheeded by the judges, who were hardened in conscience; the sentence was pronounced and the unfortunate man was only allowed to communicate his last wishes to his children through a messenger. He had them exhorted to remain steadfast in their faith and to give glory to God alone; but they should not grieve over his disgraceful death, for happy would be those who innocently endured the death penalty for the sake of their faith.

About the last moments of his only son Gabriel von Käzer an eyewitness gives us the following information. He was also arrested at the age of 30, a few days after the execution of his father, and suffered death by executioner's hand on March 22, 1687. In the last days of his life, an assessor of the court, who had once belonged to the Lutheran Church, asked him whether he was not willing to save his life by converting to the Catholic Church. Käzer decisively rejected this imposition of the Nathsherr, explaining that in such cases life only has value for man if it can be preserved with God and honor. On the day of his death, he had the preacher of the Slavic Lutheran congregation at Aeppäriäsch, Johann Andritius, called to him and devoutly received Holy Communion from his hand. After the holy act he was surrounded by soldiers and accompanied by the preacher,

led from the prison to the place of execution. Then his grieving sister rushed up to him on his last walk, embraced him, and spoke to him in a few words, which the deep pain forced from her: "Brother, you last, dearest part of our heart, how can we, if we lose you, still be safe? After the shameful sword snatched our father from us, you should be our father. Of the beloved father nothing is left to us but the blood smoking on the scaffold, crying out to heaven, which now in this unhappy hour shall mingle with yours. Now every daring wolf will attack us like defenseless sheep with greedy tooth." He replied, "God lives in our fathers! If you have this, you must fear nothing. To him I command you. Temper thy tears. Hold not back the joys to which I hasten! I wait for nothing more eagerly than that the hour should approach which will unite me to my Christ and to yours."

The bystanders from the town of Aeppäriäsch (Eperjes), who had overheard the conversation, could not contain their tears. The military guard, however, pushed the sister away from his side and placed the condemned man in the courtyard of the town hall, where the last sentence was to be pronounced on him and his fellow sufferers. He was there before the other condemned men, thinking about eternity, sighing and praying. But since the execution was delayed by some circumstance, he gained time for another conversation with his pastor. Among other things he said: "Venerable Father, I count this day for gain. I will see the Saviour, whom I love and adore, as he is. One thing worries me, the fear of torture." The clergyman replied, "Useless is that fear, my lord. You are safe from torture. But so near the goal of life let us not neglect the care of the eternal." Käzer still wished to pray undisturbed in solitude and therefore asked permission to enter the courtyard of the wine tavern that was nearby. The soldiers granted him this request. He falls on his knees and with fervor asks the Lord to avert the punishments of eternity from him. He commends his weary soul to God the Father as the Creator, to Christ the Saviour, and to the Holy Spirit as the Restorer of the weary. He is reminded that the last hour has come. He rises quickly. Without betraying any sign of grief, he fearlessly listens to the death sentence pronounced upon him. Then he began to praise the Savior with the well-known hymn by Martin Behemb, "HErr JEsu Christ, meus Lebens Licht" ("Lord Jesus Christ, the light of my life"), which delicious hymn was already available at that time in an excellent Slavic translation. With a raised voice he sang:

O Lord Jesus Christ, the light of my life, My highest comfort, my confidence! On earth I am but a sojourner, And the burden of sins weighs heavily upon me.

I have a heavy journey before me To the heavenly paradeis; There is my right fatherland, On which thou hast turned thy blood.

For rice my heart is very faint, my body has little strength; But my soul cries within me: Lord, take me home, take me to yourself.

Therefore strengthen me through thy suffering In my last agony of death, Thy sweat of blood comfort and refresh me, Set me free through thy band and rope 2c.

The rest of the condemned joined in his song and thus concluded their earthly life under the joyful words of this glorious song.

The outcome of Käzer's life was uplifting. Without fear he climbed the scaffold of blood and suffered death with Christian devotion and joy. His precious garment hanging from his shoulders he handed over to the servant who spread out the carpet in which his body was to be wrapped. He is blindfolded. With decorum and folded hands, in hot, uninterrupted prayer, he kneels down and thus receives the death stroke that separates the head from the torso. As a special privilege, the body was given to the young wife and sisters of the man killed by the executioner's axe and buried in the Käzer family vault.

Caraffa raged in Hungary in such a horrible, inhuman manner until he was removed by Emperor Leopold I of Aeppäriäsch and the blood judgment was abolished. Leopold, instead of calling him to a deserved account, rewarded this madman with the dignity of field-marshal. In vain were the complaints of the Lutherans of Hungary at the Diet of Pressburg in the autumn of the same year. After repeated complaints, they only succeeded in having their liberties still more restricted by a royal declaration issued in April 1691.

From this it is evident that the Lutheran Slovaks in Hungary are a true people of martyrs. And their faith has not yet been extinguished; they still fight and endure for it. Their faith makes them strong and courageous. The poor people refresh themselves with the old core songs of the Lutheran Church, which are handed down from generation to generation and, along with the excellent Slavic Bible translation, preserve and cultivate the simplicity of the Christian faith among them.

(Submitted.)

Is agriculture, cattle breeding and the married state a hindrance to the kingdom of God?

A member of the congregation recently asked how one could best refute a Catholic priest who had claimed that the monastic state was all the more exalted, indeed the most perfect state, because the Lord Jesus taught in the parable of the Great Supper that those who had been invited had excused themselves with farming, cattle breeding, and marital status, and therefore had not come, but that the monks did not concern themselves with such worldly things, and that these were therefore no hindrance to them in the kingdom of God?

The answer to this Catholic windmaker is that a distinction must be made between a thing itself and the abuse of that thing. These three things are not wrong in themselves. Abraham, indeed, bought a field from Ephron, and this is not called a sin, Gen. 23:9 ff. Isaac also built the field and sought his food from it, Gen. 26, 12. Jeremiah had to buy a field at God's command, Jer. 32, 9. Of Lot, Jacob, Job we read that they bought much small and large.

They had cattle and did their business and household with them. And God Himself instituted the marriage state, Gen. 2, 18. 1 Cor. 7, 9.

But if a man is so devoted to these things, to farming, oxen and wives, that he lets them keep him from the preaching of the gospel, prefers earthly goods to heavenly ones, cares for his food more diligently than for his soul, prefers trade and commerce to the word of God, thinks more of temporal gain than of growth in godliness, since he should first seek the kingdom of God, Matth. 6, 23, then it is unjust and sinful.

But as to the sublimity and perfection of the monastic state, Luther says of it, among other things, as follows: "Monasticism is nothing else but a contempt of the divine and heavenly estate and of the works which Christ himself has instituted and confirmed. - No monk or saint of works, be he or be he called what he will, can be persuaded that the works of a husband, wife, servant, maidservant, etc., in faith and godliness, are to be ignored. Works done in faith and godly obedience are better and more pleasing to God than the superstitious and strange foolish works they do. - "A miller's maid, if she believe, doeth more good, and obtaineth more, and would have me do more, if she would but take her sackcloth from off her ass, than all the priests and monks, if they sang themselves to death day and night, and martyred themselves to the blood." - "From the word of God we can speak a sure and right judgment, that the poor household or servant's estate, which, after all, is considered the least and most despised of all the estates in the world, is much more pleasant and worthy of God, than of all the monks and nuns' orders on earth, for our Lord God does the poor servants' and maidservants' estate the honour of confirming, consecrating, and sanctifying it by his word, which he does not do to the monks' and nuns' orders." - "Nothing can be so small, which is done in a state and profession, which God hath ordained and instituted; it is well pleasing to God, and if it be done in faith and word, it far surpasses all popes, monks' works of wonder, and is better than all these can be."

E. A. B.

(Submitted.)

Christian parents should give their children such names at holy baptism as will serve them for good honor.

It is an ancient custom for parents to give names to their children. Eve called her firstborn son Came; and this custom has been constantly preserved among the people of God, especially after God had ordained circumcision, in which the father gave the child a name, the meaning of which may afterwards serve him for a good remembrance. Abraham called his son Isaac, that is, Laughing Child, because God made him and Sarah laugh by the birth of this son while they were still very old. The sons of Jacob were all given memorable names, as seen in Genesis 30 and 31. Moses received his name because he was drawn out of the water as a child, Ex. 2, 10. King Solomon received the name of peace because under his reign there was peace and tranquility in the land.



And our highly praised Savior was given the beautiful name of Jesus when he was circumcised, because he was supposed to save his people from their sins. Especially the pious Israelites liked to give their children such names, in which the name of God El or stood, which should serve them for the diligent remembrance of their God, e.g. Eleazar, Eliakim, Elisabeth, Samuel, Ezekiel, Daniel; Azariah, Hananiah, Isaiah, Zechariah, Zephaniah and so on.

Thus Christian parents should also give their children such names as may serve them for a good remembrance or encouragement. E.g. Johannes (child of grace), Christian (Christ), Christoph (who carries Christ in his heart), Gottlieb, Gotthelf, Friedrich (the peaceful), Hermann (the brave), Peter (the rock man), Ferdinand (the meritorious), Dorothea (God's gift), Beata (the blessed). Johanna (the graceful), Katharina (the chastening), Klara (the fine), Agnes (the chaste), Alwina (the all-loving), Julia (the virgin), Sophia (the wise). Here belong also the names of the pious, which occur in the holy scriptures, Sara, Elisabeth, Maria, Martha, Magdalena, Salomo, Lydia, Tabea and so on. Such names of the pious in the Bible and other fine names serve, as I have said, on the one hand as an edifying reminder and encouragement to the children that they should seek to live according to their names. But they also bear witness to the thoughts, wishes, and hopes that Christian parents had of their children when they were baptized. As, for instance, the pious Lamech made known at the birth of his son, when he said: "He will comfort us in our toil and labor on earth, which the Lord cursed, and therefore called him Noah, Genesis 5:29.

It therefore belongs to worldly vanity and foolishness when some parents, especially sentimental women, godmothers, and other dewy-eyed people, go out of their way and think long and hard about giving their children all kinds of beautiful and noble-sounding, splendid, foreign, even pagan names, so that the children already have something ahead of others through their names. - At the Council of Nicaea it was decided, among other things, that Christians should not give their children pagan names, but rather Christian names. The blessed Dr. Walther reports the following case in his Pastoral Theology: "It happened to one of our ministers (Pastor Keyl) in the old fatherland that the night watchman of his village asked him to baptize his child Rinaldo Rinaldini (an Italian robber chief), which the former of course absolutely refused.

(Submitted.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matth. 25, 40.

The undersigned has been traveling the mission field on the Wisconsin Central Railroad for several years now and feels compelled to present an urgent request to his dear fellow believers.

With the great extent of the mission field, individual smaller places where only a few Lutherans live can be served only every 4-8 weeks, because the more important places alone take up almost all the forces. Such poor one-

Those who live among unbelieving and false-believing neighbors are already to be regretted that they do not have more frequent opportunities to hear a true-believing sermon. How happy, on the other hand, are those who can attend their dear church every Sunday! But even more are those scattered Christians to be pitied, because their children cannot be properly instructed. The most they can do is to attend the free schools. What dangers they are exposed to in doing so is well known to every Lutheran reader. But even if they escape these dangers, they still learn nothing of the dear God, of their Savior, and of the way to salvation; they are thus lost for the kingdom of Christ. Our mission is only half accomplished if we do not help there.

Yes, someone might ask, why don't parents teach their children? Answer: In the first place, many lack the skill to do so; in the second place, the blood-poor people are often away from home for days (the fathers even for weeks and months) or are otherwise so busy that the instruction of their poor children must remain, if only the necessary bread for the family is to be brought. -Why does not the traveling preacher teach them? He does as much as he can. But what kind of teaching is this, if he only comes every 4-8 weeks (he cannot leave his larger congregations more often) for one day, preaches, baptizes, visits new settlers and then, as much as the short time still allows, takes the children? How are the children to read, memorize and understand the catechism? It is almost an impossibility!

In order to remedy this great need to some extent, several children in Butternut have already been accommodated annually in the parish house and with other families. Only those who know the poor conditions and log cabins here can understand how difficult this is in itself. But there is not enough room to accommodate all the children.

How can this be helped? A plan is already there, if only the necessary means for its execution were available. We could erect a building here in Butternut next to the parsonage, which would offer enough space. The children could live there under the supervision of the pastor and attend the parish school. The necessary food would be provided in part by the parents of the children and the congregation, and in part by the kind donations of fellow believers from outside. The local congregation alone cannot carry out this plan; but if it is God's will, and if willing hearts and open hands can be found in our synod to help out of compassion and Christian love, then it may well be done.

Whoever has mercy on the poor children and wants to contribute his mite, can send it to our District Treasurer, Mr. C. Eißfeldt in Milwaukee, or to the undersigned. May the faithful God awaken many hearts to help lead these children to their Savior! He has bought them with his blood, he has received them into his kingdom through holy baptism, and what we do to them, we do to Christ himself.

On the advice of the Missionary Committee

L. S. Dorpat.

Butternut, Ashland Co, Wisconsin.

To the ecclesiastical chronicle.

I. America.

The Synod of the Reformed Presbyterian Church, at its last meeting, again discussed the need to amend the Constitution of the United States to recognize the existence of God. It was therefore decided that, as long as the Constitution was not changed to this end, no member should be allowed to accept a civil office, since every elected member must swear, before taking up his office, that he will uphold the Constitution. Old fervour in a new guise! Furthermore, the Synod decided not to employ anyone as a preacher who needed tobacco, and in general not to entrust anyone with an office within the Reformed Presbyterian Church who smoked tobacco.

McGlynn, the Roman priest in New York who agitates for socialist principles, has repeatedly been asked to come to Rome and do penance there; but he does not want to go.

The Order of Working Knights seems to be in decline. In New York and vicinity, for example, the order has lost over 54,000 members in the last three months. Would that other socialist associations would not increase!

Pabstthum. A New Yorker paper had quoted from a local Jesuit paper, „*Western Watchman*“ the following words: "Protestantism. We would like to disembowel it and quarter it. We would like to spear him and hang him for raven food. We would tear him apart with torture tongs and scorch him with red-hot iron. We would pour molten lead into him and sink him a hundred fathoms deep into the infernal fire." The scribe, asked by a Protestant if the words were properly adduced, affirmed it, but remarked at the same time, "But we would not lay an ungentle hand on a single hair of a Protestant's head." No one means that the Jesuit has now become pious. He cannot write to the Protestant that he would like to "spear" him, "tear him apart," 2c. but it is enough for him that he arouses hatred and bloodthirst against the Protestants in his, especially Irish, readers with his sentence; for they know very well that one cannot well "spear" Protestantism, "tear it apart," 2c. without the confessions of it being present.

Secret Societies. A clear language, and that only from the secular point of view, leads the well-known "Public Ledger" in Philadelphia

on the mischief of secret societies. He says: "Though thousands of otherwise innocent people belong to the Masonic Lodge, it is well known that the same is dominated by a ring within a ring. The Masons in turn dominate other societies, such as the Good Templars, Rothmans, and nearly, if not quite all, the so-called secret support societies. The danger which threatens from such conspiratorial associations is not an imaginary one, but a real one. If the truth were sufficiently known, people would come to the realization that we have to suffer from nothing so much as from this evil of secret societies. And the worst of it is that good, respectable men who have joined the lodges allow themselves to be used as tools for the attainment of ends of which they have little idea." - We need add nothing to this judgment, which is entirely from a worldly point of view. Its language is plain enough. And the field in which these conspiracies are most active is our public judiciary.

(H. u. Z.)

Lodge and Church. The Baptist Negro churches of the South are also much troubled by the lodges. According to

In the case of the "Wechselblatt," many of them have biblical names, and thus they succeed in drawing the Negroes into the lodge. On the other hand, the paper explains the Negroes' addiction to the lodge by the fact that they are in part like big children. "The Negro," it says, "feels a natural inclination to pomp and gaudiness, and therefore he is an easy prey." This is hardly to be wondered at in the poor negroes, most of whom are wholly ignorant. But what shall we say of the many of our white fellow-citizens, nay, of many nominal Lutherans, upon whom the pomp and pageantry of the lodges seem to exercise an equally irresistible attraction?

II. foreign countries.

Hanover. The small congregation in the city of Hanover, which belongs to the Saxon Free Church, was able to consecrate its newly built little church on Sunday Jubilate, May 1. Father W. Hübener writes in the "Freikirche": "So there it stands, the lovely Bethlehem Chapel, built in Gothic style, with a slender ridge turret and even a little bell in it, in the garden of the house at Gr. Barlinge No. 47, on the ground floor of which is also the parish apartment. Nevertheless, our little church is not completely hidden between high houses, but with the gable side facing the street and also visible from other sides through the intervening girdles and inviting to visit. It has a length of 45, a width of 24, a height (up to the top of the tower) of about 54-60 feet and offers space for about 150 seats. Above the altar is a painted window - donated by the master builder - depicting the manger in Bethlehem, above the entrance is a colorful rosette with Luther's coat of arms. We owe the baptismal font with basin to the women's association of our dear Dresden congregation; the other sacred utensils were given to us earlier by other of our dear sister congregations. The beautiful clothing of the altar and the pulpit were donated by the women of our congregation. - We must refrain from giving a more detailed description of our church, but not without expressing the wish that quite often and quite a lot of dear guests from the sister congregations, whether from Germany or from America or elsewhere, would come here in person and rejoice with us."

From Bethlehem: As the "Augustana och Miss." reports, 30 persons in Bethlehem have recently renounced Mohamedanism and converted to the Lutheran Church. An equal number of Mohamedans have also joined the Lutheran Church at Veit Djala, which, as that paper justly adds, is the more gratifying, as the opposition on the part of the Mohamedans is now greater than ever.

A Greek-Catholic Ukas hostile to Lutheranism. What has certainly not happened to any other Lutheran newspaper in our country has happened with the "Augustana och Missionären". Already several times the "import ban" has been pronounced in Finland against individual issues of the same, of course at the behest of the "holy Greek Catholic Church. What Russia, or rather the Russian Church, has to say about it, we can see in the following "ukase" of the latest times, which a friend of the above paper communicated to it in its wording. It reads as follows: "On account of his" (namely, of Aug. och Missionären) "tendency to conflict with the principles of the holy Russian Synod and his character, which is dangerous for the internal security of the Russian Empire, and especially on account of his benevolent attitude towards the Jewish proselytes, the Chief-Presidential Directorate in the Principality of Finland, at its last session, after serious consideration, has found itself authorized, out of concern for the spiritual and bodily welfare

and decree that all the numbers published in the first three months of the year of the pamphlet published in the United States of North America by Prof. T. N. Hasselquist and Pastor Abrahamson under the name "Augustana och Missionären" (against which numbers comments have been made by the censors) are to be confiscated and burned, "to them" (i.e. probably to the editors) "as a punishment and to others as a warning. This time it is not Roman Catholic, but Greek Catholic intolerance. C. D.

Portugal is a Catholic country, but the pope and priests are in bad credit there. Official acts, such as marriages and funerals, are much rather performed by civilians than by Roman priests, because of their boundless greed and greed for money. A Portuguese said, "Our religion is good, but the priests have corrupted it." Nuns are fewer in Roman Portugal than in Protestant Scotland; convents are among the things of the past. The power of the Roman Church in Portugal is broken. One can preach the gospel anywhere and find hearers everywhere. - How unpopular the Roman Church is is shown by a few small examples: Ventura enters a shop where a woman is sitting at a sewing machine, and offers her some books to buy. "Pack yourself away," is the rude reception, "I don't want any Jesuits here." "I am not a Jesuit," says the missionary; "I work against them." "O, that changes the matter; I have nothing against you, but I do not like the Jesuits." - The missionary enters a carpenter's shop, but is turned away with a harsh, "I don't like any of your Jesuit nonsense." "I am not a Jesuit, but a preacher of the Gospel, unlike those." "O, if that is so, we must have a little talk with each other," and sitting down on a block of wood, he listens attentively to the missionary's words. Elated, he hears the gospel and buys a will.

Japan. A "joint worship of the Buddha (an Indian idol) by pagans and Christians" caused a great stir in Japan on the occasion of the funeral of the wife of the governor of Nangasaki in the great Buddha temple at Kotaiji on Sunday, December 12 of last year. A Christian missionary did not refrain from giving the deceased a European eulogy, and Christian gentlemen and ladies, together with the Japanese heathens, threw incense into the burning censer on the altar, clasped their hands and made a deep bow "to the honour of the deceased and of the departed spirits in general", the English consul always in the lead. Only two of those invited heeded the protest of another missionary present; the rest failed to escape the spell of example and social etiquette. On the following Sunday, the English missionary rightly protested from the pulpit of the English church against the denial of the name of Christ, the disgrace done to his church and congregation, the shameless participation in a pagan service, and the offence thus given to all native Christians.

The Jesuit Scherer

mocks the rule of the Word of God in the Lutheran church: "The word of the Lord remains forever,' they write on all gates, windows, and walls; indeed, their horsemen and grooms have sewn this saying on their filthy coats. The preachers call themselves ministers of the word, and in the pulpits they often heap up whole wide aermels full of scriptures."

Headlines above a bed.

The jurist Johann Stromer, who died in Jena in 1607, was a godly man and a resolute Lutheran. He had studied in Wittenberg and Leipzig, and Luther had once predicted to him at a meal that he would become a great man. Among other testimonies to his godliness are the inscriptions he had placed by his bed. They are the following:

1. Be of good courage, have faith and a good conscience, 1 Tim. 1.

002 Strive that ye may be quiet, and that ye may do that which is yours.

1 Thess. 4.

003 Pray, Lord, shew me thy ways, and teach me thy paths: for the doings of man are not in his power, neither is it in the power of any man how he shall walk, Jer. 10, Ps. 25.

004 Bear the cross patiently: for whom God hath chosen, he hath also ordained to be conformed to the image of his Son, and to receive his marks in their bodies, and to go through much tribulation into the kingdom of God: Matt. 10, Rom. 8, Gal. 6, Acts 14. 14.

Watch, for ye know not what hour the LORD will come, Luc. 21, Matt. 22: For every Christian must watch, lest the latter day find him unprepared. - He remembered these godly rules in the morning when he got up and in the evening when he went to bed.

In his books he used to write, "Death is certain, the day uncertain, the hour known to none."

O that we had many such godly advocates!

His funeral orator, Dr. Joh. Major, calls him "a crown of the country, an ornament of the university, a pillar of this city, a pillar of this country, one of the Aelteste, who belongs to Lutherum."

Papal trickery.

When it was decided in Nuremberg in 1487 to build the New Hospital over the water, the pope was asked to grant an indulgence in the city and to allow that every person who went to the sacrament should give two pennies for the construction of the hospital. The pope granted this, but also sent servants to Nuremberg to collect the money due for him. Since this amounted to about 4500 florins, the council sent Doctor Johann Letscher to Rome with the request to leave at least 1060 florins for the construction of the hospital and the finds, because the people would not have known otherwise than that everything belonged to the said institutions. But in vain. In 1490, Pope Innocent VIII then had indulgences preached with quite unusual ceremonies, which only brought in 6500 florins in Nuremberg in the short time from Michaelmas to Martinmas, and from this money the papal indulgence merchants gave 500 florins to the hospital and 100 florins to the foundlings, as if by grace.

Won't trade.

When the Regierungsrath Johann Jakob von Moser was offered great honors by a papist prelate if he would accept the Roman religion, he replied: "The deal seems suspicious to me; he immediately offers me so much on my Luther. If he had said whether I did not want to exchange, I could still have taken it on consideration. But since he offers so much in exchange for my religion, his goods must be worse than mine."



As a Roman priest proves the invocation of the saints.

In Bopfingen, the preacher Jacob Jedler was expelled in 1526, and such priests arrived again, who sought to instigate the old superstition; among them, one was so stupid that he wanted to assert in a sermon the invocation of the saints, because the custom is that one neighbor sends sausages to the other when he slaughters a pig; so that one honors the saints all the more and applies for their intercession.
Seckendorf.

Kirrhornworhurgerr.

On the 1st Sunday nach Trin. the Lutheran congregation of St. Paul in Saline County near Little Rock, Mo. consecrated their little church (24X30) to the Triune God. Festival preachers were 42 R. Fajke and Prof. A. Bäpler (English). Bro. Rohlfing.

On the 1st Sunday after Trinity, the Lutheran congregation of Christ in Clinton, Wis. consecrated their enlarged church (24X74) and newly built school (22X24) to the service of the Triune God. Festive preachers were the kU. M. Albrecht and I. Scklerf.

E. Bäse.

M issisrrsfostc.

On Pentecost Monday, May 30, the St. Paul Lutheran congregation of Sau Franeisco and the Zion congregation of Oakland, Cal. celebrated Mission Day. In the morning Mr. U. Schroeder preached and in the afternoon Mr. 12 Buhler and teacher Hargens gave historical lectures. Collecte for inner mission on the Pacific coast .III0.00. I.H. Tisza.

On the Sunday after Pentecost my congregation at Boeuf Creek, Mo. celebrated mission feast with neighboring congregations. The festival preachers were Messrs. U42 Bartels, Frese, Grimm (the latter English). Collecte: \$62.00. H. E. Michels.

On the 1st Sunday after Trin. the congregations of Sheboygan Falls, Wilson unk Town Herman celebrated mission feast, at the church of the latter congregation. Festival preachers were: Mr. I P. G. Löber of Milwaukee and Mr. 42 P. Luecke of Mayfair, Ill Collecte: K77.95. F. L. Karth.

On the 1st Sunday after Trin. the congregations at San- dusky, Westfield and Reedsburg, Wis. celebrated mission feast at the latter place. Fcst preachers were UI2 Penalties, Sr, F. Leyhe and G. Barth. Collecte: M 11.00. A. Rohrlack.

On the 1st Sunday after Trin. the Lutheran congregation at Minden, Nebr. celebrated their mission feast with the participation of guests from Adams and Franklin County. Collecte: \$25.75.

Ernst Flach.

On the 1st Sunday after Trinity my congregation at Alma City, Minn. celebrated their mission feast. Due to heavy rain, the attendance was low and the collection weak: \$15.15.

A. Müller, 1".

On the 1st Sunday after Trin. the congregations of Mr. 12 Andres and the undersigned at Elm ira, Ont. celebrated their mission feast. In the forenoon Mr. 12 Eifert preached, in the afternoon Mr. I". Andres. Collecte: K74.00. I. Fros ch.

On the 2nd Sunday after Trin. the Zion congregation at Benton, Minn. celebrated mission feast with some neighboring congregations. Pastors Rådeke, Landeck and Streckfuß were the festival speakers. Collecte: tz155.l>3. G. A. Bernthal.

The St. John's Lutheran congregation at Elmore, Minn. celebrated Mission Feast with their mother congregation on the 2nd Sunday after Trin. Preaching were Messrs. UI2 Krumsieg, Schu leuburg, and Mr. Stud. G. Hoffmann. Collecte for inner, negro and emigrant mission: -H31.50. I. Grabarkewitz.

The churches in and around Crete, Ill, celebrated their mission feast on 2, Trinity Sunday. In the morning preached 12 H. Gose, in the afternoon 12 I. Streckfuß. Collecte for inner mission: HI42.00. E. A. Brauer.

On June 12, the Lutheran Trinity congregation at Oshkosh, Wis. celebrated its mission feast with the congregation of Mr. 12 Dowidat and the congregations of Mr. 12 Schütz. The festival preachers were the undersigned and Mr. 12 G. Schroeder. Collecte: H53.00. G. Nützet.

Conferenz displays.

The mixed Wittenberg Pastoral Conference of Wisconsin will meet, s. G. w., July 5, 6, and 7, in New London, at the home of Father Weber. - Early registration is requested.

I. Diehl.

The Eastern Michigan Spccial Conference will meet, w. G., on the 12th & 13th of July, at the church of Mr. H. W. Schrö der, at St. Clair, Mich.

P. Tribe.

The mixed pastoral conference of Manitowoc and Sheboygan Co>, Wis. will meet, s. G. w., July 26-28 (Thursday noon) at the home of Mr. P. F. Schneider in Way- side, Wis. - Timely registration is requested.

I- Herzer.

The Gulf States Conference, consisting of pastors and teachers in Alabama, Florida and Louisiana, will meet July 19-21 at St. John's Parish, New Orleans. - Registrations may be made in time to Bro. Stiemte. Fr. Rösener.

The Kansas Pastoral Conference will gather, w. G-, from August 3 to 7 in Aroma, Kans. - Mr. Fr. Lüter asks for timely registration and will be glad to give information in regard to the trip.

C. R. Kaiser.

The Pastoral and Teachers' Conference of Peoria and the surrounding area will meet in Peoria from July 26-28. - Registrations should be made to Father G. Traub.

Main work: the doctrine "of the two estates of Christ." Speaker P. G. Traub.

E. L. Selle.

The Northwest Teachers' Conference will meet, s. G. w., July 19-21, at St. Matthew's Parish School, corner of Hoync Avenue and 21st Street (P. Engelbrecht). Submissions: 1. Ilorv can OeograiUiv and Uistor^ bo oomkined in "ueli w nLv as to inakk it vSeetlvo iu our "udools? (Teacher Markworth.) 2. Aim and quantum in arithmetic. (Teacher Wilde.) 3. Drawing in our schools. (Milwaukee Conference.) 4. A practical lesson on a piece of catechism. (Teacher Zutz.) 5. Arithmetic. A practical lesson. (Teacher Wiedmann.) 6. The eye of the teacher in the school. (Teacher Wismar.) 7. A paper from the Crcter Conference. (8) Why is it that many children, as soon as they attend the Confirmand classes, lose interest in school work and increase in naughtiness in the most deplorable manner? By what means can this evil be combated? (Teacher Bock.) 9. What is the cause that we see so little fruit from our work, and what should we take comfort in? (Teacher Garbisch.)

All those wishing to attend the convention are requested to report to the undersigned at least 14 days in advance. Visitors are to board a westbound "18th Street Car" at Randolph St. and proceed to Hoyne Avenue.

Chicago.

F. Rusch,

960 IV. 18thl Str.

The General Mixed Lestrer Conference of Minnesota will, s. G. w., hold its meetings at Waconia, July 19-22. - Registrations are expected by Mr. H. Ehlen, teacher, 14 days before.

W. E. A. Gierte.

Notice.

Notice is hereby given that Mr. P. Chr. C. Kössel, having rescinded his former fellowship with the Ohio Synod by publicly declaring his resignation therefrom, desires to affiliate with our Synod.

Chicago, June 25, 1887, H. Wunder,

President of the Jllinois District.

Springfield wash coffee.

Since the undersigned has now moved from Springfield to Milwaukee, Wis. all future gifts for the above fund are to be sent to

Mr. Urol. OrnLmer,

Ooncorcllu, OolloAe, Sprin^tlold, 111th, as he has taken over the administration of the Waschkaffe. May the congregations again kindly remember this necessary fund for the new school year! May the Lord be and remain the retributor of all previous and further willing donors!

F. Lochner.

Proceeds to the Treasury of the Illinois District:

Synodical Fund: Pentecostal Collects from the churches of the kk.: Hartmann in Woodworth \$19.56, Schroeder in South Litchfield 10.70 (Comm.Coll.), Witte in Pekin 34.70, Brewer in Crete 23.00, Brewer in Eagle Lake 27.00, Schieferdecker in New Gehlenbeck 12.00, Liebe in Wine Hill 8.65, Eirich in New Minden 17.60, Bün ger in New Bremen 12.36, Wagner in Chicago 37.00. From the Gemm. of the cl?.: Müller in Ehester 7.85, Gohringer in Staunton 12.25, Flachsbart in Dorsey 5.30, Katthain in Hoyleton 7.00, Döderlein in Homewood 12.25, Bartling in Chicago 39.00, Meyer in Osnabrück 2.56, Heyer in Wheaton 1.25, Lochner in Chicago 15.41 (Pentecost Coll.) and from the Synodical box 1.2l, Lewcrenz in Effingham 6.27, Bergen in Prairie Town 10.00, Mayer in Bremen 5.00, Frese in Cham- paign 6.00 and Hensley 7.75, Hild in Bethlehem 35.80, Bergen in Wartburg 5.55, Gräf in Des Plaines 11.50, Bün ger in Steeleville 4.00. Contributions: From teacher Albers at Eagle Lake 2.00 and Prof. E. Homann at Addison 2.00. (S. K402.52.)

Building fund in Springfield: through P. Kohn of the Gem. in Rockford 8.25. through Prof. Crämer in Springfield from Ed. Ette 1.00 and K. Zschokke 1.00. (S. \$10.25.)

Inner Mission in the West: Through Fr. Hölter in Cbicago from R. N. 3.00 (found in the bell bag). By k. Döderlein in Homewood from Mrs. Helberg 1.00. (S. K4.00.)

Inner Mission: Pentecostal Collects from the Gemm. of the kk.: Dorn in Pleasant Ridge 11.00, Blanken in Vuckley 12.65, Brauer in Beecker 11.80. By Fr. Bartling in Chicago from August Fromm 1.00. By Fr. Koch's Gem. in Lemont 4.50. By k. Wagner in Chicago from F. Topel .50. by P. Lewerenz's Gem. in Effingham 9.18. by P. Sippel of the Gem. in Varna 5.13, Gem. in La Rose 4.43. by P. Wunder in Chicago from Wittwe Gils 1.00. (p. \$6l.19.)

Negro Mission: by Fr. Mueller in Ehester, Coll. at Elise Hartje's wedding, 3.00. Fr. Feddersen's Gem. in New Berlin 6.80. by Fr. Bartling in Chicago from N. N. 5.00. by Teacher Albers in Eagle Lake from etl. pupils 1.40. Fr. Mayer's Gem. in Bremen 1.00. New Station in New Orleans: by k. Wagner in Cbicago by C. Timian 1.00. (P. \$18.20.)

Emigr. Mission: Fr. Roeders Gem. in Arlington Heights 27.69.,

Pilgrim House in New Uork: Pentecost Coll. by Fr. Pfoten- stauers Gem. in Palatine 8.11. By Fr. Witte in Pekin by l. H. 1.00. Fr. Mary's Gem. in Danville 13.00. (p. \$22.11.)

Unigr. - Mission in Baltimore: Pentecost Collecte of k. Wegener's congregation in Altamont 6.00.

Poor Students in St. Louis: Fr. Great Gem. in Addison for W. Baths 30.00.

College household in Springfield: by P. Göh- ringer in Staunton from H. Bekemeier, Sr. 2.00. Coll. from k. Schroeder's gem. in South Litchfield 10.25. P. Hansen's gem. in Worden 11.25. P. Doederlein's gem. in Homewood 6.11. (p. \$29.61.)

Poor students in Springfield: Pentecost coll. by k. Engel's congregation in Covington 3.26. Fr. Mayer's congregation in Bremen 1.00. By Fr. Bartling in Chicago from some members for H. Schlobohm 14.75. By Fr. Hölter there from the Young Women's Association for Otto Maas 20.00. Fr. Müller's congregation in Schaumburg for Schwenk 11.00. By Fr. Döderlein in Homewood for Herm. Wacker: wedding coll. at W. Struhs 9.00 and from the parish 12.40. By Fr. Sippel from the parish in Varna for Hempfing 5.00. (p. K76.41.)

Poor college students in Fort Wayne: from the collection bag of Fr. Brauer's congregation in Crete for Aug. Winter 24.00. From Chicago: by Fr. Hölter of the Young Friars' Association for Stephan 15.00; by Fr. Wagner of some congregation members for A. Grambauer 9.50; by Fr. Wunder of the Young Men's Association for A. Leutheußer 5.00. (p. K53.50.)

New seminary organ at Addison: teacher Luecke at Troy 1.00. From Chicago: by P. Hölter from Mrs. M. Keller l.OO; by T. C. Diener, ges. by teacher Rusch at St. Matthew's congreg. 26.00. (p. \$28.00.)

Poor students in Addison: Fr. Brueggemann's congregation in Willow Springs 9.40. From Chicago: by Fr. Succop of the Young Men's Association for Grossmann 15.00, Fr. Werfelmann's congregation for B. Hemmann 10.00, by Fr. Engelbrocht of the Women's Society for Osc. Schneider 13.00; by P. Wunder of the Jüngl.-Verein for C. Haase 5.00. By P. Bün ger in New Bremen from Mrs. Fr. Witt for Th. Wunderlich 1.00. By P. Großes Gem. in Addison for W. Hulke and C. Roßmann 20.00 each. (S. K93.40.)

Redemption of debts in Milwaukee: By P. Reinke in Chicago from Joh. Ewald .75, Karl Draeger 1.00, Heinr. Mäschke 1.00, Karl Jeschke 1.00, Herm. Hcrse 1.00, Karl Sylvester 3.00, Aug. Kramp 1.00, Aug. Palinske .50, Christ. Karneboge 2.00, Herm. Karschnick 1.00. (S. \$12.25.)

New construction in Milwaukee: By teacher Albers in Eagle Lake by W. O. 5.00.

Poor College Students in Milwaukee: By Father Göh- ringer in Staunton from the Women's Club for Th. Hahn 9.50. By Father Wunder in Chicago from the Young Men's Club for A. Ullrich 5.00. (p. \$14.50.)

Sick pastors and teachers: by P. Müller in Ehester, Coll. at Sophie Jutzi's wedding, 4.10. By k. Hölter in Chicago by Mrs. M. Keller 1.00. (S. K5.10.)

Widow's Fund: by Fr. Engel in Covington from E. .74. by Fr. Goehringer in Staunton, ges. at Lich's wedding, 9.20. k. Feddersen in New Berlin 4.00. Fr. Willes Gem. at Geneseo 6.00. By Teacher Dörfler from Chicago Teachers' Conference 16.00. By Fr. Hölter in Chicago from Mrs. M. Keller 1.00. k. Mariens' Gem. at Danville 14.25. By Bro. Döderlein at Homewood from Mrs. Helberg 2.00. By Bro. Bergen at Prairie Town "from a parishioner" 5.00. Teacher Albers at Eagle Lake 4.00. (P. \$62.19.)

Deaf and Dumb Institution at Norris: By P. Hölter in Chicago from Mrs. M. Keller 1.00. Pentecost Monday Coll. from k. Lochner's Gem. in Chicago 5.94. (p. \$6.94.)

Orphanage near St. Louis: Through Fr. Schroeder at South Litchfield by Heinr. and Louis Niemann 1.00.

Needy in the German Free Church: Fr. Suc- eops Gem. in Chicago 73.00.

Free Church in Hanover: k P. Lochner's congregation in Chicago 13.57. Mr. Kröncke in Concordia, Coll. on I. Jselt's infant baptism 1.35, on W. Gem. in Fremont, Nebr.: Coll. of P. Bergen's Gem. in Wartburg Oct. 5. Kißmann's infant baptism 2.00, school fees 48.00. By k. Bock in Corning from I. Slacik 1.00. (S. -76.35.) Debt Settlement: P. Schuft's Gem. at Lockwood 6.50. I'. Demetrios Gem. at Concordia 14.80. By P. Hoyer at Spring Valley 4.71. (S. -26.01.) Inner Mission in the West: By Fr. Brandt in St. Louis from the mission treasury of sr. By Fr. Umbach in Prairie City from C. B. 2.00, from H. 4.53. By Fr. Michels, part of the missionary party in New Haven, 30.00. By Mr. M. C. Barthel from Herm. Brundiek in Wisner 5.00. By k- cousin in Atchison from God's box 1.56. By Bro. Mende in Uniontown, Kindtaufcoll. 1.60. By Bro. Sandvoß' congregation in Appletvn City 5.75. By L. Rvschke's congreg. in Freistatt 4.25. By U. Hanser in St. Louis from Mr. W. Ostermeyer 10.00, from Mrs. K. Kellermann 5.00. Mr. H. W. Dünger in St. Louis 5.00. U. Jben's congreg. in Harvester 5.50. (S. -90.19.) Negro Mission: By U. Brandt in St. Louis from the mission fund of sr. By U. Michels, part of the Mis- aonsfestcoll. in New Haven, 10.00. By Mr. M. C. Barthel from Joh. Brundieck .50, P. I. C. Albrecht in Belle Plaine .70, Joh. Eckhoff and H. Peters in Brownsville each 1.00. U. Rvschkes Gem. in Freistatt 3.00. By U. Bock in Corning from I. Slacik 1.00. (S. -24.00.) Mission to the Jews: By 1'. Michels, part of the mission festival collecte in New Haven, 5.00. English Mission: Through U. Michels, Theil der Mis st onsfestcvll. in New Haven, 10.00. - Widow's Fund: By U. Germann, coll. on Gust. Fuhrmann's wedding, 6.25. U. Bock's Gem. in Corning 3.72. U. Stöckhardt's Gem. in St. Louis 6.00. (p. -15.97.) Sick Pastors and Teachers: U. Grupes Congreg. at Cape Girardeau 10.00. Orphanage near St. Louis: Through U. Sieck in St. Louis from Car. Vurkow .25. By I'. Umbach in Prairie City from Mrs. L. F. 1.00. By U. Michels for butter sold at the mission festival 3.00, from H. Uphoff 2.00. By U. Falke in Glasgow, sent to Joh. Hs. wedding, 4.90. By U. Vetter in Atchison from Mrs. Th. 5.00. By U. Sandvoß in Appleton City, wedding coll., 9.50. By U. Roschke in Freistatt from sr. Gem. 5.25, by etl. school children 1.90. By U. Bus- zin, coll. at Chr. Tiede's wedding in Feuersville, 5.50. (P. -38.30.) Hospital in St. Louis: By U. Hanser in St. Louis from Mrs. Summer.50. Deaf-mute-Anstalck: By P. Michels in New Haven by H. Uphoff 1.50. Poor students in St. Louis: By U. Falke in Glasgow from the love fund of sr. Gem. 1.10. Poor Student-rn: Through U. Hanser in St. Louis by Mr. W. Ostermeyer "iM. Poor students in Springfield: U. Daus Gem. in Memphis 2.00. By U. Roschke in Freistatt by H. Aufdem- brink 1.00, by N. Quade .50. (S. -3.50.) Poor Students in ConcordiaBy U. Michels in New Haven by H. Uphoff 1.50. Saxon Free Church: By U. Michels, Theil of the Mis- sionfestcoll. in New Haven, 2.00. U. Mährs Gem. in Ells- worth 2.50. (S. -4.50.) Pilgrim House: I'. Bundenthal's congregation in Augusta, 3.50. U. Matuschka's congregation in New Welle, 2nd Sdg., 10.00. By U. Michels, part of the Mission Fcstcoll. in New Haven, 5.00. Durck Sandvoß at Applcton City by Ch. V. at Clinton 2.00, by M. H. .75. U. Daus Gem. at Memphis 5.50. (S. -26.75.) St. Louis, June 21, 1887. H. H. Meyer, Cassirer.

Income to the Michigan District coffers:

Synodical treasury: by the congregation at Frankenmuth -35.30. congregation at Bay City 24.51. congregation at Grand Rapids 33.00. congregation at Frankenlust 17.71. by P. Sievers, Sr. by I. G. White 5.00. congregation at Petersburg 7.25. congregation at St. Clair 10.00. Comm. at Riverton 2.65. Comm. at Benona 4.29. Comm. at Rich- ville 10.20. Comm. at Monitor 6.82. Comm. at Beaver 2.20. Comm. at Wyandotte 2.20. Comm. at Frankentrost 14.15. Comm. at Big Rapids 3.39. Comm. at Millers 8.00. (Summa -186.67.) Building Fund in Springfield: By 45 Hügli by G. Zelter 3.00. A. Heyer 1.00. Lutheran Reader 2.00. By Hagen 2.00. (S.-8.00.) St. Louis Building Fund: By 45 Sievers Sr. of M. Neumeyer 1.00. Building fund in Addison: comm. in Montague 5.75. by 45 Sievers Sr. of M. Neumeyer 2.00. C. I. W. Forester .50. (S. -8.25.) Heathen Mission: By 15 Heinecke of K. Hubner 5.00. By 15 Sievers Sr. .87. (p. -5.37.) Sick pastors and teachers: congreg. in Frankenmuth 22.67. By P. Sievers sen. 1.25. By 45 Hagen 1.00. (S. -24.92.) Poor students in Springfield: Through teacher Gruhl of three members 1.80, etl. members of the congreg. in Richville 2.00. (S. -3.80.) Poor students in St. Louis: By 45 houses of N. N. 5.00. Gem. in Ludington 4.90. (S. -9.90.) Poor Michigan Sophomore: By 45 Sievers Sr. of Mrs. M. Keit 1.00. Inner Mission: By 45 Hantel 8.00. Parish at Unsonville 2.20. By 45 Wüst 4.75. By 45 Sievers Sr. 4.71. Parish at Lake Ridge 3.75. Parish at Monroe 21.35 and 22.15. Mrs. N. N. 2.00. G. Mathes 5.00. Parish at Alpena 7.62. By 15 Kruger from Bro. Schumacher 1.00. By Mr. Zulauf 4.80. Parish at Fräser 30.00. (S. -117.33.) Widow's Fund: Jmm. comm. in Detroit 17.60. comm. in Mrritt 7.50. comm. in Sand Beach 3.89. (S. -28.99.) English Mission: Through 15 Hagen by N. N. 1.00. Deaf and Dumb Institution: By Treasurer H. H. Meyer 9.7Y. By 15 Hügli from Mrs. Deinzer 5.00. At I. Leidel's wedding in Frankenmuth ges. 10.00. By 15 Krüger from G. Müller 1.00. Comm. in Tawas 6.75. Comm. to Tandy Creek 6.64. Comm. in Grand Rapids 25.00. God's Box in Caledonia 3.95. By 15 Torney from Ertol 3.00. By 45 H. W. Schroeder of Mrs. Klingler 1.50. (S. -72.54.) Negro Mission: Congregation in Sebewaing 15.76. Congregation in Unionville 2.20. Congregation in Clay Bank 1.40. By 15 Sievers sen. from G- Lang 1.00. By 45 Krüger from G. Müller 1.00. By 45 K. L. Moll by Mrs. Haak 1.00. by Miss C. Haak 2.00. by Richville congregation 5.50, etl. members of this congregation .50. by Teacher Brunn and pupils 1.05. by Teacher Helmreich by Mrs. Mertens 1.00. (p. -32.41.) Negro Mission in New Orleans: By 15 Hügli from Miss Lentz 2.00. Trinity - Congregation in Detroit 10.00. Teacher Bernthal's pupils 4.00. By Mr. Zulauf 1.00. By Teacher Harbeck from N. N. 1.00. Congregation in Ruth 4.00. (S. -22.00.) Orphanage at Addison: By 15 pitchers of H. and H. and F. Gärtner .50. teacher Braun and pupils 1.05. (p. -1.55.) Orphanage near Boston: Trinity Comm. in Detroit 14.55. Orphanage at Wittenberg: teacher Harbeck's pupil 5.75. Mrs. A. Cron at Monroe 1.00. Trinity congreg. at Detroit 15.00. (S. -21.75.) Laundromat in Springfield: God Box in Caledonia .50. German Free Church: By 45 Hagen 1.00. By 15 Krüger by Fr. Schumacher 1.00. (p. -2.00.) Common in Columbus: Common in Frankenlust 10.71. Gem. in Royal Oak: By 15 Arendt, Wedding Coll., 3.44. Pilgrim House: comm. at Montague 5.00. By 15 Sievers Sr, on H. Denecke's wedding s., 7.25, at Bro. Ferd. Schrämm's baptism s. .75. comm. at Sandu Creek 7.40. comm. at East Saginaw 5.18. comm. at Sand Beach 4 00. (S. -29.58.) For certain students: 1. In Springfield: Young Women's Association of Trinity Parish in Detroit for Heike 15.00. By 15 Kruger, sent to L. Barkenquast's wedding, for E. Polster 1.75. 2. In Fort Wayne: To I. Bierlein's wedding in Frankenmuth ges. for I. Meyer 6.67. 3. In Addison: Gem. in Lansing for Osc. Schneider 5.00. Gem. in Frankenmuth for H. List 14.50, on I. Bierlein's wedding for H. List 6.66. G. Roller 6.67. (S. -56.25.) Total -663.51. Detroit, June 18, '87. Chr. Schmalzriedt, Cassirer.

Entered the Western District coffers:

Synod treasury: by 15 Schufts' congregation in Lockwood -3.50. 15 general: 25.00, 10.00, 17.00, 1.00; for Rosenberg 1.00; Frieser 10.00; Schwankovsky's congregation in Baden 7.30. 15 Umbach's congregationSalckow 6.42; Göpfarth 6.00; Reisig 15.00. By Mr. Kassirer Röscher (per in Prairie City 2.47. 15 Falle's congregation in Glasgow 1.65. By Mr. M.Prof. Backhaus): For all pupils in general: 18.41, 2.00) 19.00, 5.75. By Mr. C. Barthel by 15 Mendes Gem. in Uniontown 5.50. 15 Toenjes' Gem. inKassirer Schmalzriedt (by Prof. Backhaus): For all students in general: Farmington 8.00. By 45 Vetter in Atchison out of God's box 2.00. 4510.00, 11.00, 4.50. By U. Sieker in New York: For Rosenberg, Miller, Hafner's Gem. in Leavenworth 5.80. (S. -36.22.) New construction in Springfield: By 15 Eckhardt in Andersen of etl. Salchow 42.08. By Mr. Leutwein for Zchender 4.85. By^ U. "stiemte for members of his. Congregation 5.50. 15 Daus Congregation in MemphisDöhre 15.00. By teacher Probt for G. Brauer 6.00; for all pupils in general, Ostereoll., 11.00. By Mr. Vrandenstein for Brust 4.00 (Hochzeitscoll.). By I'. Sauer for Elkhardt 10.00. By 1'. Gräbner for Möller 15.00, 12.00. By I'. Polack for Nem- mann 9.00. By 1'. Mäurers Gemeinde for Stülpnagel 5.15. By I P. Fackler in Canton, Mo., 1.00. By Lehrer Feußner in Peru for G. Brauer 5.75. By Lehrer Lebr. Meyer for Rosenberg 4.40 (Gröne'sche Hochzeitscoll.). By t'. Mariens for Kölling 5.00. By teacher E. Schnitz for Biedermann 4.60. By B. Querl for Wandtke 5.00, for Hildebrandt 5.00. Also received for the laundry fund: From Prof. Selle personally 5.00, 5.00; through him 20.00. From Mr. H. Bartling personally 3.00. From Mr. Kundinger in Detroit 2.00. From Mr. E. W. Leseberg 1.00. From P. Schüßler 1.00. I P. A. Brauer 1.00. I'. Röder 1.00 (through Mr. Bartling). By Mr. Bartling further 3.75, 5.50 (1.001'. Engelbrecht; wedding scoll. 4.50), 5.35 (wedding in Crete), 4.00 (L. Fiene), 7.86 (from Härlein), 5.00 (Mr. Matthews), 5.00 (Kassirer Eißfeldt).



Then by P. Kretzmann 1.00 (X in Farmers Retreat); vo" L. Stünkel 1.00; by the pupil Albrecht 2.00. By Kas- sira Röscher 10.00, 6.00 (per Prof. Backhaus). From teacher Läufer in Schaumburg by Prof. Homann 1.60.

Remark. I have intentionally omitted to mention, especially in the case of the amounts received through the treasurers, on which occasion and by whom they were collected. - Reason: If, for example, 10.00 was collected at Müller's wedding in St. Louis for the pupil Meier in Addison, then the treasurer of the Western District acknowledges this amount for the first time; he sends it to treasurer Bartling, who names it a second time; to what end should I do it a third time? Enough that the amount is booked, paid out, thanked by the pupil to the donor and the committee, which audits my cash register, is given the opportunity to do this properly. - Otherwise the receipt would certainly take up 8-10 times more space and yet bring little that one would not already have read once or twice.

For all these rich gifts of love, presented to poor members of Christ, heartfelt thanks are given to the cheerful givers. - God reward them for their good deeds!

Addison, Du Page Co, Ill, on June 12, 1887.

E. A. W. Krauß.

With sincere thanks received for: S. Battle of P. Gra- barkewitz' parish H15.00. E. Eberhardt of 4*. Rolfs Genu 20.75. H. Markworth of N. R. in I'. Kuchles Gem. 10.00, from B. Leyhe 3.00, from his Gem. in Sigel 2.00. G. Msch from Jungfr.-Verein in b'. Kuchle's parish 9.00. A. Hoppe by B. H. I. Müller, wedding coll. at H. Emme and A. Schröder, 6.50. S. Schlacht by B. Grabarkewitz 16.00. W. Schneider by 4'. Frincke in Gr. Rapids 10.00. Fund poor pupils from the Gem. in Freistadt 1.00. H. Markworth by N. N. in k. Kuchles Gem. 2 Pr. underpants, 2 undershirts.

Concordia College, Milwaukee, Wis. 9 June 1887.

Ch. H. Löber.

New printed matter

Enchiridion. Handbook of the noblest main points of Christian doctrine, explained in a simple and thorough manner by question and answer from God's Word, initially provided for the instruction of pastors in the Church.

Visitation des Fürstenthums Braunschweig, jetzund von neuem überlesen und gebessert durch Martinus Chemnicium, D. Neu herausgegeben von A. L. Gräbner. Milwaukee, Wis., published by G. Brumder.

This book needs no recommendation, it recommends itself has it nevertheless the great theologian Dr. Martin Chemnitz, the main author of the Concordienformel, to the author.

As the title indicates, it was initially written for the "pastors of the Brunswick church". In this church, the order existed "that the examinations should not only be held when someone is to be promoted and accepted to the preaching ministry, but that the superintendents should examine their assigned pastors twice every year, so that it is at the same time an instruction and teaching of the reason and right understanding of pure doctrine, How simple pastors should adjust their studies to avoid false doctrine, and how they may present the doctrine to their hearers in a fine and simple manner, so that through such examinations the whole church can be edified with preachers and hearers with great benefit and piety through God's blessing" (p. 6f.). (p. 6f.) Therefore the book contains many Latin expressions and sentences. However, no one who does not understand Latin should be deterred from buying the book, for the editor has translated them in notes. The book is, moreover, written in an exceedingly plain language. The most noble articles of Christian doctrine are explained in question and answer in a "simple" and yet "thorough" manner. Whoever wants to be firmly grounded in the knowledge of pure doctrine and become more and more capable of recognizing and refuting false doctrine, should buy and study this book.

It contains 216 pages and costs, bound in cloth with gold title, 75 cents. It can be obtained from the Concordia Publishing House.

The sermon of "Hrn B. H. Spreugelcr über

"The so necessary care of the parents for their confirmirt youth"

...is published by Concordia. Price: 5 cents.

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The "Lutheraner" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought into the country by porters, the subscribers have to pay 25 Lents extra for porters. To Germany the "Lutheraner" is sent by mail, postage paid, for Kl.2S.

Lllkorvll ak kti6 Lost OÜleo ak 8k. Louis, Wo., As soeoM-lass ivakkor.



43rd Year, St. Louis, Mo., July 15, 1887, No. 14.

(Submitted.)

A few words about our Inner Mission in the state of Texas.

Since our General Synod, at its last meeting in Fort Wayne, decided that reports on the work in the field of our Inner Mission should appear from time to time in the "Lutheran", some brief news about the State of Texas may be given herewith.

Already more than 40 years ago Texas had a strong German immigration. Thousands were induced to settle in this state by the so-called German Nobility Association, and a not insignificant number of Germans also came there year after year. These Germans, as far as they had not already fallen into the unbelief and reason or were still falling into it and sank completely into the world or were also drawn into the net of the enthusiasts, were at first served in church by pastors of the Texan Synod (now part of the General Council). But when Wendish Lutheran settlers came to Texas in the fifties, their pastor, Blessed Fr. J. Kilian, joined our synod, as he was also personally acquainted and friends with several of our pastors. The first German pastor, who was subsequently then desired by a congregation in Texas from our Synod, was the Rev. I. Zimmermann, blessed, who was employed at the Rose Hill congregation, Harris Co. in 1868. From that time on, the number of our pastors in Texas increased steadily, partly because the Wendish and German settlements that were connected with us grew and new congregations were organized with them, and partly because pastors of our Synod were called by congregations in other places. As far as it was possible, our pastors sought to proselytize back and forth among the German settlers and to establish preaching places. Therefore, when our Southern District was founded in 1882, the number of our pastors in Texas already amounted to eleven. Immediately at the first meeting of our Southern District, it was decided to



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juli 1887. No. 14.

decided to hire actual traveling preachers in Texas. The Lord God has blessed the efforts of these (usually two) and other pastors so much that 8 new churches and more than 20 preaching places have been planted since then.

That this mission has been a true spiritual blessing for many souls, as far as people can judge, is proven by the following lines from the pen of Pastor Trinklein, who was the actual traveling preacher for several years and still works for the mission, although he is a pastor in the city of Houston. He writes:

"A preaching place was established in the little town of S. in the year 1883. A small number of families gathered in a little parlor. Preaching took place about every four weeks, partly on Sundays, partly on weekdays. The unbelieving Germans did not lack mockery and blasphemy. The result was that research and questions arose as to how one could defend oneself against such unbelievers and defend the Bible. With an eager heart the teaching was received how God's word rightly describes the condition of man, namely, that he is blind and depraved by nature and in need of a savior, and that it therefore proclaims the truth, and thus the reproach of the unbelievers, as if the Bible did not reveal the truth, was rejected. Soon the lodges also began to advertise among this group. They even succeeded in winning them all over to their cause. But before these Lutheran Christians wanted to join firmly, they asked their pastor for his opinion. After thorough instruction on this matter, they expressed their abhorrence of the ungodly nature of the lodges in strong words and were happily saved from it. But since they were still weak in Christian knowledge at that time, they thought that a pastor had to allow dancing above all things if he wanted to be truly Lutheran. At every available opportunity I pointed out the great danger to the soul and what was really sinful about it, and my words were

not in vain. A number of these dear people come from a region over there where crude rationalism has found a home. They often told of the Superintendent Schwartz in Gotha. They were especially struck by the hymn: "Was frag ich nach der Welt" (What do I ask about the world) in our hymnal. They thought that people like Schwartz could not have liked this song. Often the hymnals of the evening were brought out and just this song was sung. They had not heard of another song over there either, but they took it to heart and memory with special love. It was the precious song by I. A. Rothe: "I have now found the reason. With joy and love I still work on these dear people today, who also recognize with a grateful heart what a blessed blessing it is of the faithful God to have His Word pure and loud.

"Another station, where the preaching of the Word was begun about the same time, is near the city of B. Some years before, individual families had settled there. They lacked one thing, however, which they did not want to do without, namely the dear word of the preaching of Jesus Christ. Also their children remained unbaptized. They asked for a Lutheran preacher, but there was none nearby. They inquired again and again. Then a merchant told them that there was one about 60 miles to the south. Now they decided to go there together by wagon. Everything had already been arranged, and one day they were told that there was a Lutheran pastor who would preach in the evening. Soon they saw him riding in the saddle from hut to hut. Those simple people received the word with willing hearts. They often testified that they would have had to move to another area if they had not received the Word of God. The following year I was able to bless the first five confirmands, and it was touching how not an eye remained tearless when I earnestly exhorted the children to faithfulness to their Saviour. They were also not indifferent to the lodges that began to recruit here at this time. Unfortunately, some of them had already been seduced,

before a testimony describing the lodges was given. Of course, I have not found out whether those who had already been seduced subsequently left again. Also in this place the seed of the Word of God was not scattered in vain.

"Another place where the mission was begun in the same year is at Fr. Unfortunately, the Methodists had already established themselves here. All that was left for us to do was to glean. At this place it was necessary to counteract the Union spirit above all things. But teaching and instruction were accepted and a good church order was made. Here the desire and love for God's word was not only shown by the fact that the church services were diligently attended, but also that the children were soon to be provided with Christian schooling and that, even if the pastor was not present, meetings were held every Sunday to hear God's word. When the people of this place longed to have a pastor of their own in their midst, a certain Unirter would have gladly invaded them. He often rode into the settlement to turn the people away. But he did nothing. The well-known v. Schlümbach also used his skills to draw the community to him. He even deigned to preach to the people. But they remained steadfast in the pure word of God, even if they had to endure some unhappiness about it.

"Now I just want to point out a congregation that has come into existence through the ministry of our mission. It is located near the town of H. Besides our synod, there is another synod (mentioned above) in Texas. This synod presents a rather sad picture of disintegration in doctrine and practice, although some pastors in it have begun to contend for the truth. From congregations of this synod, quite a number of families now migrated to the area mentioned above. Although these people had belonged to the congregations of that synod for years, they not only did not take doctrine seriously, but were also lukewarm against the Word of God in general. They were just docile in following their former teachers: It is well written, but it cannot be taken so exactly. Only in one point did they seem to be armed, namely, to beware of the -northern synod'. Why then should they beware of this (i.e. our Synod)? They could not say so themselves. However, they put up with me preaching to them. They came diligently. They also made inquiries and gave me confidence. Once a little mother brought me the Bible and asked for information. She had come to a passage that seemed dark at first glance. It was the words of Ecclesiastes (Cap. 3, 18. to Cap. 4, 4.). She went away amused when she had the key to the whole passage in the first line v. 18. and in the last line of the fourth verse. Often I had to give answers to similar questions. Thus I worked among them for a whole year. Inevitably, the synod to which they once belonged had to be mentioned. There I had the opportunity to sharpen their consciences. They knew some of the conditions in the Texas Synod better than I did, so they knew that I was sticking to the truth and only illuminating the matter from God's Word.

As time went by, I could also perceive that they were seriously concerned about God's Word. Before I left the post, they also declared themselves like a man against it, when asked if they did not want to return to the Texas Synod. A congregation was also formed, which is enjoying quite a prosperous progress." So much for Pastor Trinklein's letter.

In conclusion, a few remarks from the very last reports of our traveling preachers may find admission. Rev. I. Barthel, who serves ten places in 7 counties in the northwestern part of the state with over 500 souls, writes in reference to the preaching place he last established: "The same is 65 miles from the railroad from the south and 55 miles from the east. There are 7 families living there, one of whom moved there 9 years ago, two 6 years ago, and the others 4 years ago. For a long time these people wanted to call us to them, but mostly refrained from doing so because they thought it was too much of an imposition. In order to keep the travel costs as low as possible, the people came 30 miles to meet me. During my stay there I visited all of them once in their houses, preached three times and baptized 11 children. They mostly hold morning and evening devotions. They all recognized it as a visitation of God's grace to be able to hear God's word again after many years. I found Dr. Walther's Postille and the "Dietrich" in one of them, from which he drew nourishment and comfort for his soul.

About the prospects in his whole area, which was admittedly afflicted by great drought and dryness for a long time, which is why individual families had left that region again, Pastor Barthel writes thus: "I do not doubt that the gaps will soon be filled again, because the northwest of the state offers too many advantages so that in better conditions some should not be inclined to establish their home here. Good and cheap land, good water, and an air conducive to health, are to be found everywhere."

Pastor H. Ruhland in Dallas, who has 8 places to serve, writes: "On the whole, the mission here is progressing slowly but surely. We have lost very few yet (some are admittedly in the churchyard); on the other hand, gained fourfold again." With regard to the congregation in Honey Grove, near the border of the Indian Territory, which sent in a call to the Distribution Commission this year, but did not receive a pastor, and which now so ardently desires to have at least a vicar, he says: "One is very depressed. . . . The children are getting bigger, the teaching remains the same low. It will be no wonder if the sects soon make rich prey among our youth, and yet Honey Grove is the most hopeful place for us."

Who would not cry aloud: O Lord, send labourers into thy harvest!

May our dear Father in heaven further give his rich blessing to our mission in Texas for the salvation of many immortal souls. Amen.

T. Stiemke.

(Submitted.)

Mission to Colorado.

Denver, Col. July 2, 1887.

To the kind readers of The Lutheran.

Colorado is a big state. In Christian terms, it looks very sad in this state, especially as far as the Lutheran Church is concerned. For there are only two orthodox German Lutheran congregations in all of Colorado, that is my congregation in Denver and Pastor Müller's congregation in Blumenau near West Cliffe, two hundred miles southwest of here. What Colorado needs most is a large band of faithful Lutheran preachers to do the holy work of mission. "Wherefore pray ye the Lord of the harvest, that he would send forth laborers into his harvest." Matt. 9:38.

I have now been in Denver for ten months. By the grace of God, the work of the Lord is progressing well here; the church is growing steadily. I have also made two missionary journeys, a smaller one to Golden, 16 miles west of here, and, in the month of June, a larger one to Durango and vicinity in the very southwest corner of the state, 450 miles from here. Of the latter a short report shall now follow.

The missionary journey to Durango was undertaken partly at the request of some Lutherans who formerly lived in Pomeroy, Ohio, then later in Fort Wayne, but settled about seven years ago near Durango, Col. and partly by order of the venerable President of the Western District. Services were held six times, four times in an English church in Durango, which was available to us free of charge, once in a free school 20 miles east of Durango, where sermons were preached in German and English, and once in a private home. In the Gauzeu there were between 50 and 60 persons who came to the service. The worthy Lutherans to whom this letter is addressed would have been astonished beyond measure, and it would have been a source of great heart-rending joy to them if they had been allowed to witness the attention with which Lutherans, Catholics, Socialists, and unbelievers listened to the word of God. That some of them were really serious is also evident from the fact that they not only paid my travel expenses, which are twice as high in Colorado as further east, but also another 18 dollars, which went into the missionary fund of the Western District.

There are English sect preachers in Durango and vicinity, but the people generally hear almost nothing but what personal experiences these false prophets have had during the past week, or what has happened in the political world, or works doctrine. They do not lead poor souls into the green pastures of the Word of God. Verily of such false prophets is the word which the Lord speaks to the prophet Ezekiel, when he says: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD; Woe unto the shepherds of Israel that feed themselves! Shall not the shepherds feed the flock? But ye eat the fat, and clothe yourselves with the wool, and slay that which is fattened; but ye will not feed the sheep.



you feed. For the weak ye wait not, nor heal the sick, nor bind up the wounded, nor hunt for that which is lost, nor seek that which is lost; but ye rule over them sternly and harshly." Ezek. 34, 2-4.

The people of Durango and its environs sit in darkness and in the shadow of death with but few exceptions; some of them have a great desire for the word of God, and in others this desire will be awakened by the preaching of that very word in its purity and integrity. This can and shall be done; for God saith, My word shall not return unto me void, but shall do that which I please, and shall prosper when I send it." Isa. 55:11; and if Christ were now visibly with us, he would say, as he once said to the apostles concerning the Samaritans, so to us concerning the mission in the far West, "Lift up your eyes, and look into the field; for it is white already for harvest." Joh. 4, 35. Therefore let us also remember the mission in Colorado with mild joyful gifts, and with continued prayer to the Lord of the harvest, that he would send laborers also into this harvest field.

H. Rauh.

(Submitted.)

From the sins of weakness of the again born.

These can be divided into four categories. (1) Weakness of faith. When a man does not firmly believe the promises of God, does not grasp them with all the confidence of his heart, but wavers and doubts, and therefore, though not entirely, lets his courage sink into something. Such a weakness of faith was found in Moses. When God said to him that he would give his people meat to eat for a month, Moses said, "Six hundred thousand footmen are under me, and you say, 'I will give you meat to eat for a month.'" Moses wavered, sinned, did not hold fast to the word, fell into arithmetic, and his reason began to count for more than the promise of his God. Therefore God says to Moses: "Is the hand of the Lord shortened? But thou shalt see now whether my words can avail thee or not." Num. 11:21. ff. The disciples of Christ have often felt this weakness, this fault, in themselves, especially when they were grieved that they had not taken bread with them, as they went with Jesus over the lake, which little faith he rebuked them with the words, "Ye of little faith, how grieved ye are that ye have not taken bread with you! Do ye not yet hear? Do ye not remember the five thousand, and how many baskets ye took up?" Matth. 16, 7. ff. Likewise when they cried out on the sea, when the tempest arose, "Lord, help us, we perish!" and Christ answered them, "O ye of little faith, why are ye so fearful!" The father of the moonstruck man also confessed his weakness of faith, "I believe, dear Lord, help my unbelief!" True, weak faith is also faith. But the clinging weakness is yet sin in the sight of God. -

002 Those sins which the born-again commit from such an ignorance

The sins that can be beside the blessed faith. These are the earnestly resolve to guard against such errors and sins of unrecognized sins, Ps. 90, 9. the hidden faults that are not weakness in the future by the assistance of the Holy": Spirit. noticed, Ps. 19, 15. For the soul often sins out of ignorance. And because those who are born again are in the grace of God Deut. 15:2: "But if a soul shall sin through ignorance, let it bring because of their daily repentance, God also daily forgives them a goat of a year for a sin offering": and the priest shall make an their faults and sins of weakness for Jesus' sake, and does not atonement for such ignorant soul with the: Sin-offering for reckon them to condemnation. "To whom: there is nothing ignorance, before the Lord, to make an atonement for it, and it condemnable in them which are in Christ JEsu." Rom. 8, 1. shall be forgiven." But gross and wanton ignorance must here Dr. Luther writes the following about the weaknesses of the be excluded in the most necessary articles of faith:" from which born-again: the saving faith is drawn. -

(3) The rising sinful thoughts and desires, to which also a I. That Christians are not altogether without defect, that is, born-again man is tempted and enticed by his indwelling evil they are not Methodist saints. lust, Jac. 1, 14, into which he neither consents nor takes "The spirit shall rule, the flesh shall be subject, pleasure, but rather hates it. As Paul the born-again says of righteousness shall reign, but sin shall serve. He that knoweth himself, "I do not do what I will, but that which I hate I do. The not this, but thinketh that a Christian ought not to have any good that I would, that do I not; but the evil that I would not, that defect or infirmity in him, and yet beholdeth many and various do I." Rom. 7, 15. 19. (The Methodists think that Paul speaks infirmities, must at last be consumed with melancholy and this of himself when he was still unborn, unconverted. This is sadness of heart, and despair. He that understandeth, and because this "blind": raving man "knew not": neither what a": knoweth how to do it aright, must have such temptations of the unconverted nor what a": converted man is. Only a convert, of: flesh, that is, evil, for his good." - Holy": Spirit enlightened and born again wants the good and hates the evil. The unregenerate is flesh of: Flesh, and "to be 2. that ei": Christ sins and does not sin. carnally minded is enmity against God." The unborn^MM^M "He that is born of God sinneth not, neither sins. He sins in "dead and sinful", Ephes? a like work from way": of the will of the flesh. He sinneth not 2,1. and ei": dead man, a spiritually dead man cannot will because of the resisting will of the Spirit." (E. g. a Christian feels anything good. God alone, through the Holy Spirit, works good slothful to pray, to aM chem flesh, is praying, and yet is in the converted man. For "it is God that worketh in you both to reconciled; this comes from the: Spirit.) will and to do, according to His good pleasure" (Phil. 2:13). "A Christian man is both righteous and a sinner, loves and

(4) The hastiness of actions, words, and works. In this we all calls upon God, and is also angry and grumbles against him. lack manifoldly. Where is so perfect a man, that lacketh in no This no sophist (and no swarming spirit) can be true at the words? Jac. 3, 2. How easily is one overhastened by a fault? same time, for they know it not, much less have they Gal. 6:1. how easily does one sin by mistake? Ex. 4, 2. "Who experienced it, as a Christian is to be sensed." shall find a pure man, seeing there is none pure?" Job 14, 4. "Go not into judgment with thy servant, whom: before thee there 3. that a": Christ in Christ is holy, in himself a": sinner. is none living righteous," Ps. 143, 2. Thus Noah hastened with "In the kingdom of Christ we are half sin and half holiness. a drink of wine, the strength of which he did not consider, that For that which is in us by faith and Christ is wholly pure and afterwards he lay uncovered in the tabernacle, I Mos. 9, 21. perfect, as not ours but Christ's, who is ours by faith, and lives When the Son of God promised Sarah a": young: son, she and works in us. But that which is still ours, which is vain sin, laughed, and out of rashness said, "Now I am old, shall I yet yet under and in Christ, by the forgiveness of sin, is covered cherish lust, and my lord also is old?" Job and Jeremiah, out of and blotted out, besides being daily killed by the same grace of rashness of impatience, cursed their birthday, Job 3, 1. ff. Jer. the Spirit, until we die to this life altogether." 20, 14. ff. Peter was very hasty, when in false zeal, instead of praying, which his Master commanded him, he began to fence, 004 That there is not only sin in them that believe, but that it and cut off the ear of Malchus. Joh. 20, 10. often rageth in them.

But as soon as a born-again man becomes aware of such a "In the born-again and the saints sin is not only in their will, sin of weakness in himself, recognizes it, realizes it, he soon not only in their works, not only resists them, but also rages and heartily repents of it, humbly begs God in true faith to forgive takes them captive. Yea, whereof thou mayest marvel, in the him, and sighs with David: "Lord, who can tell how often he ungodly it rageth not so. For they do not resist her, but yield lacks? Forgive me also the hidden faults!" He fights against the and obey her. rising lusts, against his flesh, and takes "Much stronger are the evil thoughts in the pious than in the ungodly, but condemn these, not those". - (Because the wicked": unrepentant

and like the Methodist swarm spirits who want to be holy and completely perfect, do not consider evil thoughts to be sin; but the pious also recognize every evil thought to be sin, are saddened by it and repent).

(5) To a believing Christian God turns even his infirmities for the best.

"So all our lives go through and through, we often do much, counsel and say much that is not fit, but by this God humbles his saints and turns it to good and correction, which he might not have done if such infirmities and defects had not been found in us." -

"Sin is evil in itself, but in the saints it becomes a cause of good, according to the saying, With the saints you are holy. For all that the saints do is sanctified; that is, though they who are holy and righteous, or believe and fear God, fall, yet their faith is exercised and increased thereby. So strange is God in his saints."

"Yea, we also must do some sinful gross thing, that we may know our wretchedness and weakness." -

006 Repentance must be the constant exercise of a Christian, of a saint.

"The whole life of a Christian is a continual repentance; the new has its beginning in the penitent, but it does not cease through his whole life unto death." -E . A. B.

To the ecclesiastical chronicle.

I. America.

Wisconsin Synod. The subject of doctrinal discussion at the last session of this our sister Synod was the doctrine of the last time. The theses were as follows:-"1. We have now the last time; 2. The last time is an exceedingly dangerous time for all Christians; 3. Every Christian may be preserved unto blessedness even in this last dangerous time." An order of the main service, afternoon and weekly services, Christian teaching, and confession services was adopted. The report of the institutions at Watertown and Milwaukee was a very favorable one. 13 pastors, 6 church school teachers, and several churches were received. The Committee for Heathen Missions reported "that two young men are now being received from the Mission Fund in the Watertown Institution, who want to prepare themselves for the service of the Heathen Missions; there is also the prospect that a Heathen Mission will be started in the near future on the part of the Honorable Missouri Synod, in which we could then participate with our contributions. May God continue to bless the work of the Synod.

Assumption. "The death of Mary took place twelve or, as some think, eighteen years after the Ascension of our Lord, probably in Jerusalem. It is a common belief among Catholics, although it is not expressly stated by the Church (that is, by the Pope, of course) as an article of faith, that soon after the death the body of Mary was made alive again and taken to heaven." Thus writes the editor of the „Gatloli6 But, my dear, why in such a highly important (!) matter keep the people in uncertainty?

ten? The "Holy Father" of Rome, by virtue of his "infallibility," can soon give clarification in this matter. But now he is too busy with politics in Germany, Italy, France, England and the United States to devote himself exclusively to "religious" matters. - R.-

II. foreign countries.

A strange message has reached us from Lauenburg. There, as is known, a few months ago a pastor from Schleswig-Holstein was appointed Superintendent of the Lutheran Church of the Duchy and member of the Consistory of Kiel, and was inducted into office by the secular chairman of the latter, Dr. Mommsen. The manner in which this introduction took place is in a high degree strange and noteworthy because of the secondary circumstances that accompanied it. The event took place in the city church of Ratzeburg on Sunday during the main service before the altar. The introducing vr. jur. Mommsen acted alone without ecclesiastical assistance and also held the introductory speech before the assembled congregation, dressed in gala uniform, with the appropriate sword at his side. Characteristic, however, is this sign of the times. A layman with the sword of state Jntroductent of a clergyman in the main public service of the congregation! A clergyman, who is called to a higher ecclesiastical supervisory office, disdains to have his hand laid on him by his fellow ministers on his introduction into the spiritual office! Only go on this way! - Thus at least it is clearly seen that the church is governed by the sword, and that its cultus has the purpose of cultivating the service of the Lord.

(Hannov. Past.-Corresp.)

A trial by press. In Frankenstein in Silesia, as reported in the Kreuzblatt, a Roman chaplain named Pagel has been accused and convicted of "insulting" the Protestant Church. The same had written that "only the negative, the hatred against Rome, is the animating element in Protestantism". We know well enough what to think of such papist views and representations, but if the "pressing offense" was really no other than this, we must decisively call it an abuse of secular power and an encroachment on an area for which it has no jurisdiction, if it allows itself to prosecute such expressions, which are not dangerous to the state. Poor "Protestantism," which has no other weapons than such against the pope's murder and lies; poor "Protestantism," which thus grossly denies its own most important principle: the distinction of spiritual and temporal power, and thus gives itself away. (Free!.)

In Scotland, the Protestants feel the need to unite and take serious measures to effectively counter Catholic proselytism. A few months ago, a Protestant minister was convicted by the court for not reporting the place where he hid his two grandchildren. After these children had been hidden under his roof for years without the father caring for them in the least, he had suddenly desired to take them to a Jesuit college. The old priest explained to the judge with as much dignity as firmness that he was ready to go to prison, but that he would never hand over the children entrusted to him by his dying daughter. The court ordered that the children be visited by the police and handed over to the father. Besides such and similar facts, it must be remembered that the Catholic hierarchy has been restored in Scotland, and that the Catholics everywhere are zealously endeavouring to penetrate the administrative authorities of England and Scotland.

The Pope and the Kingdom of Prussia.

As is well known, the pope claims the right to install and depose kings. When Elector Frederick III of Brandenburg suspended the royal crown in 1701, Pope Clement XI wrote the following breve to the King of France: "Pope Clement XI, to his dearest son in Christ, salvation and Apostolic Blessing! Although We are convinced that Your Majesty in no way approves of the decision taken by Margrave Frederick of Brandenburg for the worst example in Christendom, in that he has arrogated to himself the royal name in public, namely, that such action must be recognized as contrary to the order of the apostolic statutes and as an insult to the prestige of this holy see, For since the sacred royal dignity cannot be assumed by a non-Catholic man without contempt of the Church, as the Margrave has no hesitation in calling himself King of that part of Prussia which, according to all law, belongs to the armed forces of the Germans, We cannot pass over this matter in silence, lest We should seem to be foolish in our office. As We acknowledge that it is in any case quite far from the insightful greatness of Your spirit, so We also demand by this Our admonition that You take care that You do not do royal honors to this one who has too carelessly joined the number of those whom that divine word at once chides and rejects: 'They make kings, but without me; they set princes, and I need not know?' Our opinion on this matter, however, will be expounded more extensively by the venerable brother Philip Antony, Archbishop of Athens, in the name of Your Majesty, to whom we implore the abundance of divine blessings and confer the Apostolic Blessing with cordial love. Given at Rome at St. Peter's under the Fisherman's Ring, April 16, 1701, in the first year of Our Pontificate. Thus wrote the infallible pope in 1701, and now? -

The pope is the antichrist.

Concerning the beautiful saying, "Behold, this is God's Lamb, who bears the sin of the world," Luther remarks: "Therefore a Christian should remain simple in this saying and not let it be taken away from him. For there is no other consolation either in heaven or on earth, that we may be able to stand against all temptations, and especially in the time of death; and whosoever believeth that the sins of the whole world are laid upon this Lamb, to him must the Pabst and the Turk be the end of Christ. For the pope has thus taught that a Christian must henceforth remember how he bears his sin, and blots out sin by almsgiving and the like; as they still lie brazenly to this day. But if this be true, my sins are out of my throat, and not of Christ the Lamb; and then I should be damned and lost. 46, 101.

It is a grave sin to be rebaptized.

Baptism is an everlasting covenant, whereby we are to remember the grace and mercy of God; and it is not necessary to be baptized again; yea, it is a grievous sin. For to be baptized again is as much as to accuse God of not keeping that which he once promised us in the first right baptism. (Luther, 6, 297.)

Death notice.

Once again the Lord, according to His inscrutable counsel, has taken a faithful worker from His vineyard and placed him in eternal rest. On June 18, our former faithful teacher, Georg Heinrich Grupe, died in happy faith in his Savior. He came over from Hanover as a three-year-old boy and lived with his parents near Crete, Ill. After his confirmation he came to our seminary in Addison and, after passing his exams in 1871, followed the call of the congregation in East St. Louis. In 1876 he removed to what is known as Butchertown, St. Louis, and in the following year was called by our congregation at Harlem, Cook Co, Ill. For ten years he has now held his office with us with all fidelity and conscientiousness. Though of an almost unparalleled taciturnity in other intercourse, yet he was quite different in his school; there he could talk; there he was in his place, a quite pious and faithful teacher and educator. And the blessing the Lord bestowed on his work was already revealed here, but will only become apparent up above.

Our dear Grupe was also a child of God tested in the Cross School. Even physically weak, he was often only able to teach his class of about 100 students with the utmost effort. Four years ago he was grieved that his faithful wife, a native of Frohna, Perry Co., Mo., began to die of consumption and after two years of suffering died in September 1885, leaving behind three tender little children. Eleven weeks later a sister of his wife's also died in his home, who had wanted to be a support to him in his cross. But he humbled himself under the Lord's hand and the gold of his faith became ever purer. In January of this year, he too noticed in himself that the Lord wanted to take advantage of him; his weak strength completely collapsed, and it became apparent that he was approaching his certain end because of emaciation. But there was no trace of fear of death! Rather, he prepared himself more and more faithfully for a blessed death. He brought his age to 36 years, 6 months and 2 days, and was buried on June 21 with great congregation, including from the neighboring communities and his relatives, at the side of his dear wife and sister-in-law in the Chicago Concordia Churchyard here. The undersigned based his funeral sermon on the two sayings: Matth. 25, 21. and 1 Mos. 48, 21. God the Lord comfort the mourning relatives and be a true father to the three now completely orphaned little children. May he also have mercy on his dear church, from which he is now taking so many faithful servants, so that it may learn how necessary it is to pray diligently for the sending of faithful workers into his vineyard, and may he hear their daily sighing and pleading for the sake of Jesus Christ. Amen. F. M. Große.

Ordinations and introductions.

On the 2nd Sunday after Easter, Mr. Cand. H. G. Kranz, in the congregation near Hcrndon, Kansas, was ordained by the undersigned and installed as traveling preacher. F. I. Blitz.

Address: Uev. II. 6th Krnn^, Iravr, Decatur Co, Kaus.

By order of the Honorable Presidency of the Illinois District, the Candidate Mr. Emil Sch link was ordained when on the 5th Sunday after Trin. and introduced into his congregation at Columbia, Ill, byChr.

Kühn.

Address: Rev. Luill LclUinkmauu,

Columbia Hlounce Co. Ill

Inducted on the 4th Sunday after Trin. Mr. U. W. Thomä in the morning at Southington, in the afternoon at New Britain, Conn. by undersigned. A. Krafft.

Received commission, Rev. W. Bröcker was introduced to the congregation at Silver Creek, N. U" assisted by Rev. H. Sieck by I. Sieck.
Address: Ucv. IV. Lrocdlsr,
Silvcr Creek, Cbautauqua Co, K. V.

Church dedications.

On the 24th of April, at Pine City, Minn. a lovely church and tower was dedicated to the service of the Triune God by U. E. Rolf and undersigned. W. Braunwarth. '

On the 4th Sunday after Trin. the Lutheran Immanuel congregation at Rock Creek, Cuming Co., Nebr. dedicated their new church (28X50) to the service of the Triune God. The solemn preachers were Mr. Hilsendorf, president, and Bro. M

Mission Festivals.

On Sunday, June 19, our congregation in Hori- con, Wis. celebrated Mission Feast. The congregations of ? P. Leßmann, Kothe and Ratbjen were invited to attend. Festive sermons were preached by I? P. Ramelow and Schütte. Collecte: -72.55.

_____ L. Holst.

On the 2nd Sunday after Trin. the Lutheran congregation at Hay Creek, Minn. celebrated Mission Feast with their neighboring congregations. The festival preachers were ? P. Schaaf, Bernthal and Schulz. Collecte: -71.01. W. Lange.

On the 3rd Sunday after Trin. the Lutheran congregations in the Towns of Grant, Sigel, Nudolph and Grand Rapids celebrated a mission feast at the latter place. The festival preachers were Ck. A. Rohrlack and G. Barth. Collecte: -36.41.
I. T. L. Bittner.

On the 3rd Sunday after Trin. Father Claus' and my congregations celebrated Mission Feast at Uellow Bank, Minn. Collecte for inner mission -33.50, for negro mission -16.60. Festival preachers were U. Claus, Stud. G. Ferber and Bro. Pfothenhauer.

On the 3rd Sunday after Trinity, the Lutheran St. Paul's congregation at Cohocton, N. U-, celebrated Mission Day. Guests from Basswood Hill were present. Festive sermon! were Mr. k. I. Muehlhäuser and undersigned. Collecte: -18.53; of which 5.00 to the support of Fremont, Neba. 2.05 to the

On the 3rd Sunday after Trin. the congregation at Janesville, Wis. celebrated their annual mission feast. Collecte: -90.40. Celebrant preachers: ? Fr. Hölter and Bäse.

On the 3rd Sunday after Trin. the Lutheran St. Stephen's congregation at Benona, Oceana Co., Mich. celebrated their first mission feast. Rev. Hagen and undersigned preached. Collecte for Mission: -14.00. Th. F. F. Finck.

On June 26, 3rd Sunday after Trinity, the congregation at Cascade, Wis. celebrated Missionary Feast with the congregations at Plymouth, Sherman and Batavia. The festival preachers were Messrs. kk. Schneider and Karth. Father Hiebei gave a lecture on mission history. Collecte for Inner, Negro and Emigrant Mission: -92.00. E. G. Hähnel.

On the 3rd Sunday after Trin. the Lutheran congregation at Sheboygan, Wis. celebrated their mission feast. The festival preachers were ? P. E. A. Brauer and H. Sprengeler. Collecte: -167.12.
Fr. Wolbrecht.

On the 4th Sunday after Trin. the St. John's congregation at Joseo, Minn. celebrated Mission Feast. Festival speakers were Bro. Grabar- kewitz, Bro. emer. Sprengeler and undersigned. Collecte -37.85.
Th. Krum wins.

On the 4th Sunday after Trin. the Lutheran Immanuel congregation in St. Ansgar, Iowa, celebrated Mission Day. The festival preachers were ? P. Brauer and Gläß. Collecte: -30.40.
E. Wiegner.

Conference - Arrivals.

The Wisconsin Pastoral Conference will gather in Sheboygan Aug. 16-18. Meetings will begin at j9 pm. - Timely registration be made to Mr. U. Wolbrecht. W. Knuf.

The Mississippi mixed pastoral conference will meet, w. G., from July 26 to 28, at the home of Mr. P. von Rohr, in Winona, Minn. I. Jenny.

The General Pastoral Conference of the Minnesota and Dakota Districts will, s. G. w., be assembled here from the 5th to the 9th of August. Registration is not necessary; those who do not sign out are expected. Prof. Stöckhardt will probably deliver a paper on St. Paul's letter to Titum.
Minneapolis, Minn. Fr. Sievers.

August 9-11, the Northern Illinois Pastoral Conference will gather at Mr. U. Doederlein's church at Homewood. - Registration requested. Th. Büngrer.

The Southern Illinois Pastoral Conference will meet September 1-5 at the parish of Mr. P. B. Mießler in Carlinville, Ill - registration by August 20.
Chr. Kühn.

The Quincy Specialconference will meet at Chandler- ville, Ill, in the parish of Mr. P. Cämmerer, August 2-4. E. Schülke.

The Southern Nebraska District Conference will meet, s. G. w., August 17-22, at the church of Mr. P. Tr. Häßler at Hoag, Gage Co, Nebr. - Early registration and indication of whether one intends to travel by wagon, or by rail, is urged. Hoag is the stopping place. Those wishing to stop at Beatrice should notify the local pastor.
G. Weiler.

Election Announcements.

i.

It is hereby brought to the general knowledge that Prof. A. Gräbner of Milwaukee has been elected theological professor of the Seminary in St. Louis by an absolute majority of votes.
Fort Wayne, Ind, July 15, 1887, C. Gross,
Secretary of the Electoral College.

II.

Pursuant to the call issued in the "Lutheran" of June 15, the following persons have been nominated as candidates for the vacant directorship at the high school at Fort Wayne by the teaching staff and board of supervisors of that institution, by a member of the electoral college, and by four synodical congregations:
1st Prof. A. Bäpler of Concordia, Mo.
2. Prof. F. Zucker of Ft. Wayne, Ind.
3. Prof. A. Crull of Ft. Wayne, Ind.
4. Mr. P. I. Streckfuß of Chicago, Ill.
5. Mr. P. C. Gross of Ft. Wayne, Ind.
The members of the electoral college are now requested, if no protest is received against any of the candidates mentioned, to send in their votes to the undersigned within the next four weeks.

Notice.

In the report on the celebration of the 50th anniversary of the office of the same Dr. Walther (see "Lutheraner" of 1 Feb.) it says: "The celebrant was also informed at the same time that a fund would be collected by voluntary resolution of congregations, now already amounting to \$600, for a foundation which would bear his name, but whose purpose he was to determine. Following this, we now inform you that the same Dr. Walther very definitely stated that the foundation should be used to support poor students of theology. We now remind you that contributions can now be made to our "Walther Foundation".
D. R.

Concordia College at Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 1. Registrations are to be sent temporarily to the undersigned.
Regarding the recording, please note the following:
1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.
For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, the necessary body and bed linen, quilts, woolen blankets and dog towels. Mattresses (-2.00), chairs (75 cents) and lamps are best purchased here at the institution.

4. boarding fees are Plü.00 per quarter for pupils who wish to devote themselves to church service. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and chemist -2.00. The expenditure for books averages K7.00 to -10.00.

The fees are to be paid at the beginning of each quarter and are best sent directly (not by the pupils) to Dr. Dümpling in order to avoid inconvenience and annoyance. The pupils who will not devote themselves to church service will pay -40.00 annual school fees. The funds of those students whose parents wish it are administered by one of the professors and should be sent directly to him.

On behalf of the supervisory authority and the teachers' college G. Schick.

Schoolteacher's College in Addison.

Those pastors and teachers who wish to register a student for admission to Addison are kindly requested to do so by August 15. Upon receipt of a postcard, I will send a questionnaire and all necessary information. -

Always ahead, and only nods anxiously when it is necessary to persuade the parents of an able, healthy, and pious boy to have him prepared for the school office. "In particular, urge parents to send their children to school, telling them how they ought to do it, and if they do not, what a cursed sin they are committing, for they are destroying both the kingdom of God and the kingdom of the world, as the worst enemies of both God and man. And consider what horrible harm they do, if they do not help to raise children to pastors, scribes, teachers, etc., that God will punish them terribly for it, for it is necessary to preach here; the parents are now sinning in this, that it is not to be said; the devil also has a cruel thing in mind with it." - So says Luther. Let us follow him!

Addison, July 7, 1887. E. A. W. Krauss.

Progymnasium of Milwaukee.

On September 7, God willing, the new school year will begin. On the day before, every student has to report to the institution. New entrants should be registered immediately. Up to now, the school has comprised the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission.

For board - including heating - -15.00 per quarter, or -60.00 per year, is paid. To this sum are added: -2.00 for the doctor, -1.00 for light, -1.00 for the library, making a total of -64.00 or -16.00 per quarter. This sum of -16.00 is to be sent in at the beginning of each quarter, not to the students, but always directly to the undersigned. The same should be done with the remaining money of the students, at least in the two lower classes.

Those students who want to dedicate themselves to the service of our church have the lessons free of charge; others have to pay -20.00 per year for the same.

Each pupil has to bring a suitcase, bed linen and towels. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for this will not exceed the sum of -14.00.

Ch. H. Löber, Director.

Indication.

Rev. Alex. Arronet, educated in the house of the Berlin Misstons Society, and lately a member of the "New Bork-Canada Ministry," desires to be received into our Synod. I. P. Beyer.

Incoming in -ie coffee of the Illinois District:

Synodal treasury: From the congregations of the? Kollmorgen at Nasbville -3.20, Mennicke at Rock Island 30.00, Heinemann at Geneseo 14.06, Dietz at Seester & Lanstng 10.00 (Pentecost col- lecte), Heumann at Farina 4.27 (Communion coll.). (S. -61.53.) English Mission: F. I. Rank in Chicago 5.00. ?. Engelbreckts Gem. in Chicago 10.00. By Bro. Tb. Bünger, Theil. of Coll. at Gemm. mission feast at Coopers Grove, Bremen and Joliet, 15.18. P. Bartling's Gem. in Chicago 20.00. (S.-50.18.) Inner Mission: Through Fr. Norden from s. Filial in Lindcn- wood 3.65. Fr. Schmidt's Gem. in Crystal Lake 14.00. From

Chicago: F. I. Rank 5.00; P. Wagner's Gem. 16.00; by?. Uffenbeck from Ed. Bartels 1.00, H. Petersen 1.00, N. N. .50; by H. C. Zuttcrmeister, surplus at mission feast of S. and S. W. Chicago Gem, 1028.58 (^g) ; by P. Reinke from K. Baller 1.00, Mrs. R. K. 1.00; by P. Bartling from Bro. Bornhöft 5.00; by P. Wunder, proceeds at the mission feast of the Gemm. in N. and N. W. Cbicago, Des Plaines and vicinity, 685.04 (Theil) and from Mrs. Gils 2.00. By P. I. A. Detzer by Mrs. N. N. in Glencoe 3.00. Coll. at the Gemm. mission feast in Crete and vicinity by I. W. Diersen 138.46. By P. Th. Bünger, Theil. of Coll. at the Gemm. mission feast in Coopers Grove, Bremen and Joliet, 73.00 and by Mrs. Dan. Herschlerger in Joliet 2.00. N. N. in Arlington Heights 1.00. By P. Streckfuß in Chicago from Math. Dett- mann 1.00. (S. -1982.23.) Heathen Mission: F. I. Rank in Chicago 5.00. By ?. Great in Harlem by N. N. 1.00. (S. -6.00.) Mission to the Jews: From Chicago: by Father Miracle of N. N. 1.50 and part of the proceeds at the Mission Festival of the Gemm. in N. and N. W. Chicago, Des Plaines and vicinity 109.66. F. I. Rank in Chicago 5.00. (p. -116.16.) Negro Mission: Through Fr. Wunder in Chicago from N. N. 1.50, and part of the proceeds at the Gemm. mission festival in N. and N. W. Chicago, Des Plaines and environs 219.34. Also from Chicago: F. I. Rank 5.20; through H. C. Zuttermeifter, surplus at the mission festival of the S. and S. W. Chicago Gemm., 114.2!) (^). By P. Bünger at Steeleville from Heini and Marie Brisner .50. By P. Th. Bünger, Tbeil of Coll. at the Mission Feast of the Gemm. at Coopers Grove, Bremen and Joliet, 15.00. By P. Kirchner's pupils at Matteson 1.00. New station at New Orleans: by P. Wunder at Chicago from N. N. 1.00; by P. Succop das. from Helene Hedder 5.00. (S. -362.83.) Pilgrim House in New York: Fr. Mueller's Gem. at Shiloh Hill 5.00, by Fr. Leeb at Chicago by N. N. 2.00, by ?. Miracle das. by Mrs. C. Otto 5.00 and by Fr. Kollmorgens' Gem. at Nashville 5.00. (S. -17.00.) Emigr. - Mission: F. I. Rank in Chicago 5.00. P. Engelbrechts Gem. das. 7.00. P. Wessels Gem. in Nokomis 13.00. (S. -25.00.) Poor students in Springfield: Through P. Brunn in Strasburg from F. Döring 1.00, from the Filialgem. near Shelby- ville 2.00. Through P. Mayer in Bremen from the Frauenverein for O. von Gemmingen 6.00. (S. -9.00.) Poor college students in Fort Wayne: From Chicago: by P. Wagner of the Women's Association for A. Grambauer 10.50; by P. Streckfuß for P. Eickstädt of the Young Friars' Association 5.00; by P. Succop for C. Abel of the Women's Association 15.00, for C. Nuoffer of the Women's Association 10.00 and of the Young Friars' Association 5.00; by P. Reinke of the Young Friars' Association for W. Schönfeld 8.00 and for H. Bohl 8.00, and by ?Verein 5.00; by P. Reinke from the Jüngl.-Verein for W. Schönfeld 8.00 and for H. Bohl 8.00 and by ?.Wagner from the Frauenverein for P. Eickstädt 20.00. (S. -81.50.) Laundromat in Addison: By P. Roeder in Arlington Heights from Mrs. Gruenberg 3.00. New Seminary Organ: By Dir. Krauß, Coll. at dedication of new organ, 77.97. By T. C. Diener of Lebrer Ilse's choir in Brooklyn, N. A-, 15.00. (p. -92.97.) Poor Students in Addison: From Chicago: by P. Wagner for E. Rischow of the Woman's Club 6.00, Young Women's Club 1.00; by P. Succop of the Young Women's Club for O. Schneider 15.00. (P. 22.00.) Poor college students in Milwaukee: By Fr. Wagner in Chicago from the Young Friars' Association for H. Preckel 17.00. By Fr. Drögemüller in Arenzville for Ludw. Dorpat: Communion coll. on Pentecost 2.85, by M. 1.00, D. 1.00. (S. -21.85.) Debt settlement in Milwaukee: by P. Hölter in Chicago from M. Hemmrich .50, O. Märker Jr. 2.00. by ?. Bünger in New Bremen by Kruspe 1.00, Ch. Schilling .50. (S. -4.00.) Widow's Fund: Fr. Nachtigall and congregation at Bethalto 4.00. F. I. Rank at Chicago 5.00. By Fr. Weisbrodt at Mount Olive, sent at mission hour, 6.40. Fr. Kollmorgen 5.00, whose congregation at Nashville 5.25. Fr. Mennicke's congregation at Rock Island 10.00. By Fr. Heumann at Farina by W. Borchelt as a thank offering for happy delivery of his wife. Delivery of sr. By Lebrer Weder of the Addison Teachers' Conference 7.23. (p. -47.88.) Deaf and Dumb Institution at Morris: From Chicago: F. I. Rank 5.00, by P. Uffenbeck 7.60 and by P. Hölter from H. Teßmann .50. (S. -13.10.) Orphanage near St. Louis: F. I. Rank in Chicago 5.00. P. Drögemüller's pupil in Arenzville 1.35. By ?. Brunn at Strasburg by F. Döring 1.00, N. N. 1.00. (S. -8.35.) Orphanage near Wittenberg: P. Drögemüller's pupils in Arenzville 1.00. Studying orphans from Addison: F. I. Rank in Chicago 5.00. Gem. in Stillwater, Minn.: By ?.'kin! in La Rose by W. Schumacher 1.00, W. Zilm 1.00. (S. -2.00.) Church building in Hannover: By Father Bergen in Wartburg by L. Büttner .50. By Father Hölter in Chicago by H. Teßmann 2.00. (p. -2.50.) Saxon Free Church: Through P. Brunn in Strasburg by F. Döring 1.00. Fremont congregation, Rev. Wessels, Nokomis congregation 10.00. P. Brunn in Steeden: F. Döring in Strasbourg 1.00. Luther monument in St. Louis: By Fr. Kirchner in Matteson of etl. parishioners .40. Addison, Ill, July 2, 1887; H. Bartling, Cassirian.

Incoming to the coffee of the Minnesota and Dakota Distrirts:

Synodal funds: From Fr. Horst's congregation in Courtland -10.00. Fr. Friedrich's congregation in Waconia 11.00. Fr. Mäurer's Gern, in Jacksonville 4.00. Fr. Schulz's congregation in Faribault 11.70. Fr. Wichmann's congregation. in Green Meadow 3.70. in Polk Centre 3.40. P. I. I. Bernthal's congreg. at Lewiston 9.10. P. Rup- precht's congreg. at Hart 8.35. P. Vomhof's St. John's congreg. 6.41. P. Vetter's congreg. at Fairfield 7.69. (P. -75.35.)



Building fund in Springfield: by Lebrer Pipkorn in St. Paul .50. by Mr. Chr. Döpke at Arlington 3.00. U. Bösches Gem. at Stanford 3.20. by IN Hertrich from sr. Gcm. at Hollywood 8.50, at Helvetia 4.50, by N. N. 2.00. I'. H. I. Mueller's Gem. at Winsted 4.09. (P. \$25.79.)

Pilgrim House in New York: D. Clöter's Gem. at Town Woodbury 6.37. I'. Rninsch's Gem. at Claremont">.30. By IN G. oil. Bcrnthal, part of a commun. Missionfest Collecte at Cologne, 25.63; by same of Mrs. D. P. there 5.00. (S. 843.30.)

N e g e r m i s s i o n (for the new station): By Teacher Arndt from N. N. in Goodhue 5.00. From H. M. in Beardslep, Minn., I.O.O., I'. C. Metz 2.00. By IN Fackler from F. C. Schutte at Maple Grove 2.00. By IN H. Kretzschmar from etl. Gem. Members 1.00. U. Ross' congreg. at Willow Creek 8.00. Wittwe Jäger in Minneapolis 5.00. Part of a missionary festival coll. in IN Vetter's congreg. at Fairsfield 26.68. By teacher Pipkorn in St. Paul .25, IN Grabarkewitz' Joh. congreg. 6.50. By IN G. A. Bernthal, part of Mislivs festcoll. at Cologne, 30.00." (S. 887.43.)

Jewish Mission: By H. M. at Bardsley, Minn., I.O.O. IN Cousin's Gem. at Fairsfield 4.00. (P. 85.00.)

Heathen mission: By teacher Chr. Rüdiger of Mrs. Krüger I.O.O.

E m i g r. - Mission in Ne w P o r k: IN Grabarkewitz' Job.- Gem. 5.00.

Widows and Orphans: IN I. C. H. Martin 5.00. IN Nickels' Sewing Club in Rochester 5.00. IN Maurers Gem. in Bel- videre 4.50. U. Koehler 3.00. (S. 817.50.)

Orphanage near Wittenberg, Wis: From the money box of IN Hitzemanus children .50. By IN C. Börneke of N. N. at Ma'epa 1.25. (p. 81.75.)

Poor Minnesota and Dakota Students: IN Fricks Gem. at Arlington 5.94, By IN G. A. Bernthal, Hochzitscoll. at H. Bergmann, 4.80, By N. N. 3.00. IN Hitze- mann's Drceinigkeits Gem. 5.80. IN Veters Gem. at Fairsfield 9.09. (S. 828.63.)

Poor students in L-pringfield: by IN Strck- foot of etl. limbs sr. Gcm. 10.00.

IN Hübeners Gem. in Hannover: By IN Horst of N. N. iu Courtland 2.00.

Free Church in Saxony: Alb. Wiblborg in Bigstone City, Dak., 2.30.

Progymnasium at Milwaukee: IN H. Kretzschmar's comm. at Detroit 3.50, at Germantown 2.75, at Perham 3.50. (S. -H9.75.)

Teacher's appointments in Milwaukee: INA. Miller's Gem. in Alma Citn 3.85, in Wilton 3.25. (p. 87.10.)

L. Langes Gem. at Fremont, Nebr.: IN C. L. Kretzsch- mars Gcm. at Gaylord 4.50. IN Ahners Gcm. at Green Isle 8.70. (S. 813.20.)

T a u b s t u m m c n -A n s t a l t: D. Dubbersteins Gem. in Wpkoff 2.40. By IN C. Börneke of N. N. 1.25. (L. -\$3.65.)

) n e r a l M i s s i o n i n V i n n e s o t a a n d D a k o t a: By Cassirer H. Bartling 15.56. IN Martin's congreg. at Waldbam 5.25. By Teacher Arndt of N. N. in Goodhue Co. 5.00. C. F. Menk 5.00. IN Metz' congreg. at Groton, Dak, 13.00. IN Hitzemann 5.00. IN Grabarkewitz's Gem. at Blue Carb City 5.50 and 20.00. IN Fackler's Filial Gem. at Clk Niver 6.83. F. C. Schutte's at Maple Grove 3.00. IN Landeck's Gem. at Hamburg 16.50, IN Bösches's Gem. at Princeton 3.80. IN C. L. Kretzschmar's Gem. at Gaylord 3.67. IN Dubberstein's Gem. at Wnkoff 3.35. IN Measure's North Gcm. at Fairmont 3.00. By Pres. Sievers of Reichmutb at Minncapolis 1.00, Mjision's festcoll. at B. Veters Gem. at Fairsfield 28.43. IN Clöters Gcm. at Town Woodburu 5.36. Missiousfesteoll. in IN Mueller's Gcm. at Alma City 15.15. By L. Lange, part of the commun. missiousfesteoll, at Hay Creek, 71.01. By Pres. Sievers, part of the mission festcoll. of the Gemm. at Howard, Winsted, Albion, Bergen, and Hollywood, 60.00. By IN G. A. Bern- thal of sr. Gem. at Cologne 30.00 and part of the gem. mission festoll. there 100.00, (p. 8425.41.)

St. Paul, Minn, July 5, '87, T. H. Menk, Cassirer.

Income to the Middle District coffers:

General S p o n d a l b a u k a s s : From IN lungkuntz' community in North Fudson 84.83.

New construction in St. Louis: From IN Sauers Gem. in Fort Wayne 5.00,

Building fund in Springfield: Ctl. members from IN Leh- mantts Gem. in Jackson Co. 10.00. By IN Werfelmann in Neu Dertelsau 10.00. IN Horsts Gem. in Hilliard 6.75, at Dublin 2.11. dureb IN Duerl in Toledo by Ferd. Gillmann 1.90, Fr. Sonntag and Aug. Krantz each .25. IN Sebupmann's Gcm. iu Tram 5. "0. IN Lstbker's Gcm. iu Hammond 5.80. (S. 841.16.)

V u k a s s e i n N d d i f o n: By IN Nictham "irr in La Porte of H. stlicbier 2.0N.

Suodual Fund: IN Horst's Gem. in and near Florida 5.35, IN Franke's Gem. at Fort Wayne 11.00. IN Markworth's Gem. at Wlute Creek 11.60. IN Schoeneberg's Gem. at Lafayette 44.00, IN Hassold's Gem. at Huntington 8.30. IN Michael's Gem. at Goeglein 14.97. IN Daib and Gem. j" Friedheim 21.50. IN Böses Gem. at South Ridge 14.04. IN Scheips' Gem. at Hobart 11.70. IN Werfelmann's Gem. at Neu Dettelsau 20.62. IN Gvstwcins Gcm. at Vincennes 12.70. IN Henkels Gcm. at Aurora 35.'m. IN Crnsts Gem. in Cuelid 11.30. IN Kretz- manns Gem. in Cleveland 23.60. IN Niethammers Gcm. in La Porte 21.81. IN Schmidts Zions Gem. in Adams Co. 2.00. IN Knufchicks Gcm. iu Leslie 3.35th IN Wesel's comm. in Pomeroy 3.20. IN Follmaun's comm. at Bear Creek 12.47. IN D.uerl's comm. iu Tvlodo 6.45. IN Thieme's comm. iu Columbia City Petri- comm. 3.80, Zion's comm. 3.60. IN Zschoche's comm. in Marion Township 27.00. B. Kaiser's Gem. in Julietta 10.72. IN Nup- prcbts Gem. in North Dover 10.00. IN L-itzmann's Gem. in Nvrch Amherst 3.95. IN Gross' Gem. in Fort Wayne 69.59. IN Sauer's Gem. there 52.00. IN Sauperts Gem. in Evans- ville 25.60. IN Schumms Gem. in Kendallville 5.00. From B. Dunsings Gem. in Kouts 2.97. From IN Sievings Gem. in Fairsfield Centre 1.50. (S. 8513.69.)



Fellow believers in Germany: By IN Niethammer of Chr. Herpolsheimer in da Porte 5.00. IN Zorn's congreg. in Cleveland 52.00. (2.-57.00.)

Gem. in Hanover, Germany: H. Gerken from IN Michaels Gem. 2.50. G. Bippus from 1'-sow per ts Gem. in Evansville 2.00. (S. -4.50.)

Gem. at Columbus, O.: IN Bachmann's Gem. at Evans-ville 9.00 and 1.00. By Kassirer Schmalzriedt from your Michigan District 10.71. 1'. Stocks Gem. at Fort Wayne 28.00. N. N. that. 4.00. By IN Sauer at Fort Wayne from M. Deuter 2.00. (S.-54.71.)

Em igr. -Mi ssi o n in New Hork: 1'- Evil Gem. to South Nidge 11.05. Part of the Mission Fcstcoll. of Gemm. at Kendallville, Fairfield Centre and at Avilla 7.50. (S. -18.55.)

Emig r. M ission in Baltimore: By I'. 2-ehöneberg of Schürmann in Lafayette 2.00. Part of Missivnsfesteoll. of Gemm. in Kendallville, Fairfield Centre and at Avilla 2.50. (S. -4.50.)

Inner Mission: Mrs. A. from 1'. Niemann's congreg. in Cleveland 1.00. IN Lothmann's congreg. in Akron 22.00. By Fr. Schoenberg from Schürmann in Lafayette 2.,00. I'. Jung kuntz in North Jndson 1.00. By IN Frank in Z ucesville of Wittwe Bonret 2.00. I'. Husinann's Gem. at Arcadia 6.57. P. Lifts Gem. in Prbble 8.00. N. N. by P. Ernst in Euclid 2.00. Durcb P. Niethammer by Chr. Herpolsheimer in La Porte 5.00. Out of the mission box in P. Zorn's Gem. in Cleveland 2.00. IN Schwan's Gem. in Cleveland 10.00. IN Schmidt's Emanuel's Gem. in Adams Co. 8.50. 1'. Zschocbe's congreg. in Marion Township 10.00. IN Schmidt's congreg. in Indianapolis 25.50. H. Schulte of IN Hafner's congreg. in Darmstadt 1.50. Jgfr. M. A. of L. Nnprecht's congreg. in North Dover for mission in the West 2.oo. Hans Stühm from Zorn's Gem. in Cleveland, deögl., 5.00. Unnamed (postmark Bincennes) desgl. 3.00. Karl Westeuseld desgl. 1.00. By IN Bishop's at Bingen, coll. on Hormanu Bultemener's wedding, 12.43.

Daib and Gem. at Friedheim 20.50. IN Wambsgans;' Gem. at Jndependence 13.00. 1^ Saner's Guai. at Fort Wanne 25.00. Of the. Gem. Coll. in an evening service during the DelögatemSynod 104.00. part of the Missionfcstcoll. dcr Gemm. at Kendallville, Fairfield Centre and at Avilla 52.00. I'. Sie- vings Gem. at Fairfield Centre 7.65. (Ls. -353.65.)

Negro Mission: By IN Schöneberg from Schürmann in Lafayette 2.09. Kohtz das. 1.00. I'. Jungkuntz in North ludsvn 1.00. By 1'. Kaiser in Liverpool by Mrs. Chr. Schneider (for Springfield) 25. by I'. Ernst by N. N. in Euclid 2.00. By IN Oiethammer by Chr. Herpolsheimer in La Porte 5.00. P. Zorn's Gern, in Cleveland 11.00. IN Schwan's Gem. there 10.00. I'. Zsbcvches Gem. in Marion Township 12.00, H. Mueller das. 3.00. H. P. from Schäfers Gem. in Way mansville 1.00. U. Schmidts Gem. in Elyria 15.00. I'. Daib and etl. youths sr. Gem. 1.50. U. Wambsganß' Gem. in Jndependence 4.50. 1'. Saner's church in Fort Wayne 15.oo. Thanksgiving offering of N. N. dnreh I'. Berg in Adams Cv. 1.00. G. Bippus in Evansville 1.00. Part of Misfionsfestcoll. of Gemm. in Kendallville, Fairfield Centre and at Avilla 26.50. School children of Teacher Zitzlaff in Evansville 6.85. School children of Teacher Große there 3.55. New station in New Orleans: Bro. Schumm in Schamm 5.00; 4 pupils of Teacher Appel in Lafayette 1.95; school children from I'. Thieme's Zion's Gnu. in Columbia City 2.40; Unnamed (postmark Mneenucs) 2.00; Teacher Meyer's school children in Elyria 3.25. (L. -137.75.)

Hc iden "iiss i o n: Through I'. Heinze of Mrs. Kunter in Elk- hart 1.00. By 1'. Scrcmcncr by N. N. in Schumm 1.00. (S. -2.00.)

Englischec Missiou: P. Schwan's congreg. in Cleveland 8.71. Karl Westenfeldt 1.00. Daib in Fridheim 1.00. (S. -10.71.)

Students in St. Lonis: By IN Werfelmann in Ncu- Dettelsau for Engelbert 3.08. By IN Thieme in Columbia City from Mrs. C. Sebaper 2.00. O. Hauptmeper the. .50. by limbs from I'. Saner's Gnu. at Fort Wanne for block 32.00. (S. -37.58.)

Students in Springfield: I'. Horst's Gem. in Hilliard 6.75, at Dublin 2.11. From IN Göstwein's Gem. in Vincennes for Gaiser 1.00. Women's Club in 1'. Niemann's Gem. in Cleve land for o-eubert 10.00. women's club in U. Gross' congreg. in Fort Wayne 12.00. IN Koch's congreg. in Hufs 8.30. By IN Junget in Fort Wanne for Kretzmann: ges. on Krämer Scheumann's wedding 7.17, Gering Pahl's wedding 6.38. By Fr. Zfehocho in Marion Township, ges. on Gick's golden wedding for Ferber, 10.50. By H. Busse ges. on Heine's wedding at Blombaeh in Michael's Gem. for Her 10.50. By IN Dunsing on F, Findling's wedding in Wanatah 8.89. (S. -83.60.)

Poor students at Fort Wanne: I'. Niemann's Gem. in Cleveland 113.70. By I'. Werfelmann in New Dettelsau for Markworth 3.07. Women's Club in I'. Gros;' Gem. in Fort Wanne 12.00. Women's Club in IN Schmidt's Gem. in Elyria for Hase rodl and Nimbaeh 10.oo. Mrs. Wassermann das. for Haserodt 5.00. By I'. Werfelmann in Neu Dettelsau, cvll. on Groß' Kindtaufe for Nimbaeh, 2.65. By dens. for dcns. 1.35. By 1'. Boy! at Fort Wanne, s. on Maisch Müller's high time, 2.00. By I'. Bishop's at Bingen, full, on Bradtmüller- Landre's wedding, 10.51, on Winke Mener's wedding 9.06. (p. -169.34.)

Arin e S cl> ü ler in A ddis o n: Young Men's Association in I'. Nie iiaaus Gem. in Cleveland for Klee 3.00. Fvauenverein of thes. Gem. for Krvhn 10.00. Luther Foundation of St. Paul's School in Fvrt Wayne for Wet l l.oo. By 1'. Zscl'ochc in Marion Township, ges. at H. Petzold's wedding for Eckartt, !'.OO. Women's club in O- Sauers <>iem. at Fort Wanne for Grossmann 10.00. (L. -55.00.)

Studierende Waisenknaben aus dem Addisoncr Waisenhaus: Zuugfr uiciiverein in 1'. Groß' Gem. in Fort Wanne 10.00.

Household in S c, Louis: 1'. Hafner's Gem. in Darmstadt

Springfield household: I'. Hafner's comm. in Darm- stadt 5.85.

Household in F o r t W a y n e : P. Mueller's Gem, at Lanes ville 9.1 o. IN Wesclok's Gem. in Cleveland 31.75. (S. -43.85.)

Household in Addison: IN Hafners Gem. in Darmftadt 5.20.

Orphanage in Addison: by 1 p. Zschoche in Marion Township, s. at W. Evil's wedding, 5.50.
 Orphanage in Indianapolis: Through Fr. Niethammer in La Porte of Chr. Herpolsheimer 5.00. 4>. Schaefer's Gem. in Waymansville 5.38; its branch 2.07. (S. 812.45.)
 Orphanage near Pittsburgh: By B. Werfelmann in Neu-Dettelsau 5.31.
 W aisenh aus bei S t. L ou is: B. Mueller's congreg. at Lanes- ville 7.30. School children of Teachers Strieder and Grahl at Fort Wayne 1.00. School children of St. Peter's congreg. B. Thiemas at Columbia City 4.36. P. Zschoche at Marion Township 2.00. By dens. ges. at H. Nahrwld's wedding 9.00, Mrs. Scharpen- berg that. 1.00. (S. 824.66.)
 Deaf and Dumb Institution: By 1'. Zschoche in Marion Township, ges. at Rvhrlack's wedding, 6.00. 4>. Mohr's Gem. in Jnglefield 11.50, 4". Daib in Friedheim 1.00. (p. 818.50.)
 Pilgrim House in New Uvrk: By P. Markwvrth to White Creek from Mrs. L. Averweser 1.00. By B. Schöne- berg of Schürmann in Lafayette 2.00. By P. Werfelmann in New Dettelsau 20.81. Louis Griebel sr. from 1 P. Sauers Gem. in Fort Wayne 7.00. F. Nöhlingcr from 1 P. Zschoche's congreg. in Marion Township 1.00. B. Umbach from U. Häfner's congreg. in Darmstadt 1.00. (p. 832.81.)
 Districts-Unterstützungskasse: By U.Werfelmann in. Neu-Dettelsau .50; through dens. (sick pastors and teachers) 5.00. U. Kaiser's Gem. in Liverpool 6.00. U. Gotsch's Gem. at Hoagland 5.00. Through B. Ernst of N. N. in Euclid 2.00. P. Zorn's Gem. in Cleveland 52.00. U. Quclr in Toledo 1.50. By P. Thieme of W. Schaper, Jr. in Columbia City 1.00. P. Zschoche in Marion Township 4.00. I'. Häfners Gem. in Darmstadt 5.20. By Kassirer E. F. W. Meier (for Sall- mann) 1.00. Unnamed (postmark Dincennes) 2.50; the same (for sick pastors and teachers) 2.50. Unnamed by ?. Daib in Fricdheim 1.00. U. Berg's parish in Adams Co. 7.00. P. Sieving's parish in Fairfield Centre (for Steinbach) 12.00. N. N. by U. Bischoff at Bingen 2.00. (S. 8110.20.) Total 81834.45.
 Fort Wayne, June 30, '87. D. W. Roescher, Cassirer.

Indication:
 As I will be away, God willing, from July 15 to August 10, I ask that no funds be sent to me during that time.
 D. W. Röscher, Kassirer of the Middle District.

Entered the Nebraska district caste:

Inner Mission: Through the UU.: I. P. Kühnert, Pstngst- collecte sr. Gemeinde, 86.50, H. Frincke, Aoendmahlscoil. sr. Gem., 3.12, C. H. .Becker of sr. St. Paul's congreg. 7.00, I. Hilgendorf, Pfingsteoll. sr. Gem., 14.15, P. Schulte of sr. Gem. 3.75, A. F. Ude, desgl., 5.00, A. H. Cämmerer, thank offering by C. Werner, 2.00, desgl. by Gottfr. Schlack, 1.00, F. König, Pfingsteoll., 13.14, Brakhage by sr. Gem. 10.64, A. Hofius, desgl., 8.60, A. Bergt von sr. Job. comm. 7.15, G. I. Bürger of Mr. Iac. Fröster in Hamilton Co. 4.00, I. Hilgendorf of sr. Comm. 8.34, E. Flach, mission festival coll. sr. Gem., 25.60, A. Hofius of sr. and of Pres. Hilgen- dorf's Gem. 95.70, A. Baumhöfener of Aug. Schroeder 1.00, Thanksgiving offering of Mrs. L. B. 4.00. (S. 8220.69.)
 Negro Mission: From B. Adam's Gem. by Mrs. Schierloch .50. U. Brakhage by V. Burdorf 1.00. (p. 8150.)
 Emigr.-Missi.on: by P. W. I. Gans, Kindtaufcoll. at A. L., 4.00. by U. G. Jung from sr. Gem. to Beavcr Creek 3.28, Gem. to Blue Creek 3.32. (S. 810.60.)
 English Mission: From Papillion 1.00.
 Synodal treasury: By the Ük.: H. Harms, Pfingsteoll. sr. Gem., 6.30, M. Adam of sr. Jmm.-Gem. 7.00, H. Frincke, Pfingsteoll. sr. Gem., 5.25, S. Meeske, desgl., 7.80, L. Huber of sr. Job.-Gem. 12.12, I. P. Müller, Pfingsteoll. sr. Drei- einigkeit-Gem., 5.00, I. G. Lang, Coll. sr. Gem., 5.56, from the bell-bag 5.00. (S. 854.03.)
 Widows and orphans: By 1'. A. Hofius by sr. Gem. 8.00.
 Poor students in Springfield: by B. I. G. Lang, bellyclcoll. sr. Gem., 5.00, on E. Weltmann's infant baptism s. 2.50. By 4>. L. Bendin of sr. Job.-Gem. 5.00, from 1 P. Freese.50. By P. A. Hofius from Louis Tbies 1.00. (S. 814.00.)
 Poor college students in Milwaukee: By 4>. G. Weller from the benevolence fund of his. Zions-Gem. 10.00.
 Poor pupils in Addison: Through P. G. Weller from the charity fund of sr. Zions-Gem. 10.00.
 Poor students in St. Louis: Through P. G. Weller from the charity fund of sr. Zions-Gem. 10.00.
 Pilgrims' House: By Mr. D. Zimmermann, Pentecostal offering from B. Bode's parish, 13.56. By B. W. Gans, thanksgiving offering from Mrs. Sackschewsky, 5.00. By 1 Fr. I. P. Müller, Himmel- fabtsfestcvll. sr. Dreieinigkeits-Gem., 4.50. (T. 823.06.)
 Orphanage near St. Louis: By B. A. H. Cämmerer, thank offering from Mrs. Dinkel, .1.00. By t>. A. Bergt by s. school children, 3.20. (p. 84.20.)
 Orphanage in Wittenberg: Durchs. H. Brandt from sr. Joh.-Gem. 6.55.
 Progymnasium in Nebraska: By 1'. I. Hilgendorf by Mr. Karl Ed. Kühnert in Chemnitz, Germany, 25.00.
 Seminar in St. Louis: By K. A. H. Biedermann von sr. Gem. 5.47.
 Comm. at Fremont, Nebr.: By 1 P. G. I. Citizen of Mr. Iac. Froster 4.00. By 1 P. G. Weller of sr. Zion congreg. 27.90. From Papillion 1.00. (S. 832.90.) Total 8437.00.
 Lincoln, Nebr. i. July, 1887. i. c. bahls, cashier.

Entered the caste of the Eastern District:

Synodal treasury: from the congregation B. Lübkers 815.78. congregation P. Svrqcls 15.41. congregation P. Pechtolds 5.00. congregation B. Großbergcrs 7.00. congregation 4>. Wambsganß' 27.90. Gem. B. Brands in Vraddock 8.40. Gcm. P. Stutz' 21.25. Miss R. S. at Mount Vernon, N. A-, 5.00. Gem. 1'. Grams 9.37. Em. gem. at Boston 3.61. Gcm. B. Hochstetter 6.60. Gem. in

Bergholz 3.06. Comm. P. Dorns 9.20. Comm. B. Ahners 33.18. Comm. P. Tramm 6.75. (p. 8177.55.)
 Building fund: Gem. 4>. Siecks 20.00.
 Church building in Springfield: from Allegheny, Pa. by C. Pfeffer and A. Hopf 1.00 each.
 Pilgrim House: From 1 P. Höbmann's Joh.-Gem. 2.75, Gem. 4>. Heinz' 25.10. Kassirer Schmalzriedt in the Michigan District 33.73. (S. 861.58.)
 Progymnasium: Gem. B. Körners 15.00. B. Walker 1.00; by dens. of N. N. 2.00. (S. 818.00.)
 College maintenance: Gem. P. F. Königs 13.50.
 Inner Mission: From the missionary box of the Gem. k'. Stutz' 18.00. Miss R. S. at Mount Vernon, N. U., 2.00. (S. 820.00.)
 Inner Mission in the East: By U. F. König from W. Schäfer 1.00. By B. Stürken from Mrs. Treide 2.00. By P. Walker from N. N. 2.00 and 1.00. Gem. U. Körners 25.00 for the New England States. (S. 831.00.)
 Lockporter Mission: By 4'. Nauß, Theil der Missions- festcvll., 6.25.
 Jewish Mission: By U. Walker from N. N. 1.00.
 Negro Mission: By B. Frincke by G. Frank .50. by U. F. König by N. N. 1.50. comm. by P. Körners 10.00. by 4>. Walker by N. N. 2.00 and 2.00. (P. 816.00.)
 English e Missi on: 4>. Walker 1.00; by the same of N. N. 1.00.
 Health Insurance: G. Schellhaas in Allegheny, Pa., 5.00.
 Poor Students of Springfield: Gem. I'. Kraffts 5.00 for Dahlke.
 Women's Club of the Gcm. P. Sturkens 15.00 for Her. Gem. 4>. Sanders in Otto 5.50, in Little Valley 5.00 s for Maas. Women's club of the Gem. 1'. F. Königs 7.00 for Dörr. Gem. P. Dorns 2.75. by U. Stürken of F. M. 5.00. Mrs. Fraumann in Pittsburgh 1.00. (S. 846.25.)
 Poor students in. Fort Wayne: women's club of gcm. U. Stürkcn 20.00 for Meuschke.
 Poor students in Addison: Gem. in Bergholz 3.31.
 Gcm. in Hanover, Germany: Gem. 4'. HeblerS 5.00. By B. W. A. Frey by Mr. Henze 8.00. By 1'. Walker by N. N. 1.00 and 1.00. (P. 810.00.)
 Rochester: B. Ebendicks 5.00.
 Gem. in Alexandria: Gem. 1 P. Ebendicks 2.00.
 Gem. at Fremont, Nebr.: Gem. P. Ebendicks 3.00. Gcm. I P. Walkers 13.38. Gem. P. Hansers 12.25. By 4'. Nauss, Theil. of the Missionary Festival Coll. 5.00. (P. 8'33.63.)
 Lutheran Free Church in Germany: Gem. P. Heblcrs 5.00.
 Wartburg-Heimath in Ea st New Uork: By I'. F. King of I. E. Brvdsky 5.00 for Altenhcim, 5.00 for Hospital. (S. 810.00.)
 Orphanage at West Roxbury: from the missionary box of the comm. 4*. Grams 1.15; by dens. sent at F. Kvpp's wedding, 2.36. St. Paul's comm. at Bayonne 10.00. By 1>. Stürken from the piggy bank of the late. H. Dienstbach 6.00. 1 p. Walker 2.00, from sr. Gem. 13.38. Cass. Schmalzriedt in the Michigan District 14.55. St. Paul's comm. in Baltimore 10.00. By B. Walker by Mrs. N. N. 1.00. Miss N. N. 1.00. To purchase a horse: By 4>. Krafft by .4. 1.00. By 4>. F. König 3.00. Gem. Kraffts 6.25. By B. Stürken of etl. limbs sr. Gem. 4.10. (p. 875.79.)
 Orphanage at Union Hill: By U. F. King of I. E. Brodsky 5.00, N. N. .50, Wößner 2.00. By u. Steup of 3 members sr. Gcm. 11.00. (S. 818.50.)
 Widow's Fund: U. A. Krafft 16.00. Gem. U. Nauss 5.00. Miss R. S. at Mount Vernon, N. U., 1.00. By U. Biewend of W. K. 2.00. Gem. B. Pechtolds 5.10. Gem. 4>. Senna 19.53. (S. 848.63.)
 Seminary organ at Addison: Miss R. S. at Mount Vernon, N. U., 2.00. Total 8653.95.
 Baltimore, June 30, 1887, C. Spilman, Cassirer.
 619 4V. Uultiinore 8tr.

Entered the Southern District caste.

Synodal funds: From Jvhannis Parish in New Orleans 810.15. By U. I. Trinklin from sr. Gem. in Houston 14.10. By U. G. Birkmann of sr. Gem. at Fedor, Texas, 11.50. By U. E. H. Wischmeyer of sr. Cong. at Rose Hill, Texas, 19.00. (S. 854.75.)
 Inner Mission in the South: By U. C. Burkart, Collect at Birmingham, Ala., 4.00. Thank offering by Teacher E. D. Kenl at New Orleans, 5.00. By P. C. Bnrkart, Collect at Birmingham, Ala., 8.15, 5.10, 5.10. By U. W. Thomä, Collect at Tampa, Fla. 1.00 and 2.25. By U. I. Trink- lein from Mrs. C. Stökli in Houston 2.00. From Mrs. Coyg in New Orleans 1.00. By E. F. W. Meier, Kassirer, from the general inner mission fund 120.00. By 4'. M. Leimer, Swiss Alp, Texas, conferencecollectcn sr. Gem., 14.15 and 5.25. By U. I. Trinklin, Houston, Tex. found in the jingle bag sr. Commun. 1.00. By B. F. Wunderlich, Pfingsteoll. sr. Gem. at Perry, Texas, 3.50. (P. 8177.50.)
 Orphanage in New Orleans: By B. C. L. Geyer, Serbin, Tex. coll. at the wedding of Mr. A. Lingnau, 7.60. By 4'. G. Birkmann, Fedor, Tex. ges. on A. Patschke's baptism of child, .90, subsequently of s. L-cbul children, .30. (p. 88.80.)
 G. Pall in er in Addison: By teacher E. Leubner, Serbin, Tex., Coll. on child baptism at I. Dnnk, 2.25.
 Negro mission in NewOrte ans: by teacher E. Leubner, Serbin, Tex, .50. by B. L. Ernst, Walburg, Tex. s., s. on W. Andres infant baptism, 2.45. By B. I. Kaspar, Giddings, Tex. sent to A. Behrends' infant baptism, 1.00. (P. 83.95.)
 Stud. P. Zoch in Fort Wayne: By B. G. Buch- schacker, Warda, Tex-, ges. on Aug. Lehman's infant baptism, 3.25. on Hermann Lehman's infant baptism, 2.50. (p. 85.75.)
 Comm. in Cullman, Ala.: By Rev. G. Buchschacher, Warda, Tex. from his own. Congreg. there 10.35, from the Missionary Society at New Orleans 25.00. (S. 835.35.)
 Progymnasium in New Orleans: from the Joh.-Gcm. in New Orleans 13.70, from the Zions-Gem. in New Orleans 18.50.
 4'. G. W. Behnken: Through t'. G. Birkmann, Fedor, Tex. s., on b. H, Kilian's baptism of child, 6.50, from "L" in New Orleans 5.00,

Deaf and Dumb Institution at Norris, Mich.: From Mr. I. Brokers in New Orleans 1.00.
Poor students in Springfield: by L. Ernst, Walburg, Tex. s. on W. Kort's infant baptism, 2.55. by U. I. Kaspar, Giddings, Tex. s. on A. Behrends' infant baptism, 2.00. (S. -4.55.)
Kindergarten in New Orleans: From „V" in New Orleans 1.00.
Pilgrim House inNewUorkCity: From „L" in New Orleans 1.00.
Widows and Orphans: From „L" in New Orleans 3.00. By U. L. Ernst, Walburg, Tex. sent at the infant baptism of his son, 1.55. (p. -4.55.)
Lutherdenkmal in St. Louis: By U. P. Rösener from Julius Hennig in New Orleans .25.
Progymnasium at Concordia, Mo.: By U. I. Kaspar, Giddings, Tex. sent on A. Behrends' infant baptism, 2.00. Total -346.40.
New Orleäns, July 1, 1887. G. W. Frye, Cassirer.

38 8d.

8tr.

Entered the coffee of the Western District:

Synodical Fund: By Bro. Rupprecht's congregation at Cole Camp \$2.Iv. By Mr. Geissler of Bro. Stemmermann's congregation at Humboldt 3.60. By Bro. Hahn's congregation at Lincoln 2.54. By Mr. M. C. Barthel of Bro. Guenther's congregation at Mora 4.45. Prof. Guenther's congregation at Kirkwood 5.00. By Bro. Alexander's congregation at Palmer 3.7V. (S. \$21.39.)
New Construction in Springfield: By k.-Smukal in Iron Mountain by Louis Arnoldy 2.00.
Progymnasium at Concordia: V. Rupprecht's comm. at Cole Camp 5.00.
Debt Repayment: V Heyne's Gem. in Lake Creek 7.25.
Inner Mission in the West: Mr. Gottl. Walter in Huntington 1.00. Mrs. N. N. in Bro. Sieck's parish in St. Louis 3.00. V. Jehn's parish in Kansas City 6.35. Bro. Hafner in Leavenworth 2.44, from sr. Gem. 2.39. by Mr. M. C. Barthel from P. Guenther's Gem. in Mora 3.90, from unknown in Leavenworth 1.00. P. Lueker's Gem. in Pittsburgh 3.20. Mr. Ad. Unser in Merrill 1.00. by P. Rauch of the Lutherans in and near Durango 18.00. Mr. H. W. Mösta in Richmond 2.00. Mr. Gottl. Minkus, Jr. in Caledonia 1.00. By Keller in Palmer by Mr. I. C. Hornbostel 5.00. Mr. Wm. Hillmer in Sylvan Grove 5.00. (S. K55.28.)
English Mission: Through Fr. Hanser in St. Louis by Fräulein Gödeker 1.00.
Widow's Fund: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00.
XU. The H6.00 in last number were by U. Stöckhardt, not by his Gem.
Sick Pastors and Teachers: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00.
Orphanage near St. Louis: By U. Jehn in Kansas City from N. N. 10.V0. By Mr. Geissler from P. Stemmermann's Gem. in Humboldt 3.15. By Mr. M. C. Barthel from Unnamed in Leavenworth 1.00. (P. \$14.15.)
Hospital in St. Louis: By V. Jehn in Kansas City from N. N. 10.00.
Deaf and Dumb Institution: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00.
Poor students in Springfield: Through Mr. Geissler of P. Stemmermann's Gem. in Humboldt 5.80.
Organ in Addison: By Mr. M. C. Barthel of Alfred Dietrich in Leavenworth 1.00.
Pilgrim House in New Uork: By Fr. Smukal in Iron Mountain from Louis Arnoldy 2.50, Alex. Deinzer and Blandina Smukal each .25. By V. Hanser in St. Louis from Mr. W. Ostermeyer 25.00. P. Falles Gem. in Glasgow 10.40. (S. H38.40.)
College in St. Louis: Mr. K. Kuhlmann in V. Siecks Gem. in St. Louis 5.00.
St. Louis, July 5, 1887. H. H. Meyer, Cassirer.

Incoming into the coffee of the WiSconsin districtS:

Emigr. mission in Baltimore: part of the mission festcollect of the congregations in Sheboygan Falls, Wilson and Herman 5.00, in Reedsbury 5.00, in Oshkosh 5.00, in Plymouth, Cascade, Sherman, Batavia, Dundee and Lima 6.04. (Summa \$21.04.)
Poor students in Fort Wayne: wedding coll. at H. Klug, Freistadt, 9.05. From the Women's Club of St. Stephen's Parish in Milwaukee 13.00. (S. \$22.05.)
Poor Students in Addison: From the Women's Club in Sheboygan 20.00.
Poor students in Springfield: By V. Osterhus, wedding coll. at G. Grunewald, 7.50. From G. Bartb's branch 3.50. From P. I. C. Heyner's congreg. in Canton 3.00. Part of mission festival coll. in Reedsburg 11.00. (S. \$25.00.),
Gem. in Freinont: From P. Osterhus'Gem. 3.00.
Gem. inHoney Grove, Texas: From the Trinity Gem. in Milwaukee 53.51.
Laundromat in Springfield: V Ph. Wambganß'Gem. in Batavia 5.30.
BauinAddison: P. A. Rohrlack's comm. in Reedsburg 12.00.
Building in Milwaukee: P. I. M. Hieber's Gem. in Sheboygan Falls 6.60. 1 P. G. Eyler's gem. in Ashland 7.00. 1^ H. Rathjens two gem. 5.70. P. G. Barth's gem. 4.55. 1'. C. F. Ebert's gem. in Hartland 5.50. V. Fr. Wolbrecht's gem. in Sheboygan 15.00. H. S. in St. Paul 5.00. P. W. Braun- warth 2.00. (S. H51.35.)
Jewish Mission: part of the Gemm. mission festival coll. at Plymouth, Cascade, Sherman 2c. 11/18, in Reedsburg 10.00. (p. \$28.11.)
Emigr. mission in New Uork: part of mission feast- eoll. of Gemm. at Sheboygan Falls, Wilson and Herman 10 a.m., Reedsburg 3 p.m., Oshkosh 5 p.m., Plymouth, Cascade, Dundee 2c. AUG. 12 (SEE H42.08).
Luther Memorial in St. Louis: By Fr. Osterhus .50.
Preachers' and teachers' widows and orphans: k. Ph. Wambsganß' Gem. in Adell 9.37. By P. Erck of Mrs. N. N., Thank Offering, 5.00. (P. \$14.37.)

Deaf and dumb institution in Norris: teacher C. Greves student.31.
Milwaukee debt retirement: Plaß'Gem. 7.60. U. F. Schumann and Gem. in Waterford 12.00. (S. -19.60.)
Negro Mission: C. Schubert in Milwaukee 1.00. U. W. Rehwinkel 1.00. I P. F. L. Kartb's congregation 10.27. From the congregations: Westfield 5.18, Richford 1.37, Springfield 4.01. Wittwe Wese- loh .50. Mrs. Anklamm .25. Jmm. congregation in Milwaukee 2.70. u. Plaß' congregation 2.50. Joach. Bensien 3.00. Mrs. Theide .50. part of the mission festival coll. of the Gemm. at Sheboygan Falls, Wilson and Herman 9.95, at Reedsburg 20.00, at Horicon 12.55, at Oshkosh 5.00, at Plymouth, Cascade, Batavia 2c. 18.12, at Grand Rapids 8.00. (P. -105.90.)
Inner Mission of the Wis consin - District: P. E. Aulick's Gem. 2.60. U. W. Rebwinkel's Gem. 4.00. U. Jul. T. L. Bittner's Gem. in Centralia 3.90. U. H. W. Leßmann's Gem. 7.50. I". G. Barth's Gem. 4.60. U. C. Baumann 7.50. k. H. F. Pröhl's Gem. at Honey Creek 2.75, at Bears Grass Creek 5.40, at Garden Valley 1.25. A. Brüsewitz's at Milwaukee 5.00. Part of Mission Festcoll. of Gems. at Sheboygan Falls, Wilson and Herman 40.00, Reedsburg 50.00, Horicon 50.00, Oshkosh 20.00, Plymouth, Cascade, Lima 2c. 36.23, Grand Rapids 15.25. (S. -255.98.)
Synodical Fund: I P. W. Weber's congregation in and around New London 5.00. P. D. Kothes upper Jmm.Gem. 10.00. U. H. Erck's Gem. 6.00. G. Rosenwinkel's Gem. 3.25. P. Herzer's Gem. in Plymouth 11.50. Cross-Gem. in Milwaukee 15.00. Of the UU. Gems: Ph. Wambsganß in Adell 14.85, I. M. Hiebei in Wilson 8.60, G. Löber at Milwaukee 17.00, C. Seuel at Portage 15.30, at Lewiston 1.70, C. Strasen at Watertown 41.31, W. Hudtloff at Belle Plaine and Richmond 5.80, I. Schutte at Milwaukee 27.00, Geo. Präger 5.00, B. Sievers 36.50, Osterhus 13.50, I. G. Nützel 19.03, C. F. Eberl at Hartland 5.00, F. Wolbrecht 14.52, G. Küchle 27.86, R. Jank at Bear Creek 3.40, at Union 1.15, at Manawa .95, Fuhrmann at Clintonville2.00, E. Grothe 8.10, Ledebur (Trinity) 3.26, Joh. 2.13, F. Schumann at Waterford 6.10, Th. Wichmann at Freistadt 14.46. (S. -345.27.)
Orphanage in Wittenberg: U. A. G. Döhler 4.45. Maria Seidel's children 2.00. U. C. M. Otto's Gem. in Scott 3.10. (S. -9.55.)
Building in Springfield: P. P. Plaß' Gem. 8.50. U. I. C. Heyner's Gem. in Albany 5.00. (S. -13.50.)
Poor Students in Milwaukee: Wedding Coll. at G. Hubrtg's in Batavia 5.00. I P. Osterhus' Gem. 5.00. Wedding Coll. at A. Barthel's in Freistadt 6.90. (S. -16.90.)
For U. Brunn in Steeden: P. Osterhus' Gem. 5.00.
Walther st iftung: By U. Osterhus 1.00.
English Mission: P. A. Rohrlack's congreg. at Reedsburg 5.35. H. Meier at Milwaukee 1.00. Part of Mission Festival Coll. at Horicon 10.00. (S. -16.35.)
Pilgrim House in New Ajork: part of Mission Festcoll. in Oshkosh 6 p.m., in Grand Napids 8 a.m. U. Wesemann's Gem. 10 a.m. N. N. in Grafton 2 a.m. (S.-38.40.)
Milwaukee, June 30, 1887. C. Eissfeldt, Cassirer.

For the Pilgrim House

received from April 1 to June 30, 1887.

Durck Kassirer H. H. Meyer -202.31, 144.65, 64.55, 68.50, 26.75. by Kassirer C. Spilman 467.19, 357.70, 11.50. by Kassirer D. W. Roscker 88.60, 50.00. by Fr. Tiemann 5.00, L. Becker 1.00, N. N. by Rev. Thiele 5.00, Hermann Springhorn 1.00, A. Boffert 2.00, W. Krohn 1.00, Geo. Flage 10.00, Mrs. Heimann 5.00, Mrs. U. Föhlinger 5.00, Mrs. Behr- mann 5.00, C. B. and M. Lange 3.00. Mrs. Wegemann 2.50. Mrs. Krämer 2.00. P. Ch. Probst 2.00, P. C. H. Lüker .75. n/a. A. Müller's congregation 3.52, Otto Hesse 5.00, Sckamel 2.00, Mrs. Bamberger 1.00, Mrs. Seebeck 1.00, wedding coll. at Natzke 6.35, Garabed H. Keropian 1.00. H. Köhn 5.00. F. I. Rank 5.00, H. Schröder 5.00. Thanksgiving offering from Mrs. O. by U. Bohm 5.00, Doris Jüffen 1.00, Miss Anna Müller 1.00, Miss. Stöckhardt 5.00. (Summa -1578.82.) S. Ke y I.

For emigrant mission

received from April 1 to June 30, 1887.

By Kassirer H. H. Meyer -59.91, 6.00. By Kassirer C. Spilman 37.67, 7.75, 5.56. By A. Zühlke 2.00. August Schöverling 1.00. Joh. Nöhrs 1.00. (Summa -120.89.)

Non-interest bearing loans for the Pilgrims' House have been received up to July 9 -5495.10. All friends of the Pilgrims' House should be informed that interest-free loans will continue to be received with thanks after July 10, and indeed throughout the year. The names concerned will be published. Whoever wants to invest a little money temporarily and at the same time do a good work, will find a good opportunity here.
S. KeyI.

For the Martin Luthrr Orphanage

the following gifts of love have been received: In money: From U. H. Rathjen -10.00. Hans Buschbauer, Jefferson, Wis. 10.00. By U. Erck from sr. Parish at Wausau, Wis. 5.00. Durck k. I. S. Hertrich by H. Narr, 1.00, by N. N., 1.00. By k. Küchle's congreg. at Alpena, Mick., 8.00. by U. Rudolph at Kala- mazoo, Nebr-, 1.00. by Kassirer Tiarks 14.90. by P. Schwan's congreg. at Pella, Wis., 1.49. by P. Dicke from W. Dammeyer 2.00 and from Gust. Wolläger 5.00. U. Schütz's Gem. in bale- donia, Wis. 14.00. U. Weber's Gem. in Maple Creek, Wis. 1.80. Wild. Reuter, Sr. 5.00. by P. Lcybe, surplus travel money, .27. P. Leyhe, P. Weber, U. Jank each .50. U. Bergholz, U. N. E. each .25. P. C. W. Schilling 3.85. Etl. pastors 1.20. Durck Kassirer Eißfeldt 275.13, 22.75, 65.80, 61.50, 17.22. P. Schwan's Gem. in Pella and Opening 5.00. Mrs. Johanna Bauer, thanksgiving for gracious deliverance from great danger, 2.00. U. Weber in New London .50. From U. Rungc's Gem. sent by Gust. Bolz 3.00 and 2.00. By Kaff. Röscher 4.00 and 8.13. Durck Kaff. E. F. W. Meier 32.50. U. Dowi- dat's Gem. at Oshkosh, Theil of the Confirmation Collecte, 6.00. U. Holst's Gem. at Horicon, Wis. 8.50. U. Ebert 1.00; by

same from etl. members in Hartland 1.09, from etl. members in Shawano .50. P. Weber's Gem. in New London 2.00. k. Doehler in Ahnapee, Wis. .75. p. Diehl's Gem. in Grant 3.50. teacher Fröhlich and the school children ss. Il. Districts at Willow Creek, Minn., 2.00. By P. Hudtloff, wedding coll. at I. Beversdorf, 5.00. P. Dicke 5.00. Cass. Eissfeldt 35.38. I". Schütz's Gem. in Caledonia 8.00. By U. Jank on the double wedding at W. Leinke 4.25. I'. Horst's comm. in Courtland, Minn., 2 act. (10.00).

In groceries, articles of clothing 2c.: by teacher Runzel 1 pair of pants, 1 shawl, 4 handkerchiefs, 1 petticoat. By k. Hudtloff by M. Preuß etl. endured articles of clothing, by G. Mehlhorn 1 sack of flour. Miss Lizzie Bauer in Monroe, Mich. a quilt. Teacher P. Elbert 12 used and 9 new arithmetic books. Through P. Ebert from Mrs. Bekling 60 lbs. of beans and some hops. Through U. Dicke from A. Kregel 9 lbs, S. Meyer 6j lbs, B. Weißnicht 4 lbs, P. D. a roll of butter, W. Mayer 1 p. potatoes, H. Lemke 1 sack of turnips, W. Kühl and I. Rossow each 1 p. flour, I. Marquardt 1 Bush. Potatoes and 1 S. flour, C. Marquardt 1 S. potatoes. I. A. Wendt at Detroit 3 skeins of wool. Joh. Kiefer at Bear Creek for Easter 24 doz. Eggs. By P. Oetting of N. N. and N. N. in Golden, Ill. each a worn muff. From the Worthy Women's Association at Oshkosh, Wis. 12 sheets and 13 aprons.

God's rich blessings to all the dear givers!
Wittenberg, July 8, 1887. S. W. H. Daib.

Missouri Pastoral Conference Benevolent Fund for poor students.

Received by U. b. L. Janzow from I. Karau \$1.00; E. Dipz pold 1.00, wedding scoll. at A. Willhardt 7.00; from A. Bischof 3.00. By 1'. F. W. Pcnnekamp at New Wells, Mo. from his parish 7.00.

May the Lord be a merciful retributor to the kind givers.
St. Louis, Mo. June 25, 1887. C. C. E. Brandt.

XL. Gifts for this fund and requests for support from the same should be sent until further notice to:

liev. N. Llartzn, 3508[^] Uurpor 81r., 81st I-ouis, No.

Kansas support fund for poor students.

Received by U. F. Pennekamp \$15.00. From U. v. Niebel- schütz I.OO; u. Jungck 2.00; u. Mähr 3.00; u. Eggert 5.00; k. Jehn .75. by P. Polack 16.90; P. Lüker 3.65; P. C. H. Lüker 4.50; P. Hoyer 2.50; U. Keller of H. W. H. 2.00; ÜV Kaiser 10.75; P. Hoyer 2.33; U. Große 6.75; from the Collecte on the 25th anniversary of the church at Leavenworth 32.00. Leavenworth, Kans., June 30, 1887. C. Hafner. -

With heartfelt thanks in support of our missionary ge-[^] mcinde received by: U. F. Biltz \$2.00; P. M. Herrmann 4.50; P. G. Bernthal 4.00, collected at a wedding, I.OI[^] by himself; U. W. Thomä 2.00; 1'. E. Beck .50; r. P. i Wichmann 3.80; I". A. Rohrlack 2.00; U. I. Brandt 2.88; k. I. Lang 5.28; P. C. Küffner 3.75. " Aug. Lange. -

Received for the English-Lutheran Mission: By Mr. P. C. 8. Janzow from Miss. V. Moser, Gravelton, Mo. \$1.00. From Mr. Ed. v. Ette, Boston, Mass. tzl.OO. From N. G. S-, San Francisco, Cal. tzl.OO. From Messrs. C. Abrahams, Marysville, Nebr. tl.OO. St. Louis, July 9, 1887, C. F. Lange, Cassirer. V

Received for poor students with heartfelt thanks: byz Hrn. U. O. Hanser, St. Louis, bequest of be. F. Streuth kert GIOO.OO; by Mr. P. Bartels, St. Louis, from his parish \$12.00; by Mr. M. C. Barthel from N. N. auÄ Uniontown, Mo., \$1.00. F. Pieper. H

From the Werthen Frauenverein der Zionsgemeinde in St.. Louis for poor students received with hearty thanks: 12 undershirts, 12 pairs of underpants, 12 buscnhemdeu, 12 pairs of socks. B. Switch.

Changed addresses:

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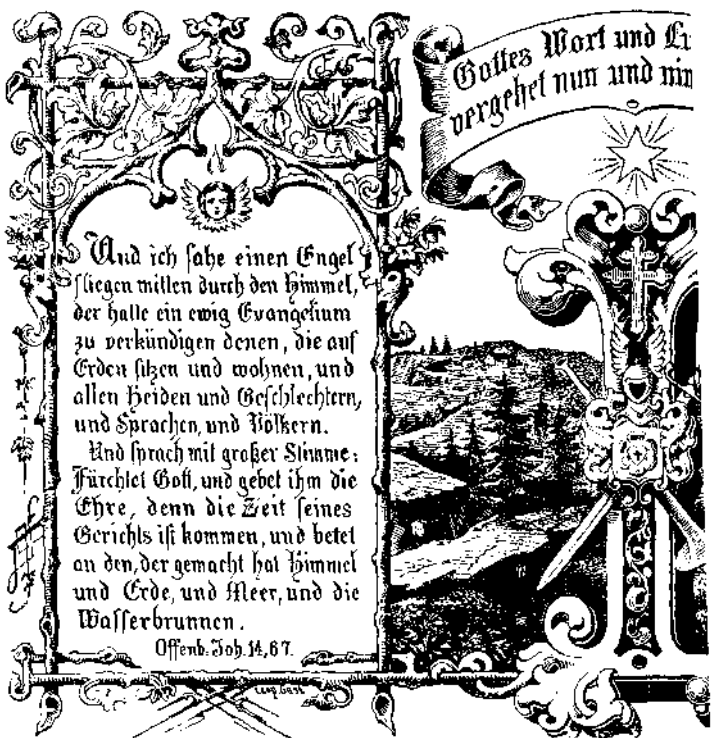
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Herausgegeben von der Deutschen Evan
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mon., Aug. 1, 1887, No.
15.

On the history of the destruction of Jerusalem.

(G. Schaller.)

It was on the 10th of August in the year 70 A.D. that the temple at Jerusalem went up in flames, which was soon followed by the complete conquest and destruction of the city itself on the 7th of September. The anniversary of the first-mentioned event closely coincides with the 10th Sunday after Trinity; so the Gospel of the destruction prophesied by Christ in tears was quite appropriately placed on this Sunday. At the same time it has become the custom of the church to read in the churches on the Sunday mentioned the story of the destruction of Jerusalem, which is also of extraordinary importance for us Christians, according to the account of the Jewish historian Flavius Josephus. Since, however, during the reading of this story, as it is also found in our St. Louis hymnal, something might remain obscure and incomprehensible to the devout listeners here and there, we would like to give some explanatory remarks in the following.

The city of Jerusalem was protected from enemy attacks on three sides, namely from the east, south and west, by deep precipices and gorges. Only towards the north did it come up against undulating land; only from this side, therefore, was it exposed to the attacks of the enemy. From the north came all hostile armies, at last also the Romans. Therefore, when it is said in our lesson, among other things, "The city of Jerusalem was very strong in the place where one could come to the city, and it had three walls," this means precisely the north side of the city, for from all other sides it was unassailable. But what about the three walls of the city mentioned above? Were they also on the north side and were they erected close together? Not at all. These three walls crossed Jerusalem in different directions and each enclosed a special part of the city. Jerusalem had four hills; to the southwest was Mount Zion, to the north Mount Zion, and to the south Mount Zion.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. August 1887.

No. 15.

To the southeast was Mount Moriah, with its temple and Antonia Castle, and to the north was Mount Bezetha. Now the first and oldest wall ran around the mountain Zion and enclosed also the temple mountain and the castle Antonia with. It had 60 towers and protected so the highest and oldest part of the city, which made already the nature to an almost impregnable fortress. The second wall enclosed the so-called lower city on the hill Akra and was fortified with 14 towers. Finally the third wall, the outermost to the north and the youngest of all, ran in a wide curve around the mountain Bezetha and the new city built on the same; it had 90 towers, was 25 cubits high and 10 cubits thick. So an enemy who wanted to conquer Jerusalem first had to break through this strong wall to get possession of the New City, and then he had to break through the second wall and take the lower city. When this had been done, the hardest part of the work still lay before him, to conquer the castle of Antonia, the temple, and the upper city, the city of David on Mount Zion, with its mighty palaces and astonishingly strong high towers. That the Romans really succeeded in this was a miracle before the eyes of all.

The jewel of Jerusalem and the adornment of the whole Orient was the temple in which the Son of God himself had gone out and come in. Herod had rebuilt it from the ground up and made it magnificent. A thousand wagons were provided to move the stones; ten thousand experienced workers were employed, and a thousand priests, who alone were allowed to work on the inner sanctuary, were adorned with priestly robes by him. The old foundation was torn up and a new one laid, on which the temple of white marble was built to a length of 100 cubits and a height of 120 cubits. The individual pieces of work were about 25 cubits long, 8 high, and about 12 cubits wide. Hence the astonishment of the disciples, "Master, behold, what stones and what a building is this!" (Marc. 13:1.) The roof was by all means covered with dense plates of gold, and gave especially at the exit

a majestic splendor to the sun. This was the temple proper; around it were built porticoes of great extent and magnificence. Only the outermost halls were allowed to be entered by strangers (pagans) up to a 6 feet high partition, where they were forbidden by inscriptions to enter further under penalty of death. Fourteen steps led up to the second row of porticoes. Twelve steps led from there to the third innermost room, which only the priests were allowed to enter. Among the porticoes the "royal" one on the south side was the most admirable. It consisted of 4 rows, which together comprised 162 Corinthian columns and formed 3 halls. Of the two outermost halls, each was 30 feet wide, 600 feet long, and over 50 feet high; but the middle one was one and a half times as wide and twice as high. Thus the middle part of this temple hall stood out very much. The whole building stood on a high, steep rock, the sides of which had been walled up to the top with enormous effort since ancient times. If one stood on the highest roof (pinnacle) of this royal hall, one believed to look dizzily into an abyss of immeasurable depth. If one came from afar, and looked towards Jerusalem, the great marble building of the temple gleamed at one on its rocky height like a distant snowy mountain. "This temple was built in 46 years", the Jews said to the Lord (Joh. 2, 20.). It had been that long since Herod had it rebuilt, but it was still being built until shortly before its destruction.

Since the Jews had revolted against their rulers, the Romans, especially against the unspeakable cruelty and tyranny of the Roman governor Gessius (not: Cestius) Florus *) and the rebellion began to take on a very threatening form, the emperor sent the commander Vespasianus with a strong army to Palestine. This stormed among other firm places also the

*) Cestius Gallus is the name of the simultaneous governor of Syria, to whom Gessius Florus was subordinate.

north of Nazareth, made the commander of Jotapata his prisoner, killed many thousands of the rebels with the sword, devastated all Galilee, and finally advanced to the city of Jerusalem. Proclaimed emperor by the legions, Vespasianus hereupon went to Rome, leaving the termination of the Jewish war to his son Titus. On May 7 the latter succeeded in making a great breach in the northern wall of the city with war machines. The Jews retreated, the Romans moved into the new city, tore down the aforementioned wall, and now held the northern part of the city. Titus set up his headquarters here and began to storm the second wall which separated him from the lower city. The besiegers broke through this wall after only 5 days, and while the many thousands of crowded inhabitants of the lower city took their last refuge on Mount Zion, i.e. in the upper city, and there increased the crowd and the immense turmoil, the Romans now moved further into the deserted lower city. Titus also had the second wall torn down and then proceeded to besiege and storm the third wall, which enclosed Antonia Castle and the Temple Mount on the left and Mount Zion or the upper city on the right.

In such a small and confined space, several million Jews were now crowded together with wives and children and their fled possessions. Hunger began to show its power. The immense stores of grain, by means of which the city could have sustained itself for years, had long since been destroyed by fire in the internal warfare of the nefarious and tyrannical partisan leaders John of Giscala on the Temple Mount and Simon in the upper city, through insane raging, out of mutual envy. Of course, there was now a shortage of food. Only the richest could obtain some. The poor crept through the gates at night and searched the gardens and fields for roots to feed their languishing wives and children. At last the number of these nocturnal herb-seekers became so great that Titus, suspecting a stratagem, had them attacked by horsemen and crucified in droves, so that the crosses stood like a forest beside the Roman camp. "Crucify, crucify him! His blood come upon us and our children!" they had shouted in hellish blindness (Matth. 27, 25.).

The siege works were already nearly completed, the Roman ramparts and towers rose threateningly against the castle of Antonia; then the Jews suddenly destroyed all the works with fire. Not a tree was left standing around Jerusalem; there was no wood to be found in the vicinity. The Romans almost lost heart. Then Titus held a council of war, and it was decided, before going back to work, to surround the whole city of Jerusalem tightly with a "chariot fortress," a wall, a curtain wall, by which every gate and every entrance would be blocked and the nocturnal prowls prevented. Within three days a ring wall with 13 strong towers, built by the legions, stood tightly around the sturdy Jerusalem. Now hunger raged among the besieged in a horrible way. The flat roofs, the inner chambers, the alleys, the public squares of the whole upper city were covered with corpses. Men and youths alike staggered

Shadows walked along. If their foot only touched a stone, they fell to the ground and could not rise again because of weakness; the dying stretched themselves out beside the dead and awaited their end. The scorching heat of summer, the plague smoke brooded over the city. That was when the unheard-of atrocity occurred: a mother slaughtered her own son and prepared a meal for herself.

But now the unfortunate city was rapidly coming to an end. On July 9, the castle of Antonia fell. John of Giscala withdrew from it to the fortified temple and would hear nothing of surrender. Now the temple itself, this magnificent marvel, was besieged. The columned halls around it were one after the other a prey to the flames. At last a soldier, impatient, threw a blazing firebrand through a window into the row of chambers which surrounded the sacred. From the cedar panelling the bright flame immediately leaped up, and a tremendous cry of woe from the Jews proclaimed their general horror. Titus hastened, commanded calm, order, to stop the fight and the fire. In vain, in the tumult his command fell flat. When at last Titus saw that there was no means left to restrain the frenzy of the soldiers, he went into the sanctuary, looked at it, and saw that the splendor and riches that were in it far exceeded anything he had been told. far exceeded all that he had been told of it. No sooner had he left the temple than the glorious edifice collapsed into rubble. In the meantime every soldier plundered what he could get; and so immense were the treasures stored up here, so great was the booty, that every soldier became rich, and that in all Syria the value of gold sank to half. The Jews inside the temple suffered a great defeat. The Romans destroyed everything and knew no mercy. The rivers of blood seemed to want to restrain the power of the fire. Mountains of the dead lay around the altar of burnt offering, streams of blood flowed over the steps.

In the midst of the chaos, John of Giscala and his followers broke away and escaped on the bridge over the so-called Cheesemaker's Valley to Simon in the upper city. According to this, one can understand the somewhat obscure words of our lection, where it says: "The Jews who had the upper place of the city (namely, the temple and its towering porticoes) partly escaped into the city - (namely, not into the lower city, which had already been burned and, moreover, was in the hands of the Romans - but into the upper city on Mount Zion, which alone still offers a meager refuge), but many more perished by fire and sword."

But now they began with all earnestness and zeal the siege and assault of the upper city. At last the two godless leaders, John of Giscala and Simon, despaired. They threw themselves on the ground in consternation and reproached each other for their foolishness. They left the safe defence of their towers and hid in subterranean passages and caves, where everything lay full of the corpses of starving men. John, compelled by hunger, surrendered first. He begged for mercy, and indeed he was given life, with imprisonment for life. Simon, on the other hand, had taken stonemasons and food with him, and was about to make a

to make a safe exit. But soon he ran out of food; so he put on a white ephod and purple robe, and like a ghost, at the end of October, when Jerusalem had long since become a great smoking pile of rubble, he emerged from the burning place of the temple to the horror of the soldiers on guard, was now captured, and with John and 700 other Jews was kept by the Romans in the Celts. Titus celebrated a magnificent triumph over Judea in Rome with his father Vespasianus. In this John and Simon were included; Simon was executed before the sacrifice of thanksgiving. The sacred temple vessels, the golden candlesticks, tables, and cups were also displayed. The holy city, in which the beautiful splendor of God had dawned, the place the Lord had chosen for his name to dwell, and which even a pagan writer (Pliny) calls by far the most famous city in the whole Orient, came to such a dark end through the judgment of God.

As Luther earnestly admonishes parents that they should study their gifted sons and become preachers or I'm going to be a schoolteacher.

In his wonderful writing, "Preaching that children should go to school," Luther reproaches parents who have gifted sons for the great benefit they bring about when they let them become preachers or school teachers, and the great harm they do when they do not. He writes, among other things, thus:

Who will or can tell all the honor and virtue of a right, faithful pastor, if he has it before God? There is no more precious treasure, no more noble thing on earth and in this life, than a true and faithful pastor or preacher.

For count thou thyself what profit the good ministry of preaching and the good care of souls worketh, which thy Son also worketh, who faithfully leadeth such a ministry; so that so many souls are daily taught, converted, baptized, and brought unto Christ, and saved, and delivered from sins, and death, and hell, and the devil, and come unto everlasting righteousness, and life, and heaven, by him; that Daniel saith in the 12th chapter, "They that teach others shall shine as in heaven, and they that lead unto righteousness shall be as the stars for ever. V. 3. says, "That they which teach others shall shine as the heaven, and they which teach righteousness shall be as the stars for ever." For since God's word and ministry, where it is right, must without ceasing do great things, and perform vain wondrous works, so must thy Son also without ceasing do great and vain wondrous works in the sight of God, as raising the dead, casting out devils, giving sight to the blind, hearing to the deaf, cleansing to the lepers, speaking to the dumb. To make the lame walk: though it be not bodily, yet it is spiritually in the soul. -

If thou wert sure that thy son should do one of these works in a certain man, namely, that he should make a blind man see, raise a dead man, take a soul from the devil, save a man out of hell, or which of these would be one, shouldst thou not with all gladness venture thy good, that he may be brought up to such an office and work, and leap for great joy, that thou hast wrought such a great thing with thy money before God? -

Now, behold, thy son doeth these works, not one alone, but many, yea, all of them, daily; and the best of all, in the sight of God he doeth them; and he regardeth them as worthy and high, as it is said, though men know it not, nor regard it; yea, though the world call him a heretic, a seducer, a liar, a rebel, so much the better, and a good sign that he is a righteous man, and like unto his Lord Christ. Christ himself must also be a rebel, a murderer, a deceiver, and so be judged and crucified with the murderers. What would I care if I were a preacher, if the world called me a devil, when I know that God calls me his angel? The world may call me a deceiver as long as it pleases, but God calls me his faithful servant and housekeeper; the angels call me their journeyman; the saints call me their brother; the faithful call me their father; the wretched souls call me their savior; the ignorant call me their light; and God says, "Yes," so be it; the angels also with all creatures. How beautifully has the world and the devil deceived me with their blasphemy and reviling! How great is the gain that it hath made upon me? How great harm hath she done me, my dear lady!

Now these things are spoken of the works and miracles which thy Son doeth against souls, to save them from sins, and from death, and from the devil. He also does great and mighty works in the sight of the world, telling and instructing all classes how to conduct themselves outwardly in their offices and positions, so that they may do right in the sight of God; comforting the afflicted, giving counsel, settling wicked matters, redeeming guilty consciences, making peace, atoning, making amends, and doing many and daily works without number. For a preacher confirms, strengthens, and helps to maintain all authority, all temporal peace, corrects the rebellious, teaches obedience, manners, discipline, and honor, teaches fatherhood, motherhood, children's ministry, servant's ministry, and summa, all secular offices and estates. These are the least of the good works of a priest, nor are they so high and noble that no wise man among all the heathen has ever known them, nor understood them, much less been able to do them; nor has any jurist, high school, monastery, or convent known such works, nor been taught them in either spiritual or secular law. For there is no one who calls such secular offices God's great gifts or gracious order, but only the word of God and the ministry of preaching praise and honor them so highly. -

This is what a true pastor means by serving people in body and soul, in goods and honor. Above all this, see how he serves God, and what glorious sacrifices and services he performs: For by his ministry and word is obtained the kingdom of God in the world, the honor, name, and glory of God, the right knowledge of God, the right faith and understanding of Christ, the fruit of Christ's suffering and blood and death, the gifts, works, and power of the Holy Spirit, the right, blessed custom of baptism and sacrament, the righteous, pure doctrine of the gospel, the right way to chastise and crucify the body, and many such things. And who could ever praise enough any of these things that have now been said? And what more is it to be said how much he does in this, that he is against the devil, the world, wisdom, and carnal conceit?

How can he keep so much strife, win so many victories, put down so much error, and ward off so many heresies? For he must contend and fight against the gates of hell, and win over the devil, and does so; not he, but his office and word. All these are innumerable, unspeakable works and wonders of the ministry. If God himself be praised, his word and his preaching shall also be praised: for it is the office and word of God.

If thou wert a king, thou shouldst not think thyself worthy to give and raise thy son, with all thy goods, to such an office and work. Is not thy penny or thy labor, which thou givest to such a son, too highly honored, too gloriously blessed, too exquisitely invested, and better than any kingdom or emperorship reckoned in the sight of God? On his knees should a man bear such a penny at the end of the world, if he knew that there it would be invested so gloriously and so richly. And, behold, thou hast it in thine house and in thy bosom, whereon thou mayest lay it up so gloriously. Fie, and fie, and fie again, to our blind and shameful ingratitude, that we see not how excellent a service of God we do, yea, what great lords we may be in the sight of God with a little doing, and with our own money and goods!

Again, thou shalt know what harm thou doest, if thou doest wrong in this. For if God has given you a child who is fit and able for such an office, and you do not raise him up for it, looking only to his belly and temporal food, take before you the register set out above and go through it in its good works and miracles, and you will see and find what a godly and herbal child you are. For if there is much in you, you deprive God of an angel, a servant, a king and prince in a fine realm, a savior and comforter of men in body and soul, in goods and honor, a captain and knight against the devil, so that you concede to the devil and promote his kingdom, so that he keeps the souls in sins, death, hell, and rather brings them into it every day, and is subject to it everywhere, and the world remains in heresy, error, strife, war, and strife, and becomes worse every day; And the kingdom of God, the Christian faith, the fruit of the passion and blood of Christ, the work of the Holy Ghost, the gospel, and all divine service, perish, and all devilry and unbelief prevail. All these things might have remained and been prevented, and might also have been corrected, if your child had been drawn to them and had come to them.

How wilt thou stand, when God shall address thee herewith in the bed of death or in the last judgment, and say, I am hungry, thirsty, a sojourner, naked, sick, a prisoner, and thou hast not served me: for that which thou hast not done unto the people of the earth, nor unto my kingdom, nor unto my gospel, but hast helped to oppress, and to destroy souls, that thou hast done unto me thyself: for thou mightest well have helped. I had also given thee child and goods; but thou hast wantonly caused me and my kingdom, and all souls, to suffer and waste away, that thou mightest serve the devil and his kingdom, contrary to me and my kingdom; he also now be thy reward, go with him.

Thou hast not helped to build and to amend my kingdom of heaven and my kingdom of earth, but thou hast destroyed and weakened them; and thou hast helped the devil to build and to increase his hell: so dwell thou in the house which thou hast built thee 2c.

How thinkest thou that thou shalt not be overtaken here suddenly, not only with drops, but with a downpour of sins, of which thou regardest nothing now, and walkest safely, as though thou didst well that thou didst not bring up thy child to be taught? But then thou shalt have to say, that thou art damned into the abyss of the shells, as one of the worst, most harmful men that have lived on earth. And indeed, if thou wouldst consider it even now in life, thou shouldst, verily, be afraid of thyself; for no conscience can bear it, where it finds itself guilty of the above-mentioned pieces; how much less can it bear it, when such pieces fall all at once, which are not to be numbered? So that thine heart shall cry out, Thy sins are more than leaves and grass, and greater than heaven and earth: and thou shalt say with Manasseh king of Judah, My sin is more than the sand of the sea, and my iniquity is great. 2c.

For this is what natural law says: He who can prevent harm, and does not do so, is himself guilty of such harm, as he certainly has a desire and will to do it, and does it himself, where he has causes or opportunity to do so.

E. A. 20, 12 ff.

Secret societies.

The following information on the secret societies of this country is intended as a contribution to our knowledge of the times in which we live. They are a selection from the last numbers of "*Christian Cynosure*," a periodical which, unfortunately, pays enthusiastic homage to all modern American ravings which rise above and against the Word of God, but which, in spite of its ravings, has for nearly twenty years waged an incessant and manly struggle against the secret societies as enemies of the Church and the State.

A secret society newly introduced in America from abroad publishes in its organ, "*The National Protestant*," an appeal to American Protestants. This appeal is signed by "the charter-keeper of the highest black camp in America, the original head in this country of the Order of the Knights of Malta". This order claims to have been founded in 1118. It is neither national, nor political, nor does it belong to a sect. It consists of an association of men who have united under binding forms of the strictest kind, in order to comfort and strengthen one another in the practice of the Christian religion, to stand by one another in times of need, to promote Protestant unity, and to defend the Protestant faith against every enemy, whoever he may be. Experience, the appeal claims, has proven that the best way to successfully counter the intrigues of the Roman priesthood is in secret societies, since the members of these societies freely disclose their views under the veil of secrecy in a secret society.

The Order was one of the few military orders of the Middle Ages that had survived social upheaval, and therefore had both the spirit and the forms of Christian chivalry. Since this order is one of the few military orders of the Middle Ages which have survived the social upheavals, and therefore possesses both the spirit and the forms of Christian knighthood, it is a thoroughly uplifting and eminently Christian order, indeed, the true evangelical covenant for the spread of the faith. Therefore, all Protestants, by whatever name they may be known, if they love our Lord Jesus Christ in sincerity and truth, should enter under the banner of this order as fighters and do their part in the religious rebirth of the world. - The former slave of the pope therefore graciously offers to play from now on the commander-in-chief in the fight against the pope!

In a large Baptist church in Baltimore, composed of colored people, the members were recently earnestly instructed by their pastor, before the celebration of Holy Communion, that bread and wine were the true and sole symbols of the last Passover, and some of the members were earnestly reprovred for celebrating the Passover in the Jewish manner. These members belong to a secret society which has incorporated the celebration of the Jewish Passover into the customs of their order. This society levies on all its members and friends a contribution of twenty-five cents, for which lambs and sheep are purchased, which are then slaughtered as the proper celebration of the Passover of the Lord.

In Birmingham, Iowa, a number of opponents of the lodges have practiced the ritual of the Masons, and have formed a secret lodge which publicly displays its meetings, and occasionally visits neighboring towns to show the people how to convert people from American citizens into Masons. The other day this lodge visited Libertyville and produced the third degree to the amusement and amazement of a large crowd of spectators. It offers itself as a competitor for the mastery in the skill of elevating Masons to higher degrees, to join with real Lodges, and intends to show other Lodge-infested cities the way in which respectable citizens attain influence.

The modern secret orders are widely spread among those heathens on whom Christian missionaries are working. Since these orders have combined modern civilization with the old pagan idolatry from which they sprang, they seem to fully satisfy the needs of the educated and higher classes of the natives of pagan lands. These orders are an imitation of the mystery in ancient idolatry, which has always dominated the minds of the heathen. Since they have done away with the excesses of gross idolatry, those who no longer believe in the unreasonable fables of their old religion think they find the kernel of truth in the modern secret societies. To this they add as a means of winning over the people, as the "India Watchman" does

in Bombay remarks that the Lodges never speak of God as of a holy sin-hating person, but only of a "great builder" "of the first cause," and the like, each thinking and believing of the "great unknowable one"

The fact that the lodges speak of Christ only as of a "great teacher," a "good man," a "mighty reformer," and especially that the lodges have the favor of the people on their side, and that membership in them brings with it personal advantages. People who are segregated by rank, descent, religion, and the like, can, by solicitation and bribery, pave their way into these magic circles, and there find "brothers" who have pledged themselves to stand by each other in right and wrong, even unto death.

At the Synod of Reformed Presbyterians held at Newburg, N. J., from June 1 to 8 of this year, resolutions were unanimously adopted

against the secret societies, in which the Synod declared that the secret orders, which have constant secrecy as their characteristic, are immoral, selfish, and unjust precisely because of this secrecy, that they dishonor and ensnare the consciences of their members, that many of them, apart from their secrecy, do not acknowledge Christ, and yet falsely imitate the worship of the church and hinder the work of the church. Therefore no member of such a society ought to be admitted to the fellowship of the church and to its rights, and such as have crept into the church ought to be excluded from it. The Synod wanted to insist all the more on this testimony, since it had become evident that some had been encouraged by it to leave the Lodge, and many who did not have the courage to renounce it, nevertheless indicated that they would like to see free men continue the struggle until victory was won. - In defense of these propositions, it was stated, among other things, that no Christian can join or tolerate a society which wants to exclude Christianity, its law, and its founders from its principles; for such an exclusion of Christ is not neutrality, but downright rebellion against Christianity. Freemasonry is a religion. This is proved by its religious customs at funerals; this is proved by the testimony of so many of its members, who declare that Masonry is a religion sufficient for them; this is proved by its books, which claim to be able to prepare men for the holy temple which is above. This religion does not acknowledge Christ, preempts the Bible, and cuts out every relation of Christ, because its foundation is such that Christians, Jews, unbelievers, Mohammedans, and every individual in general, must be admitted. The holy scripture of the lodges is a scripture without Christ. This religion forgives sins, offers to help man to be born again, and trains him for a new life. It has altars and prayers, but no prayers in the name of JEsu. If a Christian preacher participates in the blasphemous game of this false religion, it is quite appalling; such a man prays to the devil and to Christ at the same time.

R. L.

The beginning, the means, and the end of all error is that one steps out of the simple words of God and wants to act with reason in divine miracles and improve the matter. (Luther.)



(Submitted.)

The New York Progymnasium.

At the last New York and New England District Conference, mention was also made of our Progymnasium, and it was especially emphasized that a brief report on its existence and finances should be made as soon as possible in our "Witness to the Truth," as well as in the "Lutheran," so that our entire Synodal District may once again learn that we also have a Progymnasium, and that the dear Synodal congregations of the Eastern District should fulfill their obligations to their Synodal institution better than they have done so far. Let this be done. Our Progymnasium has now been in existence six years, and this year our first pupils are entering the Theological Seminary at St. Louis. The number of our pupils last year was 25, namely 5 in Quarta, 6 in Quinta and 14 in Sexta; this number has remained about the same during the last years, i.e. has not decreased. So the need for such an institution here in the East is as great as ever. This is quite natural, for in the first place we need more and more preachers to fill all the places that urgently cause us to go on mission; and in the second place the good Lord is still awakening hearts that are ready to enter into his service; and where is it that such a favorable opportunity as is offered here in New York is not better used? If the need is so great, and yet there is more material to draw young people to this service, then one should also speak more in favor of it, pray more diligently for this work, and more easily get over so many scruples that are merely of an external nature. Our institution cannot yet be large, but our lukewarmness is to blame for the fact that it has not had more students in six years. One should not set too high a standard even before beginning one's studies. Many students have become proficient only during their studies, for diligence is essential to talent! Consider that even the cleverest go to ruin if they rely on their abilities alone and thus do not want to fit into the order of things, but that the moderately gifted usually reach their goal, for they must work consistently, and if they do so, they reach the goal set. Not only is the world governed by the moderately gifted, but in the church, too, they are the ones who get somewhere and later fill their profession. Therefore, try to have more young people studied than has been done so far. If only the parents are Christians, and they have brought up their children in this way, then many a boy may succeed in graduating successfully from the grammar school and later from the seminary, in whom, for example, no talent for languages could be discovered before. Yes, who can say at all which child will reach this goal? Is it not always only an attempt?

Hopefully these words will encourage our dear pastors and members of the congregation, to whom God has given many children, and who, in gratitude for this, should also worship one of them to the Lord. What a district can do in this has been shown by the Progymnasium in Milwaukee, and let us also try it here in the East, we need it just as much, and have so much material. And if we now add that our Progymnasium,



which has 25 pupils, is taught by 5 teachers, indeed, that this small number of pupils has 3 classes following each other: Sexta, Quinta and Quarta, and to this we may remark that our pupils do well at Fort Wayne, where they enter Tertia, then one should feel even more induced to support this institution.

Also this year's final examination, which was held on July 1 in the morning from 10-12 o'clock and in the afternoon from 2-5 o'clock, showed that our students are thoroughly taught in all main subjects: Religion, Latin, Greek, German, English and Mathematics. Yes, *bookkeeping* is also taught, so that those who do not want to study get a good preparation for business life, and special attention is also paid to physics, so that there is nothing lacking in which young people of this age should be encouraged. I am not allowed to praise the achievements of our Progymnasium myself, as I teach there myself, but the pastors present at our conference and the members of the supervisory authority can give a better account of them, and certainly they will not have missed the fact that our students receive sufficient instruction and training in declamation and free performance. But a pupil must begin with this soon, if he is to come out later in an unbiased manner and speak quite clearly.

However, I would like to conclude my report today and only note that the new school year begins on Monday, September 5, 1887, at 9 o'clock in the morning. The Director, E. Bohm, requests that registrations be made in good time,

341 L. 18tū Ktreot.

To the ecclesiastical chronicle.

I. America.

Mission Feasts. To a description of a mission feast held in the open air, the "Witness of Truth" adds the following earnest words of admonition: "Hoping to help mend by a kindly earnest word, it may be mentioned with painful emotion that a number, especially young ones, do not know what God's word is preached for. To them the open-air feast was an opportunity to indulge in their childish amusements. In the place of the feast was the Lord Jesus according to his promise: where two or three are gathered together in my name, there am I in the midst of them. These young people did not like this heavenly company, so they went out in a long line after the choir had finished singing, and did what they liked in their company. It was not only sorrowful Christians who looked after them painfully; a higher one did so as well: Jesus Christ, who redeemed them and who had come to bless them in this Christian community. May the grace of God prevent their carelessness from causing serious harm to others besides themselves.

The large St. Matthew's church in Chicago, where the Revs. Engelbrecht and Brauns stand, burned on the 23d of last month. Three school rooms under the church burned out with it. The loss is one of no small amount, as debts still rested on the church.

Norwegian Lutheran Synod. About the last meeting of this Synod Mr. P. Koren Jr. writes in the "Lutheran Gazette": "It was by far the most numerous meeting of the members of the Synod that has ever been held. One already knew in advance,

that this very assembly would finally put an end to the longstanding doctrinal dispute within the Synod. And so it happened. It is true that the Synod as such did not, as many wished, declare by a special vote the so-called 'Missouri doctrine' of election by grace and conversion as the only correct one, in harmony with the Word of God and the Lutheran Confessions, but from the general result of the negotiations it nevertheless follows that what is called 'non-Missourian', or rather 'Old Lutheran', has no place in the Norwegian Synod. In many congregations orthodox (Missourian) pastors have been deposed by the activity of Prof. Schmidt and his followers. From such divided congregations a double delegation had now arrived. Where the Synod found that the division had occurred only because of the doctrinal dispute, the Missourian part of the congregations in question was immediately recognized as belonging to the Synod, and thus the Missourian doctrine was factually established as the doctrine of the Synod. Of particular importance was the decision concerning the seminary founded by the "Schmidtians" at Northfield, Minn. By more than a two-thirds majority vote, the seminary of the 'anti-Missourians' was stamped as a school of sedition which under no circumstances could be tolerated within the Synod." The Schmidtians will probably form a synod of their own and have already held a meeting.

The General Synod calling itself Lutheran. It was said that this body, at its last session, would change, that is, improve, its position on the Lutheran Confession. But it did not come to that; no time was found, since the motion was made shortly before the adjournment. It was evident, therefore, that there was no desire to do so. If this had been the case, the matter could have been brought forward sooner and, as "*Our Church Paper*" rightly remarks, the time could have been spent on hearing speeches from foreign un-Lutheran people and on welcoming them. In 1845 she sent to Germany a letter in which she freely and openly declared her apostasy from Luther's teaching. It says: "As far as our doctrinal views are concerned, we openly confess, yes, loudly and openly confess, that the great majority of us are not Old Lutherans. In the majority of our ecclesiastical principles we stand on common ground with the united church of Germany. We regard the doctrines of distinction between the Old Lutheran and the Reformed Church as unimportant; and the direction of the so-called Old Lutheran party seems to us to be behind our times. . . . Luther's particular view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers." Does it require so much time to recant such a declaration? But what turn for the better in regard to the position toward the Lutheran Confession can be expected from a Synod which had its pastors preach in 20 sectarian churches during session time, which received a "fraternal delegate" from the Presbyterian Church, that is, a Calvinistic communion, and had him greeted by the presiding officer with the words, "In the name of our church I extend to you the hand of fraternal fellowship," the assembly expressing its approval by lively applause? What can be expected of a Synod which sends a delegate to the Presbyterian Synod, who, among other things, declared before that Calvinistic Synod, "We are your brethren, and in bringing you these fraternal greetings, I do not make a mere declaration of courtesy, but express real heartfelt opinion" ? What can be expected of a synod which permits one of its pastors to be a member of the synod at the inauguration of a

Baptist preacher, that is, a Calvinist preacher, and to fellowship with preachers of other sects, as was recently done in Grand Island, Neb.

In the Episcopal Church in this country, it must look very sad indeed with regard to the preaching of the Crucified and Risen One, when a bishop of said church, in a public speech to pastors, feels compelled to complain bitterly about it. He says: "We need pastors who believe in Jesus Christ. By this I mean people who believe in Christ against all the world; who not only believe that Jesus Christ is a power, but that all authority in heaven and on earth has been given to him; who not only believe that he is King, but King of kings and Lord of lords. We need preachers who believe that when they enter the pulpit to proclaim Christ as our salvation, not only can blessing follow, but must follow, precisely because such a gospel is a power of God to make blessed all who believe in it. Because this faith is sadly lacking, many of our pastors have in fact banned Christ from their sermons. Because they themselves have not yet experienced the wonderful power of the gospel, they cease to preach evangelical sermons, but only want to captivate or excite. In order to achieve the latter, all kinds of unholy means are seized and applied, the arts of eloquence, all kinds of political questions, the subtlety of science, in short, everything that could possibly interest and entertain a congregation and kindle its slack attention. The truth is, our preachers are ashamed of the Master and his gospel; not as if they did not love him-for many really do love him, the most lovable-but because to them the glorious word gospel is no longer synonymous with 'divine power.' Therefore, brethren, preach Christ, and Christ only!" -

(Luth. Kbl.)

Spiritualism. In 1884, a wealthy gentleman named Henry Seibert bequeathed the handsome sum of \$60,000 to the University of Pennsylvania on the condition that the said institution appoint a commission "which shall also examine modern Spiritualism. Ten men known to be scientifically capable were appointed to this commission. The commission has just submitted its report, which is based on three years of work, to the administrators of the university. As the Philadelphia Record reports, the most famous mediums in the country were subjected to a rigorous examination, and the Commission soon came to the conclusion that all the tricks and artifices of these mediums could be explained by it in a very simple and natural way. Yes, a well-known sleight of hand effortlessly imitated all the tricks of the mediums and then exposed the fraud in each individual case.

(Christian. Apologist.)

The gymnastics club of Princeton, Wis. has broken away from the North American Tumor League because of its hostility to the Christian religion.

II. foreign countries.

Rome. In the official organ of the Roman Curia, No. 129, a canon begs for contributions for a country chapel near Frascati with the following literal justification: "Any help can only be dear to the Most Holy Virgin, who is always ready to use the immense power given to her by God in heaven and on earth for the benefit of the one who does a work pleasing to her.

If the youth does not get right schoolmasters and teachers, the devil will soon have won the game with his mobs, (Luther 44:64).

To the synodical congregations.

The Committee, which reported at the last Synodical Assembly on the submission of a new edition of the Synodical Manual, called attention to the fact that certain resolutions of the General Synod, by which provisions of the Synodical Constitution were changed, had come into the text without first being adopted by the congregations. They are the following provisions:

That in the year in which the Synod of Delegates meets, all District Synods shall suspend their meetings,

That the general synod elect two vice-presidents, one for the eastern, the other for the western part of the synod,

that the District Synods shall always elect all officials in the year immediately following the Synod of Delegates,

that 3 members of the congregation (instead of 2) should belong to each supervisory authority for the educational institutions,

That every pastor and teacher who is a member of the synod pay at least 2 dollars (instead of 1) into the synodical treasury.

In addition, there are the provisions concerning the Synod of Delegates, p. 29 f. of the Synodal Manual.

Although these changes have not yet met with any opposition (which is why no change was made in the forthcoming new edition), nevertheless, according to the decision of the Synod and according to Cap. VII of the Constitution, the dear Synodal congregations are hereby called upon to pronounce themselves on the Synodal resolutions in question, or, as the case may be, to confirm them retrospectively.

The dear synodal congregations, so that the new edition of the Synodal Handbook is not delayed, want their opinion to reach the Reverend President H. C. Schwan as **soon as possible.**

What a Chinese Christian is obliged to tolerate and to condone has to deny.

The persecution of the Christians in China has not yet ceased. The proclamations of the emperor and his governors may well put an end to the persecution in civil life - but only gradually - but in social and domestic life the persecutions still continue. The nature of these persecutions, and the way in which they penetrate into all conditions of life, may be seen from the following enumeration of the various hostilities which always threaten a Chinese Christian, and which were distinguished by one of these Christians. We take it from the "Evangelisches Monatsblatt für Westfalen." It reads:

001 We worship the true God, and refuse to worship idols: therefore the worldlings ape us.

2. we have to live with pagan neighbors. Every year there are collections for theatres, for idolatrous festivals, for temple repairs, for sacrifices and the like. If we do not contribute for these purposes, we are scolded, scolded and beaten, yes, sometimes attacked with spears, knives and guns, or even persecuted by secret intrigues.

Every village has its field god and grain god, whom all inhabitants must worship. The expenses are simply distributed among the families or individuals. If we refuse to pay our share, our rice fields will no longer be guarded by the village watchman, or our houses will be set on fire.

If someone builds a house, he must choose a lucky day and have a priest drive out the evil spirits. If we refuse to do this and a villager falls ill or dies, we will be held responsible and must pay compensation.

(5) In the case of a wedding, it is again a matter of the day of happiness, and moreover, on this occasion the genealogical tables must be honored. If we are not moved to do this, we will incur the bitterest reproaches of our parents and brothers and sisters.

6. if our parents die, we are expected to hire a priest to deliver their soul from hell, to light incense 2c. If we do not do this, we will be beaten by our relatives, robbed of our livestock and other property 2c.

(7) In the annual distribution of money or things in kind to the tribesmen out of the common property, they try to ignore us Christians, and if they do give us something, it is done with swearing and cursing.

8. if we engage in commerce, we lose our customers unless we engage in certain superstitious and idolatrous habits.

(9) If we are hired servants, our employers will often command us to burn candles and incense to the god of wealth, to do Sunday work, and the like. If we do not obey, we become unemployed.

(10) If we hold school, we must put up the pictures of the old Chinese sages in the schoolroom for the purpose of worship; otherwise we will get no pupils, or lose those we have. (Sendb.)

Intercession for an unborn son.

The pious preacher Spener (died 1705) had an unborn son. All means of love and earnestness had remained fruitless. The father prayed unceasingly for the salvation of his son. Then the prodigal son fell very ill and lay there for several weeks, but almost mute and motionless, in great inward struggles. All at once he raised his hands with violence and cried out from a pressed breast, "My father's prayers surround me like mountains." After some time the inward struggles ceased, peace spread over his whole being; even the violence of the disease was broken. He was saved bodily and spiritually. Shortly before his death, Spener had the joy of seeing his son as a righteous man in an important office.

A German Christian Boy

fell into the hands of the Turks during the war and had to grow up among them, but he did not deny his Christian faith. He had already become a man, when he had to plow his master's field on Easter, but even at this work, while walking behind the plow, he celebrated Easter by singing in German with a bright voice: "Christ is risen" 2c. and: "So holy is the day" 2c. The German Emperor's envoy in Constantinople was just passing, and, astonished to hear a German spiritual song here, jumped out of the carriage to seek information from him himself. To him the slave told his story and concluded with the words: I shall never return to my fatherland, but I shall keep my Christian faith even among the Turks. I know that today is Easter, and even though I am so far away from my fellow believers in body, I still celebrate the feast of the resurrection of our Lord with them.

Conscience-stricken reading of the fair.

"I testify by the wounds of Christ that I have felt an almost insurmountable challenge of conscience every time I have said Mass, administered the Lord's Supper under one form, and prayed the Pater noster." Thus, at the beginning of the 18th century, a Magister, who had fallen away to the Pabst Church, but repentantly returned to the Lutheran Church, wrote to his former teacher and benefactor in Leipzig.

When we're in dire straits...

On March 30, 1588, early in the morning, as every morning, three men blew a spiritual song on the large church tower in the new town of Brandenburg. This time, they blew the song: "Wenn wir in höchsten Nöthen sein" ("When we are in the greatest need") 2c. No sooner had they finished it than the tower collapsed with a tremendous crash. They fell down with it, but not only did they remain alive, but they were not damaged in the least. They did not know what had happened to them.

Ordinations and introductions.

By order of Mr. Praeses Niemann, Mr. Candidate R. F. G. Koch was ordained and introduced in the congregation bet Purcells, Ind. on the 5th Sunday after Trin. G. Gößwein.

Address: Uov. U. 1 P. O. Look, UnroeUs, Lnox Oo., Inü.

On the 6th Sunday after Trin. I introduced Pastor C. F. W. Scholz to the congregation at Hensley on behalf of Mr. Praeses- Wunders. L. Frese.

Address: Rev. 6th L. 8eko1r, Lox 497, 6kanapaiKN, III.

Church consecration.

On the 7th Sunday after Trin. the Lutheran PeaceD congregation at Antigo, Langlade Co, Wis, dedicated their first little church (26X40) to the service of the Triune God. Celebrant preacher wai k. H. Erck. The dedicatory prayer was said by S. W. H. Daib.

Mission Festivals.

On the 3rd Sunday after Trin. my congregation celebrated at At-^ water, Minn. mission feast. The undersigned and Father Hitzemann preached. Mr. P. Vetter gave a lecture on the life and work of the blessed vr. Walther's life and work. Collecte: §28.55. s

C. Kol! tomorrow. '

The mission festival celebrated inDubuque, Iowa, was the first annual.

On the 3rd Sunday after Trin. the congregation at Kendall- ville, Ind. celebrated mission feast together with the congregations at Fairfield Centre and bch Avilla. The Sieving, Preuß un!^ undersigned preached. Collecte: §88.50. G. W. Schumm. '

On the 3rd Sunday after Trin. the congregations of "Herr" Praeses Hilgendorf and the undersigned celebrated their mission feast in Sheridan, Nebr. Collecte §95.70. A. Hofius.

On the 5th Sunday after Trin. the congregations at Potsdam, High Forest and Röchester, Minn. celebrated mission feast at the latter place. The festival preachers were ? P. G. A. P. SchaaE I. Martin and I. Koehler. Collecte: 33.83. C. Nickels.

On July 10, the Lutheran congregations of New York and the surrounding area celebrated their annual mission festival at BroadwM Park in Brooklyn. Speakers at the feast were the kk. E. T. Körner uiH I. P. Schöner. The collecte was §280.00. E. Bohin.

U. Zollmanns and my congregation celebrated the 6th of Sonnt" after Trin. Mission Feast at Farmers Retreat, Ind. VieW guests from the Aurora congregation were present. FeftprediW were U. Zorn and Prof. Zucker. Collections after deduction of all expenses: §112.00. E. W. Kähler.

The churches of Forestville, Ahnapee, NasewaupW Wis. celebrated the 6th Sunday after Trin. Mission feast. The uu. .Stute and Doehler, Jr. officiated, and the undersigned reported on our mission. Collecte: §73.23.

A. G. Doehler &



Conference - Display

The Wisconsin Pastoral Conference will gather in Sheboygan Aug. 16-18. Meetings will begin at 9 o'clock. - Timely registration be made to Mr. U. Wvbrecht. W. Knuf.

The general mixed preachers' and teachers' conference of Iowa will meet from August 25 to 30 in the congregation of P. F. W. Grumm in Lyons. The following papers - for which each one should prepare himself - are before the conference: 1. the "Theses on the Right Relationship of an Orthodox Congregation to all kinds of Associations in and outside of it," presented by Mr. President Schwan, beginning with the thirteenth thesis, and 2. a paper on "Loud and Articulate Speaking during Lessons in School. Mr. k. Grumm wishes all applications to be received by August 13.

R8. The following railroads may be used: To Lyons the 6th W. L 8t. P. U. R. and to Clinton-bordering on Lyons-the O. L N. and the U. 6th U. L kl. R. U. Those descending at Clinton may come over to Lyons by the 8tro6t-6ar. C. F. W. Maaß.

Election display.

For the vacant directorship at the high school at Fort Wayne, Mr. P. C. L. Janzow has been nominated as a candidate by a synodical congregation. C. Gross,
Secretary of the Electoral College.

Concordia College at Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 7. Registrations are to be sent temporarily to the undersigned.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the knowledge of the elements of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (A2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. Boarding fees are \$13.00 per quarter for students who wish to devote themselves to church service. A10.00 is to be paid by each pupil at the beginning of the school year for light and firing, and A2.00 for doctor and chemist. The expenditure for books averages A7.00 to A10.00.

The boarding fee is to be paid at the beginning of each quarter and, in order to avoid inconvenience and annoyance, is best sent directly (not by the students) to Mr. vr. Dümpling. Pupils who will not devote themselves to church service will pay K40.00 annual school fees. The funds of those pupils whose parents so desire are administered by one of the professors and should be sent directly to him.

On behalf of the supervisory authority and the teachers' college G. Schick.

The school year at Fort Wahne

begins nods, as stated in last number, on September 1, but on the first Wednesday of September, that is, September 7.

Schoolteacher's College in Addison.

Those pastors and teachers who wish to register a child for admission to Addison are kindly requested to do so by August 15. Upon receipt of a postcard, I will send a questionnaire and all necessary information. -

Always first, and only nods anxiously, when it is necessary to persuade the parents of an able, healthy, and pious boy to have him prepared for the school office. "In particular, urge parents to bring their children to school, telling them how they ought to do it, and if they do not do it, what an accursed sin they are committing, for they are destroying both the kingdom of God and the kingdom of the world, as the worst enemies of both God and man. And let it be known what grievous harm they do, when they do not help to raise up children to pastors, scribes, teachers, and so forth, that God

"They will punish them terribly for it, because it is necessary to preach here; the parents are now sinning in this, so that it cannot be said that the devil also has a cruel thing in mind. - So says Luther. Let us follow him!

Addison, July 7, 1887. E. A.W. Krauss.

Progymnasium of Milwaukee.

On September 7, God willing, the new school year will begin. On the day before, every student has to report to the institution. New entrants should be registered immediately. Up to now, the school has comprised the four lowest classes of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission.

For board - including heating - -15.00 per quarter, that is H60.00 per year, is paid. To this sum are added: -2.00 for the doctor, -1.00 for light, -1.00 for the library, making a total of -64.00 or -16.00 per quarter. This sum of -16.00 is to be sent in at the beginning of each quarter, not to the students, but always directly to the undersigned. The same should be done with the remaining money of the students, at least in the two lower classes.

Those students who want to dedicate themselves to the service of our church have the lessons free of charge; others have to pay -20.00 per year for the same.

Each pupil has to bring a suitcase, bed linen and towels. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for this will not exceed the sum of -14.00. Ch. H. Löber, Director.

Progymnasium at Concordia, Lafayette Co, Mo.

The new school year of the Progymnasium at Concordia, Mo. commences, s. G. w., Wednesday, Sept. 7. The institution seeks to prepare its pupils for the Tertia of the High School at Fort Wanne, and for the Seminaries at Springfield and Addison. The Board of Supervisors will see to it that the necessary instruction in music is given free of charge to those pupils who desire to become teachers. -

In order to be accepted, the applicant must have a previous education at a parochial school and a good report on his Christian character.

The boarding fee - including light and fire - for the school year amounts to -50.00. Gifts which are given to the household by patrons are used for the benefit of all pupils who intend to enter the church service. The same made it possible in the last Sebuljabr to supply the board money for -37.50.

The institution provides bedsteads for the students. Mattresses can be purchased here. Each student must provide his or her own blankets and bed linen, towels, wash basins, brushes, lamps, and a suitcase.

'Pupils who wish to devote themselves to the service of the church have free tuition; other pupils pay -30.00 a year.

Registrations should be made as soon as possible. By order of the Supervisory AuthorityA . Bäpler.

St. Louis Lutheran High School, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity, and to prepare themselves thoroughly for any profession of life.

The following subjects are taught: Religion, German, English, Latin, Arithmetic (the ordinary and the commercial arithmetic), Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing and Drawing. - The duration of the regular course is two years.

Latin is included among the subjects taught, especially for those boys who later wish to attend a Latin school (Gvinnasium). These pupils are encouraged so far that they can enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. - For board and lodging, please contact the undersigned.

The admission of new pupils will take place, God willing, on 1 September. Applications for admission to the institution are to be sent to A . C. Burgdorf, Director.

1041 Allen Avo.. I,oui8. IVIn.

Reminder.

In number 12 of the "Lutheran" of June 15, 1887, we addressed the request to the dear congregations of our Synod to let us know quite soon how much they want to contribute to the construction of our farm building, since according to the Synod resolution we are not allowed to begin with the construction until two thirds of the sum, 8000 dollars, have been subscribed. Unfortunately, only very few congregations have so far sent in the amount of their signatures for this purpose. However, it is most necessary that we carry out the construction as soon as possible, since we lack the necessary space, and therefore we ask all our dear congregations quite cordially and urgently to send in their signatures as quickly as possible to the undersigned.

On behalf of the Board of Supervisors of Concordia College. Milwaukee, Wis. C. Eißfeldt, Kass.

418 Lu.8t -treet.

The treasury for the support of sick pastors and teachers is empty.

We sincerely ask for a prompt contribution in the name of the CommitteeW . Achenbach.

Incoming to Canada District Coffee:

Synodical treasury: Collecte in IN Borth's congregation in Ottawa - 9.57. Student Fund: Wedding Coll. by R. Semmler in Tavi- stock 5.00. By A. Hitzeroth in Tavistock. 25. from W. Nowack in Wartburg .25. from C. K. in W. 1.00. from IN I. Kirmis in Wellesley 2.00. from Schulcentkasse from IN Frosch in Elmira .75. part of Mission Festival Coll. in Elmira 20.00. from Wittwe Herbert in Sebringville 2.00. from Wedding Coll. at Jac. Ottmann in Wolles- ley 2.50. Desgl. at C. Günzler in Berlin 2.00. (p. -35.75.) Inner Mission: From IN Schmidt in Tawistock 1.00. I. Hornberger in Salem .25. Pentecost Coll. in IN Kirmis' congregation in Wellesley 10.95. Desgl. in Linnwood 1.75. Desgl. in IN Weinbach's congregation in Sebringville 18.50. IN I. Kirmis in Wellesley 1.00. Coll. in IN Frosch's congregation. in Elmira 8.05. Part of the missionary festival coll. there 25.00. I. G. Reiner in Wellesley 4.00. Mrs. N. N. in Normanby 2.00. By IN Bruer in Alsfeld 3.02. Mrs. G. Allemang in Elmira 1.00. Coll. in IN Lienhardt's parish in Logan 3.10. Desgl. in Mitchell 2.48. (p. -81.83.) Pilgrim House in New Pork: I. Seip in Linnwood 1.00. C. Hergert in Elmira .50. Coll. in IN Frosch's Gem. in Flora- dale 5.60. I. G. Reiner in Wellesley 2.00. Part of Mission- feftcoll. in Elmira 10.00. (S. -19.10.) Negro Mission: Mrs. C. Hergert in Elmira .50. I. Herr in Wartburg 2.00. Part of Mission Festival Coll. in Elmira 15.oO. Evening Madlscvll. in IN Germerotbs Gem. in Wallace 3.86. G. Weber in Carrick .25. (Lr. -21.61.) Deaf and Dumb Institution at Norris: B. Zick at Elmira .50. I. G. Reiner at Wellesley 2.00. (S. -2.50.) General building fund: A. Schleuder in Berlin 6.00. Building cash in Addison: P. Wolfhard in Berlin 1.00. Building Fund in Springfield: From Various by IN Bente in Humberstone 9.00. Preacher a n d Teacher - W ittw en a nd Orphans: IN I. Kirmis in Wellesley 2.00. Wittwe Herbert in Sebringville 2.00. Wedding coll. at Jak. Siefert's in Minto Jan. 7 (S. -Jan. 11). Orphanage i n A d d i s o n: I. G. Reiner in Wellesley 2.00. Orphanage nearBoston: Geo. Thinker in East New Vdrk 5.00. E migr. Mission in Ne w P vrk: Thank offering from Mrs A. Ries in Howick 1.00. Thank offering from Mrs G. Bubrow in Car rick.50. Wellesley, Qnt, July 12, 1887, G. Renfer, Cassirer.

Incoming Illinois District Coffee:

Synod treasury: from IN Burfeind's congregation in Richton -10.05. IN Hieber's congreg. in Town Rich 6.86. (S. -16.91.) New construction in Addison: By Kassirer Eißfeldt in Milwaukee 12.00. Durck Kassirer Röscher in Fort Wayne 10.50. (S. -22.50.) Inner Mission to the West: IN Dear Gem. in Wine Hill 7.60. English Mission: By IN Succop in Chicago, Collecte on Mission Sunday, 18.55. By IN Eißfeldt in South Chicago, Thank Offering by Mrs. Nisle, 1.00. (S. -19.55.) Inner Mission: IN Sappers Gem. in Bloomington 11.40. Durck IN Lewerenz from s. Filial in New Skaumburg 3.04. Durck IN Burfeind in Richton from Mrs. Dettmering 2.00. Through IN "streckfuß in Chicago from Alb. Geisemann 1.00. Durck IN Bartling there by b. Kemnitz, Sr. 2.00. Durck IN Bünger in New Bremen belatedly to Missionfestcoll. .42. (S. -19.86.) Mission in Butternut, Wis: IN Merbitz's Gem. in Beardstown 4.00. Negro Mission: Durck Teacher Theiss in Danville by W. Schuld .50. Durck IN Burfeind in Nickcon by Mrs. Dettmering 1.00 (for new station in New Orleans). Durck IN Love in Wine Hill by W. Buescher 1.00. By I'. Hiebei' in Town Rich from Schulcentkasse 2.40. By IN Holtermann in Co nant 4.00. (S. -8.90.) Pilgrim House in New P ork: Durck IN Castens in East Wheatland by sr. Zions-Gem, 3.45. By IN Wagner in Chicago by N. N. 1.00. (S. -4.45.) j Poor students in St. Louis: part of the coll. at the Redecker-Busse'scke wedding in Schaumburg for Th. Steege ! 10.00. From the Youth and Young Women's Club in Addison for W. Baths 10.00. ,(L.-20.00.) Poor students in Addison: part of the collection at the Redeker-Busse'scken wedding in Lckaumburg 20.00. By Kassirer E. F. W. Meier in St. Louis 10.00. By Kassirer Eißfeldt in Milwaukee for W. Hirsch 20.00. (S. -50.00.)

Building in Milwaukee: By P. Bartling in Chicago by G. Laitsch 2.00. P. Wagner's Gem. in Chicago 55.00. (S. -57.00.) Sick pastors and teachers: Fr. Hiebers Gem. in Town **Mich** 6.03. Widow's Fund: Fr. Mueller in Ehester 2.00, whose Gem. 8.00. Fr. Heumann's Gem. in Farina 6.89. By Fr. Mießler in Carlinville from Mrs. Brinkmann 2.00. By Fr. Holtermann in Conant 6.00. (S. -24.89.) Deaf and Dumb Institution in Norris: By Fr. Burfeind in Richton from Mrs. Dettmering 1.00. Fr. Hieber's Gem. in Town Mich 8.66, whose branch 3.18. (S. -12.84.) Studying Orphans in Addison: Through Fr. Miracle in Chicago by Mrs. Fleischer 2.00. Gem. in Columbus, O.: P. Engelbrecht Gem. in Chicago 13.25. Fremont congregation, Nebr.: P. Engelbrecht's congregation in CHV cago 13.25. P. Mueller's congregation in Ehester 5.00. I P. Meyer's congregation in Osnabrück 4.10. P. Merbitz's congregation in Beardstown 5.00. (S. -27.35.) Addison, Ill, July 15, 1887. h. bartling, cassirer.

Income to the Michigan District coffers:

Synodical Fund: From the congregation at Port Hope -6.25. congregation at Merritt 5.50. congregation at Amelith 7.00. congregation at Sandy Creek 6.66. congregation at Saginaw City 18.02. congregation at Adrian 8.00. (Summa -51.43.) Building fund in Addison: comm. in Manistee 50.00. Building fund in Milwaukee: Gem. inManistee 50.-00. Heathen Mission: Through Fr. Müller by Mrs. Kleemann 1.00. AllgcM. inner mission: By P. L. Fürbringer of **W. Beymrtn** 1-00. Kraate Pastors and Teachers: By Fr. Link von Wittwe **TeHeAcha F.-o.** UrM'e sophomores from Michigan: By P. Muller from Mrs. A. Eichin^er 2.00. JnnereMission: comm. at Belknap 4.75. by P. Potz- aer of Mrs. Kalk .75. comm. at Tawas City 7.44. part of mission feast coll. at Benona 5.00. comm. at Grand Rapids 16.50. comm. at Saginaw City 15.38. by P. I. Schmidt, collected at H. Schmidt's wedding, 5.00; by Ros. Gremel 1.00. (p. -55.82.) Widow's fund: comm. in Frankenmuth 23.53. EnglishMission: Congregation in Kilmanagh 3.25. Part of the Mission Festival Coll. in Benona 4.00. By P. Müller from A. Schpuerlein 1.00. By P. I. Schmidt from N. N. .50. By k. Fürbringer from W. Beyerlein 1.00. (p. 9.75.) Laubstummen-Anstalt: By Kass. H. H. Meyer 32.40. **M.** Stern in Frankenmuth 2.50. Negro Mission: Gem. in Reed City 3.25. Part of Mis- sion Festxoll. in Benona 5.00. By G. Bernthal of F. POPP5.00. (p. 13.25.) Emigrant Missi on in Baltimore: Gem. in Frankenmuth 18.75. Pilgrim House: comm. in Manistee, second show, 50.00. For certain pupils: 1) Miller's Milwaukee: by k. Miller of etl. limbs 2.50; on Bro. Burk's wedding ges. 4.27. 2) Prange M Addison: women's club in Adrian 14.50; Miss Heid's pupil 3.00; teacher Denninger's pupil 2.15. Gem. in Columbus: By U. Fürbringer, on I. A. Sobn's wedding, 10.00. Congregation at Royal Oak: Congregation at Lenox 8.00. Congregation at Mt. Clement 6.44. (S. 14.44.) Total-417.29. Detroit, July 20, '87. Chr. Schmalzriedt, Cassirer.

Income to the Western District coffers:

Synod Fund: From Fr. Senne's congregation in Alma -5.00. By Mr. Umbach from Fr. Wangerin's congregation in St. Louis 25.05. By Fr. Griebel's congregation in California 4.75. By Fr. Germann's congregation in Ft. Smith 3.50. By Mr. Schenkel from Fr. Brandt's congregation in St. Louis 17.50. By Mr. Schuricht from Fr. Han- ser's congregation in St. Louis 24.00. (S. -79.80.) Progymnasium at Concordia: I P. Albrecht's Gem. in Perry Co. 3.75. Debt Repayment: P. Griebel's comm. in California 4.55. k. Mencke's branch in Pymont 5.00. Gem. in Stover 2.50. U. Pennekamp's Gem. in Topeka 10.00. (S. -22.05.) Interior discord in the West: Mr. N. G. S. in San Franeiseo 2.6V. Pres. Biltz's Gem. in Concordia 30.00. k. Grimm's Gem. in Washington 9 75. unknown in Leavenworth 1.00. by Mr. Kassirer E. F. W. Meier 57.00. by k. Griebel in California by Mr. G. H. Meyer 1.00. P. Pfaffe's Gem. in Haven 5.50. I'. Heyne's gem. in Lake Creek 5.40. k. Holls' Gem. at Osage Bluffs 5.00. By P. Polack at Herkimer, thank offering from Mrs. Sophie Stohs 5.00, thank offering from Mrs. Marie Stettnitsch 3.00. By P. Eblers at Norborne from Mrs. Hanns 1.00, from ikm herself 1.00. By P. Proft at Lokmann, Theil. of Coll. at a missionary sermon, 10.00. Prof. Günther's Gem. at Kirkwood 4.00. By Mr. M. C. Barthel from H. Brundieck at Wisner 5.00, from H. Baden at Jndependence 2.00. (P. -147.65.) Negro Mission: By Mr. Schenkel of the Young Women's Society in Father Brandt's parish in St. Louis 6.25. By Father Nething in Lincoln from Mr. Heinr. Noack 1.00. By Father Proft at Lohman's, part of the Coll. at a mission sermon, 5.00. (p. -12.25.) Mission to the Jews: Through Kassirer Burk .95. Through Prof. Günther of the löbl. Jungfrauenverein in Kirkwood 1.50, (p. -2.45.) Emigrant Mission: By Mr. M. C. Barthel of H. Baden in Jndependence 2.00. English Mission: Mrs. Fanny Sienknechtin Wartburg 5.00. Unknown in Leavenworth 1.00. Fr. Holls' parish in Osage Bluffs 3.20. By Fr. Nething in Lincoln from Mr. Heinr. Noack 1.00. By Mr. M. C. Barthel from H. Baden in Jndependence 2.00. (S. -12.20.) Widow's fund: Senna's comm. in Alma 6.25. By Praeses Biltz in Concordia by Wittwe Henke 1.00. Thanksgiving offering by Prof. Lange 5.00. (p. -12.25.)

Sick pastors and teachers: by Mr. M. C. Barthel of Mr. I. N. Raithel in Pierce City 200.00. By P. Holls in Osage Bluffs from Mrs. B. 1.20. (S. -201.20.) Orphanage near St. Louis: Through Fr. Roschke in Freistatt, ges. on Mart. Biermann's baptism of children 3.25. Orphanage near West Roxbury: By Fr. Rehwaldt at Clark's Fork, surplus from children's party, 11.50. Deaf and Dumb Institution: Through P. Rohlfing in Alma, sent to Mr. Wilh. Klinkermann's wedding, 5.45. Poor S tu den ten in Springfield: by P. Albrecht in Perry Co. aes. at Oswald's birthday party, 3.20. School Construction in Butternut: Unknown in Leavenworth 1.00. Pilgrims' House in New York: Mrs. Fanny Sienknecht in Wartburg 5.00. By Mr. M. C. Barthel from Mr. Heinr. Drecktrah in Krügerville 1.00. By Fr. Mießler in Des Peres from sr. By P. C. C. E. Brandt from two members of his congregation. By Fr. Griebel in California from Mr. G. H. Meyer 1.00. By Mr. Herrling from Fr. Rohl- fings congregation at Alma 34.00. By Fr. Koch in Lutherville, sent to Mr. Woltmann's wedding, 5.00. By Fr. Roschke's congregation in Freistatt 3.30. (p. -51.30.) College in St. Louis: From Fr. Sieck's Gem. in St. Louis by Karl May, Jr, Dr. Bosse and Bro. Hau Eisen 5.00. each (pp. -15.00.) St. Louis, July 23, 1887. H. H. Meyer, Cassirer.

Received **for the Seminary household at Addison, Ill:** From the parish at Schaumburg, Ill: Vmt I. Ho- meier 1 sack of oats; I. Lichthardt 1 p. do., 1 p. potatoes and 1 p. grain; H. Dorn 2 p. oats; W. Lichthardt SS. Oats, 1 p. potatoes; H. Thies 3 p. oats, 3 p. potatoes, 2 p. grain, 1 p. apples; W. Becker 10 p. potatoes; H. Nerge 2 p. grain; C. Winkele 2 p. oats, 1 p. grain; H. Meier 5 p. oats; W. Buckmann 2 p. oats; E. Pahne 1 p. oats; H. Pfingsten 1 p. potatoes; W. Pfingsten 2 p. wheat; F. Thies 1 p. oats; F. Sahlert 4 p. grain, 2 p. potatoes; H. Fasse 2 p. oats; H. Roders 1 p. oats, 1 p. potatoes; H. Mueller 1 p. oats; C. Barthel 2 p. oats; A. Wede 2 p. oats; F. Hauke 2 p. oats, 1 p. potatoes, 30 heads of cabbage; W. Scharinghausen 1 p. oats; W. Mumme 1 p. oats, 1 p. potatoes; I. Fasse 3 p. oats; W. Behrens 1 p. oats; Wittwe Krihl 1 p. oats; F. Pricke 1 p. potatoes, 1 p. grain; W. Helfert 2 p. oats; H. Barthel 2 p. oats, 1 p. Grain; Wittwe Buttermann 3 p. oats; L. Albrecht 3 p. oats, 1 p. grain; H. Klausung 1 p. oats, 1 p. potatoes, 1 p. grain; H. F. Becker 3 p. oats; Wittwe M. König 2 p. Oats, 2 p. potatoes; F. Albrecht 2 p. oats; I. Rohling 1 p. oats, 1 p. grain; A. Popp 1 p. potatoes; H. Freist 4 p. oats; F. Kasting 3 p. oats, 2 p. grain; C. Grindling 3 p. oats; H. Bone 1 p. oats; H. Winkelhagen 2 p. oats, 1 p. grain; C. A. Kasting 1 p. oats, 1 p. grain; W. Sporleder 2 p. oats, 2 p. grain; H. Botz 1 p. potatoes, 2 p. oats; H. Salge 3 p. grain, 1 p. oats; I. Gieseke 2 p. oats, 2 p. grain; H. Gieseke 2 p. oats, 1 p. potatoes; W. Scharge 2 p. oats, 3 p. potatoes. H. Kasting 1 p. oats; C. Wille 1 p. oats, 1 p. grain; D. Meier 3 p. oats; F. Scharge 2 p. oats; H. Freist 2 p. oats, 1 p. linseed; H. Winkle 2 p. oats, 2 p. potatoes; G. Fasse 2 p. grain, 1 p. potatoes; C. Witthägen 2 p. oats; F. Steinmeier 2 p. oats; H. Fens 1 p. oats; G. Binderoth 2 p. hvfer; F. Harning 1 p. oats. Of the parish in Proviso, Ill: Of C. Peter 1 p. oats; C. Degener 2 p. oats, 1 p. grain; F. Haas 2 p. potatoes; E. Mesenbrink 3 p. oats; H. Mesenbrink 2 p. oats; F. Pu- scheck 2 p. oats; D. Mahler 1 p. oats; G. Puscheck 2 p. oats, 2 p. potatoes; H. Schröder 2 p. oats, 2 p. grain; H. Heidorn 4 p. Potatoes; E. Heidorn 3 p. corn; Wittwe Ahrens 4 p. oats, 1 p. corn, 1 p. potatoes; F. Höhne 1 p. potatoes, 1 p. corn; L. Ahrens 2 p. oats, 1 p. potatoes; H. Müller 2 p. oats, 2 p. corn; A. Degener 2 p. oats; H. Volberding 2 p. oats, 1 p. corn; C. Puscheck 2 p. potatoes, 1 p. apples; Chr. Seegers -1.00; F. Meinkc 2 p. potatoes; H. Rathe 1 p. oats, 1 p. grain; H. Meier 2 p. oats; H. Schulze 3 p. potatoes; H. Mandel 1 p. oats, 1 p. potatoes, 1 p. grain.

Of some gardeners at Chicago: C. Kemnitz 20 cabbages, 1 S- turnips; I. Maut 800 cabbages, 1 S. onions; A. Jacobs 100 cabbages, 1 S. turnips; C. Deu 25 cabbage heads; P. Priß 30 cabbage heads.

May the Lord be a rich recompense to the kind givers! Valentin v. Dissen.

Treasurer's Report of the Progymnasium in New Park

July 2, 1886 to July 7, 1887.

Intake: As of July 2, 1886 Balance -70.43. Contributions from individuals and collections from congregations: From the Misstonsbückse of the parish at Skenectady 10.00. From the parish of P. Kanolds at Ellicottsville 4.00. Parish of P. Steups at Harlem 12.09. St. Marcus parish at Brooklyn 25.00. Parish of P. Kraffts at Meri- den 10.00. St. John's parish at Brooklnn 17.65. Parish of P. Walkers at York, Pa., 16.76. Parish at Allen Centre, N. Y-, 5.00. congreg. in Wellsville, N. N-, 14.17. Mission Festival Collecte of the Gem. of New Uork and vicinity 75.00. Gem. P. O. Hansers in Rockville 12.25. St. Matthews congreg. in New Hork from the Ordered Wobltkätigkeitskaffe 100.00. By Bro. Walker of W. B. 2.50. By Bro. Lindemann 1.00. Mrs. Wackelt .50, W. Oklandt 5.00. Two collects of the congreg. at Bayonne City 13.00. D. Tragmann 1.00. W. Bauer at Danbury 1.00. congreg. at Richmond, Va>, 4.65. congreg. P. Grams at Tonawanda 7.77. congreg. P. Frevs at Brooklyn 20.00. By P. A. E. Frey of Henze 1.00. Gem. P. Lauterbachs at Crossroads 2.00. By P. A. Tilly, Collecting the Gem. at Haverstraw and Tom- kins Cove 5.15. Women's Club of St. Marcus in Brooklyn 15.00. Gem. P. Koenigs in New Hork 11.50. comm. of P. Sennes in Buffalo 20.50. comm. of P. Steups in Harlkm 9.93. St. Jokannes comm. in Brooklyn 14.15. comm. of P. Koenigs in New Uork 15.00. women's club of P. Stutz' comm. in Albany 15.00.



Cong. in Basswood Hill 2.50. St. Lucas Missionary Society of New Avr 25.00. By P. Steup of W. 5.00. Cong. B. Sieks in Buffalo 20.25. Cong. L. Ebindicks in College Point 5.40. F. Stutz in Washington 5.00. St. Matthew's Cong. in New York from the Ordered Benevolence Fund 100.00. Cong. k. Sturkens in Baltimore 11/27. 1 p. Walker 2.00. By the same from N. N. 1.00. Colt, of the Gem. in Port Richmond 6.56. Coll. of St. John's Gem. in Brooklnu 22.00. Gift of Mr. I. Moeller 10.00. Gem. in Wellsville, N. Y., 5.00. By 1 P. Luebker from Mrs. Heitmueller 10.00. Gem. of P. Walkers in Cork, Pa. 10.00. -SummaH724.39.^ Tuition of four quarters 499.00.

Total revenueKI29382.

Issues:

Teachers' salariesP1440..... .00
Books and printed matter 22.50P146250.

Deficit on July 7, 1887K168.68.'
Cd. Haus-elt, Treasurer. '

Received for the orphanage at Addison, Ill: From congregations 2c. in Illinois: from L. Great's congregation in Addison by Ed. Roterinund \$12.75, by Joh. Harmening from Mrs. Böske 1.00 and Collecte at teacher Meders wedding 5.00. By P. Müller in Schaumburg, Theil of Coll. at the Nedeker-Busse'scbe wedding, 10.10. By F. Kuhlman" from Decatur from Jakob Danzeisen .50, Fr. Salogga 1.00, Karl Golembiewski .25, N. N. .50. By L. Brunn in Strasburg from N. N. 1.00. By H. Eblers in Homcwood from the Orphans' Association 13.75. By I'. Ramelow at Elk Grove from N. N. 1.00. By L. Pfotenbauer at Palatine, sent on the silb. Hochzeik of Mr. and Mrs. Holste, 8.00. By L. Sapper in Bloo- mington of I. Teske 8.00. IX Heumann's Gem. in Farina 7.00. By Joh. Harmening of Mr. Kasch in Chicago 5.00.. Heinr. Stünkel in Richton and his wife Marie 5.00. (S.Z S79.85.) 1

From communities w. outside Illinois: by Cassirer^ Schmalzriedt at Detroit, Mich., 5.55. by Cassirer Roescher at Fort Wayne, Ind. 5.50. by Cassirer E. F. W. Meier at St. Louis, Mo. 17.39. (S. \$28.44.)

By children: By Teacher G. Bartelt at Chicago, Ill, by s. pupils 3.20 and by Karl Mußmann ges. 3.10. Teacher Grupe's pupil at Hartem, Ill, by IX Great there 3.00. Teacher Zeile's pupil at Woodworth, Ill, 3.60. Teacher E. Kemnitz's pupil at Cologne, Minn, 3.30. By 1'. Succop at Chicago, Christian Teaching Colleges, 15.81. Lebrer Treide's pupil there 3.63, Teacher Tisza's pupil at Danvillc, Ill, 1.25, (p. P36.89.)

To board money: From I. Steffens at Chicago, Ill, 10.00. Wittwe Hoppe at Crown Point, Ind. 5.00. (S. \$15.00.)
Addison, Ill, July 15, 1887. h. bartling, cassirer.

For poor pupils of the Progymnastum zu Konkordia, Mo., undersigned received through Kassirer H. H. Meyer H9.70, From IX Job. Gräbner 10.00 for P. Stöppelwertb. From women's club in Concordia 10.00 for Habekost. From virgins club ur. Concordia 5.00 for Franke, 4.75 for Kaspar. From Jungfrauen-s verein in IX Janzowo Gemeinde 15.00 and from Nähverein 5.0g for Jäger, Dabl andBunselmeyer. From H. W. in BeardstownZ Ill, 2.00 for Stünkel. On Dietr. Frerking's wedding gesam" melt 7.30 for Franke. A. Bäpler. Z

Received for M. Mertz K5.00 Pentecost collecte of the parish; Hrn. IX E. Schultze's in Vallonia, Ind. Guenther.

New printed matter.

Twentieth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, and Other States, Assembled as the Fifth Delegate Synod at Fort Wayne, Ind. in the Year 1887. St. Louis, Mo. Lutheran Concordia Publishers 1887. price 20 Cts.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. J. G. Walch. 22nd volume. Colloquia or Table Talks. Corrected and renewed for the first time by translating the two main sources of the Table Talks from the Latin originals, namely, the diary of Dr. Conrad Cordatus on Dr. M. Luther in 1587 and the diary of M. Anton Lauterbach on the year 1538. St. Louis, Mo. Luther. Concordia Publishers. 1887. price \$4.00.

The Luth Concordia Publishing House.

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Herausgegeben von der Deutschen
Zeitweilig redigirt von

43rd Year, St. Louis, Mon., Aug. 15, 1887, No. 16.

Dr. Martin Luther's Colloquia or Table Talks.

Corrected and renewed for the **first time** by translating the two main sources of the Table Talks from the Latin originals, namely the diary of Dr. Conrad Cordatus about Dr. M. Luther 1587 and the diary of M. Anton Lauterbach on the year 1538.

This latest volume of our Luther edition - the 22nd - contains Luther's table speeches, i.e., the speeches he made in conversation with his household members and friends, especially at the table. Mathesius, in his Life of Luther, says: "As his office and teaching were holy and comforting, so also in his life one saw many beautiful and great virtues, and those who were around him heard many good sayings and histories; as also at the table he explained many beautiful and delicious texts, and gave many good reports when one had occasion to ask something from the Scriptures. - Although our doctor often took heavy and deep thoughts with him to the table, and sometimes kept his old monastic silence during the whole meal, so that not a word was spoken at the table, he nevertheless allowed himself to be heard very amusingly at the appropriate time; as we used to call his speeches *condimenta mensae* (table spices), which were dearer to us than all spices and delicious food. When he wanted to win speech from us, he used to make an accusation: The first admonition we let pass; when he stopped again: "Prelates, what news in the land?" then the old men at the table began to talk. Doctor Wolf Severus, who had been preceptor to the Roman Royal Majesty, sat at the top, he brought something to the table, if no one else was present, as a wandering courtier. When the conversation started, but with due discipline and respect, others sometimes added their part, until the doctor was brought in; often good questions were put in from the



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. August 1887. No. 16.

Scripture, he resolved finely round and short; and since one once held part, he could also suffer it and refute it with skilful answer. Oftentimes honest people from the university, even from foreign places, came to the table; there fell very fine speeches and histories." (S. 208. 212.)

His friends used to write down and collect these speeches immediately or soon thereafter. They meant well, but they did not do so wisely and prudently. They did not consider that not all sayings of even great men, which they made in intimate circles, at table or otherwise, are suitable for publication. They also suffered the same fate as others who write down what they have heard: one overhears something or does not understand it correctly, or, when writing it down later, no longer remembers exactly the words that were used. Thus many misunderstood and incorrect things have found their way into the "Table Talks". In the course of the many copies, further errors were introduced into them, as well as in the later adaptations for printing.

Elias Frick, the translator of Seckendorf's "Geschichte des Lutherthums," therefore writes in his account of Luther's writings: "One has caught the dear blessed man, what he talked about tables and otherwise, quite too exactly, and those who have been around him and have talked with him about tables and otherwise, may have distinguished at home, out of good opinion for their benefit, what they heard from him; But everyone knows well that it is not possible to remember all the words as they were spoken, so that one could write them down afterwards; and especially those who recorded such things were not at all equal; and it often happens that one does not always correctly grasp the meaning and opinion of another in speech, and therefore cannot put them down on paper. Above this, such Collectanea have been copied again by others, whereby, as is always the case with such copies, even more inaccuracies have been included; however, Johann Aurifaber has brought such Collectanea, which have been collected and copied by various men, under certain titles

and given into print under the name of the Tischreden Lutheri Anno 1569" 2c.

The "Table Talks" are therefore gladly cited by the papists to blaspheme Luther's person and life; of course without reason. Walch writes: "It is considered reasonable that nothing can be proven from the 'Table Talks' that could be detrimental to Luther. For although they may have come from him, as I have noted before, they are and remain table speeches: speeches which he spoke without prior consideration, which were written out without his knowledge and will, and after his death a special book of which was brought to light, which he could neither see nor read through. Our divine scholars have long since remembered this, and not without reason. I refer to Johann Gerhard, Leonhard Hutter, Johann Adam Schertzer, Johann Adam Osiander, Georg Zeämann, not to mention others."

Although these "Table Talks", which only came out after Luther's death, are not equal in value and validity to those of Luther's writings that flowed from his own pen or were rewritten by his friends and published with his approval - in part after a careful review - they are and remain - with a careful review - a thankful gift. They contain splendid explanations of the main points of the Christian faith (of the Holy Scriptures, of God's works, of Christ, of sin, of the Law and the Gospel, of faith, of good works, of the Pope, of enthusiasts, of marriage, of kings, princes and lords, of schools, etc.), beautiful meaningful, pithy sayings, far-sighted prophecies, instructive stories, and especially a treasure of individual traits from his life.

We said that the "Table Talks" would be a thankful gift if carefully sifted. Such an examination has been made in the present edition. Prof. Hoppe, an expert on Luther, has put many years of diligence into this edition.

new edition used. The introduction rightly states: "Our edition is the best and most complete of all the editions that have appeared to date. The most complete, because we have recently brought to light the main sources of the 'Table Talks', the diaries of Lauterbach about the year 1538 and of Cordatus from the year 1537, trusted friends and table companions of Luther, in a completely unabridged German translation; the best, because we have eliminated from the 'Table Talks' much that does not belong to them, partly duplicates, partly borrowed from other writings of Luther, partly not originating from Luther, but have renewed a large part of the 'Table Talks' from these two main sources. Both men have copied from Luther's own mouth, at his table and otherwise, what he spoke." (p. 1.) In this extremely interesting introduction, the author gives further information about the various previous editions, in which many foreign things have been added and the originals have been treated arbitrarily, false translations occur 2c., as well as about what distinguishes the new edition from the earlier ones.

Many a Lutheran Christian has the wish: "If only I could have spent one evening with our dear father, Dr. Martin Luther, the greatest man and hero of the faith after the time of the apostles! This wish, my dear reader, can and will be fulfilled to you abundantly, yes, for days and weeks, by what is offered in this volume. For it brings you for the first time Luther's Table Talks translated from the originals." (Einl. p. 1.)

No one who acquires this splendid edition of Luther's Table Talks will regret it. He will not stop reading until he has come to the end of it. The fruit will be: Growth in salutary knowledge and edification in the most holy faith.

(Submitted.)

Something about the song: "Jerusalem, thou high-built city" and its singer.

In the year 1626 a writing appeared, the title of which is: "Lnba novissima, that is: Of the four last things of man, namely of death, last judgment, eternal life and damnation. Four different sermons, delivered at Coburg on a given occasion, by Johannem Matthäum Meyfartum, Doctor of the Holy Scriptures and Director of the Casimirian Gymnasii there." The third sermon is based on Matth. 17, 1-9, "about the joy and glory which all the elect have to wait for in eternal life." Towards the end of this sermon it is said, "Behold, devout Christians, should not this contemplation of eternal life make one joyful in these sorrowful runs, and quite secure in God in perilous runs?" In the conclusion of the sermon which follows, the author interlaces a hymn composed by him, which has justly become the common property of the Church, in that it "is to be reckoned among the most excellent poems of our Church, not only for the sake of its contents, but already because of the rare melodiousness of its language," and which, as is said by

Zezschwitz says, "in its melodic sounds itself already quite so anmuthet, like praise song of the heavenly choirs". This is the above-mentioned song, "the wonderfully joyful welcome to the heavenly Jerusalem," as it is entitled in our hymnal under No. 443 according to the song commentary of Schamelius. Perhaps it will not be unpleasant for some readers to see the song interwoven with the conclusion of that sermon. Since we are only reproducing the beginning of the verses due to the lack of space, one should take the hymnal at hand. And so it says in the conclusion of the sermon in question:

"Should not one break forth and say: klorats pr-ro Zanckio,'
gui prne Zsndio ^ubÜLro of vultis! Weep for joys, which ye would not triumph for joys; sigh for joys, which ye would not exult for joys; mute for joys, which ye would not speak for joys!

1st Jerusalem, thou high-built city, Would to God I
were in thee!

My fervent heart 2c.

So sorrowful Christians groan when they experience, if not view, the present condition. They wish:

O beautiful day and still much more beautiful hour,
When will you come!

Since I'm with Lust 2c.

Now then, it will be long for our souls to dwell with those who keep the peace: but the beautiful day will dawn, and many more beautiful hours of the day, and then

3. in a moment she will rise Up to the firmament, When
she leaves 2c.

With what joyful face, with what holy thoughts must the taken soul look at the city of heaven, when it approaches the same? Truly she cannot be silent, her heart pours out, her mouth overflows, she speaks:

4 O Ehrenburg, be now greeted me, Thu on the gracious Pfort:
Like big time 2c.

But will not remain with the same, but:

005 What manner of people, what manner of noble
band, cometh thither already drawn? 2c.

6. prophets great and patriarchs high, also Christians
in general 2c.

7. when then at last I have arrived in the beautiful
Paradeis 2c.

8. with jubilant sound, with instruments beautiful, On
choirs without number 2c.

"Whoever desires to go there and sing a single note or guard the door in the house of our God, let him say Amen in his heart. But help, O Lord JESUS Christ, that many may well grasp this eternal joy, may remember it at their deathbed, and through this lovely contemplation here all may strive chivalrously, through death and life, to reach thee. Amen, O JESUS, amen."

At the time when Meyfart, the poet of this song, was director of the Gymnasium Casimirianum, the duke had a pious capellmeister from the great Tonmeister Eccard school, named Melchior Frank, born in Zittau about the year

He, who had already given many a spiritual song a beautiful melody, also created a melody for Meyfart's song of the joyful welcome in the heavenly Jerusalem. And what a melody it is! It is completely appropriate to the text, is one of the most sublime and profound of our rich church melody treasure, and therefore occupies the appropriate position in it. Who would not have sung one like the other, song and melody, over and over again!

But we mainly want to get to know the poet a little better.

Johann Matthäus Meyfart was born on November 9, 1590, according to some in Jena in the house of his grandfather, according to others in Walwinkel in the Thuringian Forest, where his father was a pastor. After he had received an excellent education at the school in Gotha and had studied further in Jena and Wittenberg, he went over to the study of theology, having become a master in 1611. When he had also completed this study, he became educator with a nobleman and then adjunct of the philosophical faculty in Jena.

In the meantime, a fourth higher educational institution had been established in the Saxon lands. This was the Gymnasium Casimirianum established by Duke Johann Casimir in Coburg in 1605. According to the intention of its princely founder, however, this grammar school was also to distinguish itself by its adherence to strict discipline and good morals, and at the end the duke placed it under the spiritual direction of Johann Gerhard, who was employed as professor of theology at this institution from 1606 to 1616 and who nevertheless remained in the closest connection with the duke and his university at Coburg even after his transfer to the University of Jena.

In the same year in which Gerhard left this university, Meyfart was appointed professor and subsequently entrusted with its directorship in 1623. Since he had several theological writings published during this time, and also defended the pure doctrine against the papists, he received the theological doctorate in Jena one year later. But above all, he took care of the university that was entrusted to him. He sought to educate his students not only as scholars, but also as Christians. Tholuck writes of Meyfart: "In this position he was eager to promote the spiritual life of his students. He wrote an Acadennian Latin prayer book for all faculties and types of studies. He maintained a loving relationship with his students and kept in touch with the better ones even after their studies. He protected his Casimirians from the insults and insults of the rougher students who had come there from the larger universities, severely punished grosser crimes and introduced a written apology for lesser ones."

In 1634 Meyfart followed the call as professor of theology at the Lutheran University of Erfurt, which had been newly founded by Gustav Adolph, and one year later he became its rector and at the same time also pastor at the Preacher's Church. Here, too, he showed the same zeal from the beginning, as for purity of doctrine and thorough knowledge, so also for godliness of the students, especially of the students.



of sacred theology. His academic inaugural address in Erfurt is therefore characteristic. Its subject was the "image of a true student of holy Christianity, taken from the honest life of the prophet Daniel at the royal academy in Babylon. When, however, the degradation of morals brought about by the Thirty Years' War became more and more apparent among the young students, he raised his voice like a trumpet by issuing a pamphlet entitled: "Christian Remembrance of the Orders and Honourable Morals Escaped from the Protestant High Schools in Germany in Some Places, and of the Barbarities Creeping in During These Miserable Times. 1636." Among these "barbarities that had crept in," i.e., idiosyncrasies of German student morals, was above all pennialism, i.e., the despotism of the older students against the younger ones, which was connected with the most shameful insults, and which had gone especially to his heart and against which his conscience had finally forced him to come out in public, all the more so because he had already collected information about this evil from former students of the Casimirianum for several years.

Unfortunately, he encountered opposition in such fervour. Already in Erfurt he found resistance among colleagues and pastors. Because of a scholarly treatise on church discipline, he was even sued by the entire teaching staff, with the exception of a single member of the faculty, and threatened by the government with imprisonment if he did not recant. Neither came to pass, as he was appointed to the University of Erfurt, which was under a different government at the same time, and now even had trouble obtaining the desired dismissal from the Duke. But even in Erfurt he did not find it any better. It is true that he had a number of friends and intellectual comrades at his side, and it is said that the city council and the citizens supported him in his zeal for stricter church and moral discipline. On the other hand, he found opposition among his colleagues, at the head of which was a certain Professor Zaps, whose best suspicions strengthened Meysart's counterparty, thus embittering the nest of his life all the more, as did many other challenges that his above-mentioned writing against the academies brought him. The Lord soon took him out of the pitiful valley into the heavenly Jerusalem, where his ardent desire had long been. He died on January 26, 1642.

If ever Meyfart's song of the "wonderful welcome in the heavenly Jerusalem" was sung by a large congregation with deeply moved hearts and with many a dripping eye, this was the case on May 17 of this year, when an immense crowd of grateful friends from near and far and from the most diverse parts of the Union had gathered for the funeral of a great man in Israel in the spacious Lutheran Trinity Church in St. Louis, Mo. It was our dear Father in Christo, our teacher, champion and predecessor, Professor Dr. Walther, who lay in the casket before the altar. As the second of the funeral orators, the Blessed's old intimate friend and, until the year 1875, longstanding

ger co-worker in the training of preachers, Prof. Crämer, came church system, which in the best case is unbelieving, but in most out with his Elisa call: "My father, my father, chariot Israel and its cases is of a Protestant-association nature. In spite of, or rather riders", according to his order they sang Meyfart's song before precisely because of, this God-opposing broad-mindedness, and after the speech. this association is quite a darling of the German state church

Already at that time and even more so later, the writer felt the congregations, especially of those in Bavaria, who publicly and need to draw a parallel between the dearly departed and the especially call for participation in this great money transaction poet of the delicious song. And it was not only the longing for association. But there are still many Christians in the German heaven that he thought of, as it also stirred the wings of the state churches for whom such an association is "too hot and too former more and more powerfully in his life full of work, struggle hard. These have already begun years ago to found an and gloom, but also the fervent zeal for holiness of life in the association which makes it its business to build the church of the congregations, and especially among the servants of the church pure word, i.e. the Lutheran church, and thus to help "most of and the students in our teaching institutions, which, free of all the fellow believers" in the dispersion. This association is called impetuosity and all one-sidedness, was so wonderfully paired "the Lutheran Church of God" and stretches its branches over with his excellent fervent zeal for purity of teaching. Praise be to Bavaria, Hanover, Mecklenburg, Saxony, and so on. Admittedly, God that in this double zeal a whole Synod stood faithfully by his this Lutheran God's Box Association is also afflicted with the side, and that he knew himself to be in complete unity of spirit disease of the time: Lack of decisive assertion of the Lutheran with his co-workers, especially until the end of his academic confession, which is why our dear brethren in the faith in work! But now that he has departed from us, may his spirit rest Germany cannot participate in this work, as other free-church on those who after him carry on his work in our high school in St. Lutherans do; but we are nevertheless pleased about the really Louis, and indeed in all our teaching institutions, so that our good things that the Gotteskasten is doing. But what is the Synod may not lack preachers and teachers of the high and low position of the "Protestants" supported by the Gustav-Adolf-schools after him, who are as pure and firmly grounded in Verein against this truly not overly strict, but rather often only too doctrine as they are zealous and righteous in godliness. Looking quietly treading and often too undecided in matters of steadfastly toward Jerusalem, the high built city, with the wish: confession? This is shown by the organ of the Bavarian "Would to God I were in thee!" Let us therefore let those words Lutheran Gotteskasten of July 1, 1887, in a hair-raising example of the departed be a precious legacy to us, when he, in a synodal from the church journal "der österreichische Protestant" No. 7, sermon of 1865, speaking of pure doctrine and knowledge as a 1887, published in Klagenfurt in Carinthia. This journal had in free gift of divine grace, finally cried out to his listeners: "But the No. 6 a favorable review of Ahner's little paper on the God's Box, most important thing here is that we all use the pure doctrine and whereupon in the following number "a word of warning to the knowledge given to us for our own salvation; for no cleverness Protestants of Austria" against the Lutheran God's Box and no outward zeal of unconverted hearts can and will preserve appeared, in which it was said: The God's Box is a sign of life of this jewel, in short, nothing, if we do not thereby stand before rigid orthodoxy, and it is quite sufficient to know that the first God in true repentance and living faith, and are enlightened and God's Box came into being in the land of blackness, Hanover, impelled by His Holy Spirit. For as God gives his pure word only and that Mecklenburg and Saxony followed in it, and hopefully for the sake of the elect, so it is they alone, the invisible church, one day a closed district will be reserved in the center of heaven through whom God sustains it, who cry out to God day and night for the men of the God's Box, so that they will not come into in deepest humility: Lord, keep your word for us, for it is the joy contact with any of the "others." The warning concludes with the and consolation of our hearts

(Submitted.)

Intolerance of the so-called Protestants.

In Germany the so-called Gustav-Adolf-Verein has existed for many years. This association promotes the most abominable, the guise of charity, a thousand God boxes - what a pity for the God-opposing union; for in it are fraternally united: Protestant beautiful name for the bad cause! - arise, they will not move us unionists, these apostles of unbelief, Unirte, so-called Lutherans, to betray our Christian brethren. But watch and pray, that ye fall of all possible colors and degrees, in short, everything that not into temptation." A letter from Holstein goes on to say: "I think supposedly opposes Rome. He therefore builds, mostly in that one cannot be sharp enough in one's rebuke of God. For Catholic countries, costly, splendid churches for the scattered years we have had an offshoot of this God-box in our province. "Protestants," and thus cherishes and cultivates a

words: "Do not let yourselves, you Lutherans of Austria, be determined by a handful of thrown money to give the Judas kiss to reformed brethren. The Gustav-Adolf-Verein will not leave you in the lurch; it has infinitely more life power than a bunch of short-sighted blacks. The words of the dying Attinghausen apply to us: Be united, united, united! If we take it to heart and vow...: If we take it to heart and vow to be a united people of brothers, not to be divided in any adversity or danger, then the wolves in sheep's clothing" (i.e. the Lutherans) "may come to sow discord under the guise of charity, a thousand God boxes - what a pity for the beautiful name for the bad cause! - arise, they will not move us to betray our Christian brethren. But watch and pray, that ye fall not into temptation." A letter from Holstein goes on to say: "I think that one cannot be sharp enough in one's rebuke of God. For years we have had an offshoot of this God-box in our province.

The Lutheran Lutheran Society was transplanted here in opposition, which cannot be condemned strongly enough, to the Gustav-Adolf-Verein, whose main association in Kiel alone comprises 194 branch associations, and which is so extraordinarily beneficial precisely because of its broad-hearted evangelical love. In my opinion this Lutheran association is rather a devil's box than a God's box, and in particular:

- 1) because in his opposition to the Gustav-Adolf-Association he opposes the love born of the Spirit of JESUS and damages a work which is founded in the Gospel of JESUS;
- 2) because he exercises with Roman presumption an evangelical magistracy over the faith of the congregations, and by his zeal for the purity of doctrine introduces Catholicism into the evangelical church; and
- 3) Because he is digging up again the gulf between 'Lutheran' and 'Reformed,' which has been gradually filled up under the operation of the Holy Spirit of truth in the evangelical church, and denying evangelical brotherly love." *)

The "Gotteskasten" notes after these reports: "If anyone in Austria should be completely silent and sit on the earth in repentance, it is the 17,000 Protestants in Carinthia. Of the 34 confessional schools they owned, 3 were left in 1881; the others were closed. Of 533 Protestant children born in 1878, 267 were legitimate and 266 illegitimate." And before that it is said that "the Protestant community in Klagenfurt counts about 700 souls and in 1886 received 1552 guilders of support for its church system from fellow believers from abroad."

It is always the same old story. As long as the unbelievers or false believers still strive to come up, they shout over loudly: Tolerance, tolerance! But once the tolerance fox is in the rabbit hole, it eats the rabbit skin and hair with true fox-like intolerance.

J. F.

(Submitted.)

All sorts of very Roman direct from a Journal of Today's Rome.

It is usually not quite believed that in today's Rome things are still as medieval Roman as they really are. In order to make this quite clear to our readers and possible Catholic journals, we share the following from the arch-Catholic newspaper "Moniteur de Rome" published in Rome. On the last page there is always a longer "Guide for pilgrims", the printing of which would fill about five columns of the "Lutheran". This "Guide", which is full of the coarsest superstitions, is divided up according to the program. The first part gives less interesting details about what one has to observe when visiting the Vatican. The next part gives information about the "Christian souvenirs" (*Monuments chretiens*). There is listed first the vault of St. Peter (for which the women must first ask permission from the Secretariat).

*This third point is probably the main reason for the fanatical outburst. One wants the Union and whoever does not go along with it, is told from all corners: Away with this!

Then follow the splendid relics of the Holy Passion, and then it says: one can get here "facsimiles of the nail and the inscription of the cross". Then come, besides the stake on which Christ is said to have been scourged, the chains of St. Peter and those of St. Paul. And then it says, "In the two Sacristies" (i.e., the churches where the chains are to be seen) "they sell facsimiles of those chains of the Apostles, - facsimiles which have touched those chains and are provided with a guarantee of authenticity." Then comes the section on "Sepulchres," where the tomb of St. Sebastian, St. Agnes, and St. Pancratius are spoken of. After some less interesting sections in this "Guide for pilgrims", the last section follows with the heading "Apostolic Blessing", which, as we will see in a moment, is connected with more than a dozen indulgences. This is quite easy to obtain. It is all done quite conveniently; only a cursory print of the name and a few cents of postage, that is all that is necessary to obtain the apostolic blessing including the more than a dozenfold indulgence. Our "Guide" writes about it literally as follows: "The pilgrims who have come to Rome may ask for the apostolic blessing and indulgence in *articulo mortis* for themselves and their families, as well as for twelve persons whom they designate in detail. They will find printed forms for this request at all the dealers in holy images (actually: raareüaIM ä'odjots ätz äövotlov), and need only write their name in it. One then sends this sheet to the Secretariat for Souvenirs (Löeretairerie des *Memoriaux*), from where it returns after a few days with the rescript granting the desired favor." Thus to be read daily on the fourth page of the daily paper "Moniteur de Rome," - a sign that the Papist Rome of to-day is much the same as that which Dr. Luther once fought against.

To the ecclesiastical chronicle.

I. America.

A Papist Emigrant House is what the German Papists want to build in New York. But the funds are slowly coming in. The German papist papers have therefore decided to publish a jubilee number in August in honor of the golden jubilee of Pope Leo XIII and to sell it as a Pabst Jubilee Album for the benefit of the Emigrant House (Leo House); but relatively few subscribers have been found for this newspaper album.

The concord among the Papists here is not very great. Apart from the terrible grudge between the German Roman papers, the friendship between the Germans and the Irish is not very intimate. In addition to this, a German priest, named Gmeiner, has recently spoken out in favour of the German Catholic parishes becoming English. This Mr. Gmeiner is not treated very lightly. Thus, among others, the "Kath. Glaubensbote" writes: "Mean, meaner, meanest. That Rev. Gmeiner, a German, who had been educated in German institutions and was professor at an institution which had been built mainly with German money for the purpose of educating German priests in it, was not treated very lightly.

It was meaner still that in a short statement in the 'Columbia' of Milwaukee he had the nerve to say that his pamphlet was not understood at all and that the protests of the Catholic press were not heard. But it is even meaner that in a short statement in the 'Columbia' of Milwaukee he has the nerve to say that his pamphlet was not understood at all and that he does not respect the protests of the Catholic press any more than those of the three London tailors! But the meanest thing of all is that Rev. Gmeiner declares that the English-speaking bishops and priests agree with his pamphlet and that is enough for him! That is the superlative of meanness."

How farmers can raise money for church purposes. A member of a Baptist church in Dakota has made a gift of land to the church; other church members have plowed the land and it is to be seeded in the spring. It is hoped to raise a wheat crop worth several thousand dollars for church purposes.

An eminent Adventist, D. M. Canright, has recognized the heresy of his sect concerning the necessity of celebrating the Sabbath on the seventh day, and has made the following declaration: "After having celebrated the seventh day as a Sabbath for twenty-eight years, and persuaded more than a thousand persons to do the same; after having read through my Bible twenty times verse by verse, most carefully examining every passage which might remotely relate to this subject, and searching out such passages in the original text and in many translations; after having consulted and perused a great heap of commentaries, dictionaries, concordances, and treatises on both sides of the question ; having further read every line in the Fathers of the Church on this question, and written several books in favor of the seventh day, which have received the approbation of my brethren; having debated the subject more than a dozen times; having perceived the fruits of the celebration of the seventh day, and examined all the grounds of evidence for it in the fear of God and eternal judgment - I have come to the entire conviction in my mind and conscience, that the celebration of the seventh day is not sufficiently established."

II. foreign countries.

Protestant Persecution in Spain. In Spain, when the Roman priest goes to a sick person to bring him "the sacred host" and to give him the last rites, the passers-by are supposed to kneel down until the priest has passed. A poor woman, a Protestant, walking through the streets, saw such a procession on a street corner, and hurried into an aisle so as not to have to kneel down. But the priest went after her, dragged her out, and tried by force to bring her to her knees. Failing in this, he handed her over to two policemen and charged her with insulting the state religion. The judge did not allow her to explain herself and had her thrown into prison. How long will the poor woman have to languish there?

Mission Director Harms and his Conrector Pastor Oepke apply for the reapproval of the Mission College of the Landeskirche.

A Reformed preacher, named Stern, was recently inaugurated in the Lutheran St. Thomas Church in Strasbourg. The "Monatsblatt für Christen Augsburgischer Confession" notes: "If Mr. Stern had not been appointed to St. Thomas, he would still be a minister of the Reformed Church; but now that he has been appointed to Strasbourg, he leaves the Reformed Church and takes up the Lutheran church office, with or without a promise to teach and live according to the Church of the Augsburg Confession. Such a procedure is not honest and cannot be justified. If



If the superstitious from the Lutheran into the reformed, and those from the reformed into the Lutheran church, had they Lutheran faith and conviction, they would have to give up the service in the reformed church altogether, and would not remain in it or leave it, depending on whether they were appointed to better positions in the Lutheran church or not. Not to be Reformed in the Reformed Church today, not to be Lutheran in the Lutheran Church tomorrow, these are things that are only possible in the confused conditions of the present time in the ecclesiastical field." - Such superstitions are also found and accepted in the synods of this country, which falsely call themselves Lutheran.

The Seventh-day **Adventists** (who celebrate Saturday as the Sabbath) held their first "camp meeting" in Moss, Norway. The report of an Adventist journal says: "Around the large (pavilion) tent, which forms the speaking hall in which the audience assembles, are pitched here and there the smaller tents, which serve as dwellings for those present who belong to the camp. These tents are usually of sufficient size to accommodate two families comfortably in one tent. In the larger meetings of this kind, such as are held in the United States, the camp is quite systematically marked out, so as to constitute a regular village or city of tents. About 150 of our brethren have thus established themselves here. - In connection with this meeting, the fifth annual sessions of the European Council were also held.

Papist Insolence. From a correspondence of the "Luth. Kirchenblatt" we learn the following: "In Posen, during the time in which the Feast of Corpus Christi falls, daily processions through the city take place for a week. - Until now at least the streets in which the Protestant churches and parsonages are located have remained free of these processions. Now, however, this has changed. - For the first time this year, a Protestant Polish provost of this city has obtained permission from the city to march through St. Peter's Street, which is named after the Lutheran St. Peter's Church. On Petriplatz, on which there is no Catholic church but only the aforementioned Petri Church, and in Petristraße, just across from the rectory of this church, altars had been erected by the Polish Catholic population, and the procession stopped at both for the usual ceremonies. The square in front of the church, which was privately owned by the St. Peter's congregation, was crowded with kneelers, and the traffic in the very narrow St. Peter's Street was interrupted for an hour. The rectory itself had to be locked, because otherwise the crowd would have entered it to fast in the hallway *opposite the* altar built in the street, and to let them out would have given rise to the most serious conflicts. One of the clergymen of St. Peter's Church had to wait half an hour before he could get to his apartment, and even then he was only able to do so because a police commissary made way for him through the crowds and protected him by his escort from insults that would otherwise have been difficult to avoid. If a wedding or baptism had been scheduled in the church at that time, the wagons would not have been able to reach the church through the square, which belonged to the church but was densely occupied by Catholics, and would have had to wait an hour; it would also have been impossible to call the clergy to a dying man, they were completely cut off from their congregation, no one could reach them. The police were unable to help. The crowd had gathered on Petriplatz and piled up as they entered Petristraße, which is so narrow that the procession took up the whole width of it.

An executioner.

At the beginning of the Reformation, the bishop of Paderborn had sixteen citizens thrown into prison because they adhered to the teachings of the gospel; then he had them dragged out, ordered their heads cut off, stood himself and looked out the window to feast on the death of the innocent victims. Since no one wanted to testify on behalf of the poor people, the executioner did so. When he was ordered to execute them, he refused, saying that he had been appointed to judge thieves, murderers, and boys who had forfeited their lives according to the law, but that he knew nothing about them. He went and laid down the sword of judgment before the authorities. When this happened, a great lamentation arose among the people: women and virgins raised their hands to the bishop looking out of the window, wept and prayed for the condemned, until the bishop finally took pity on the sixteen citizens and had them imprisoned in their houses for a year as penance and paid a fine.

Images on Luther's writings.

The papists make much of the fact that on some of Luther's writings there is a woodcut on which he is depicted as a saint with a glory around his head or with the Holy Spirit hovering over his head in the form of a dove. Luther, then, they say, claimed to be "a new saint of the Lord. He could have done this only to give himself a reputation among the simple-minded people. But this is most ridiculous. Luther was far from it. He gave all glory to God, and let God, whose cause he led, rule alone. But why did he have such an image printed on his writings? We answer simply, He did not. We do not want to talk now about the fact that it has been proved to the papists in Germany that this picture was not on Luther's writings printed in Wittenberg, but on reprints procured from abroad. Let us assume that the picture was also on Wittenberg copies. But that does not help the papists at all. Luther never cared what pictures the printers put (on the title or at the end of his writings). In 1519 he published a Sermon on the Reverend Sacrament of the Altar, in which he also spoke out in favor of partaking of the Lord's Supper in both forms. On this writing there was also a woodcut depicting two monstrances. When the papists attacked him because of this writing and especially because of the picture as a "Bohemian heretic" who was in favor of both forms, he replied in a writing published at the beginning of the following year, among other things, as follows: "But that two monstrances are printed, I ask my high-minded ones, the same dear ones, that they would be gracious to me. For I certainly do not have the time to see what the printer takes for **image**, letters, ink, or paper; and it has never happened to me before, nor have I provided for it, that one would desire such from me." (Explanation of Dr. Luther's Several Articles 2c. Erl. A. Vol. 27, 76.)

The catechism exams

are, unfortunately, not considered by many to be as necessary and important as they should be. The Lutheran preacher G. C. Rieger said: "They are called children's teaching in our country, but parents have often testified to me that they learn more from them than from sermons.

All things endure for a time, spouse's love for ever.

During the reign of Duke Charles of Württemberg, a man of high honor was deprived of his office by the ducal council and lost his livelihood. He withdrew to his native village and did not know what to do. At last he became a night watchman, just to get by. After every hour he had to call, he called out the beautiful refrain with which every verse of Paul Gerhardt's hymn, "Sollt' ich meinem Gott nicht singen," 2c. concludes: "Everything lasts its time, God's love forever." These words, which he firmly believed, were his rod and staff in misery, and how many a heart he comforted in the night I know not; for he had done so for several years. There stayed once a high official of the Duke's in the village. He heard every hour the verse that fell out of him, and having inquired more fully into the matter, he brought it to the duke's notice on his return to Stuttgart. The man was restored to office and sang to his morning blessing with heartfelt devotion for the rest of his life: "Everything lasts its time, God's love forever."

A godly princess

was Anna, the wife of Elector Augustus I. From her sickbed she ordered the following ecclesiastical intercession for herself: "It is desired to do a common Christian prayer for a poor sinner whose dying hour is at hand. May God have mercy on her for the sake of Jesus Christ, His dear Son." As she patiently and silently awaited her end, and was asked if she also had temptations, she replied, "I am sore, but I despair not; for I remember the wounds of the LORD, and trust in him that said, .Be of good cheer, I have overcome the world; where I am, there ye shall be also; I will come again, and receive you unto myself.' " At last she repeated several times the words, "Father, into thy hands I commend my spirit; thou hast redeemed me, thou faithful God."

Johann Brenz.

Johann Sebastian Pfauser traveled to Stuttgart to meet the famous Württemberg theologian Johann Brenz. When he heard that Brenz would be preaching the following morning, he went into the church at the first bell, fearing that he would not be able to find a seat later. But behold, most of the church remained empty. The sermon had completely satisfied him. But since he thought it impossible that the people of Stuttgart should not make more grateful use of the sermon of such a man, he doubted whether the one who had preached was also Brenz. He therefore went to the sacristy after the service and heard to his great joy that he had really heard Brenz. Brenz took him with him to his home. On the way Pfauser expressed his surprise at the small number of listeners Brenz had had, and asserted that he would hardly have climbed the pulpit to so few people. As they were passing a fountain, Brenz asked whether Pfauser knew what the greatest virtue of this fountain was. And when Pfauser answered in the negative, Brenz said: "That is the praise of this well, that it always gives water in equal abundance, whether many or few draw from it. It is a picture of the preachers of the divine word. These, too, must always, unconcerned whether many or few thirsty ones gather around them, let the water of life spring."

Death notices.

On August 10, Rev. I. P. Baum- tz art, faithful pastor at Darmstadt, Ills. passed away.

On Sunday evening, August 7, 1887, we confidently hope that Mr. Ludwig Schmidt, a faithful teacher of the second grade of the local Lutheran congregation of St. Peter's, died of a heart attack at the age of 38 years, 11 months and 17 days. For twelve years he served the said congregation as teacher and recorder. Joliet was his second field of labor. Previously he was a teacher for three years at Willshire, O. There he also found his wife, Margaretha, nee Bienz, who now survives him. Eight children were born of this marriage, two of whom preceded their father into blessed eternity.

The participation in the funeral was extremely large. All the costs of the funeral were paid from the community coffers. The teachers Johann Brase, Chr. Brase, Hassenpflug, Geisemann, Albers and Viertens acted as bearers. Teacher N. Treiber played the organ. The undersigned held the funeral sermon on the saying: "O thou pious and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into thy Lord's joy."

God be the sun and shield of the widow and the six children "But the teachers shall shine as the brightness of the heavens and they that teach many to righteousness as the stars for ever and ever." Amen.

Joliet, Ill, Aug. 10, 1887, Aug. Schuessler.

Ordirrattsnnerr and introductions.

On the 7th Sunday after Trin. by order of the Presidency, Alexander L. Rohl- fing, Candidate of the Sacred Preaching Ministry, was ordained and inducted in his congregation at Johnson, Bigstone Co, Minn., byT . H in ck. Address: Rev. k>. RodlūuA, 4oūuson, Bigstone Co., ūliuu.

On the 7th Sunday after Trinity, Candidate Ernst Müller was ordained and inducted by order of the Honorable President Biltz in the Evangelical Lutheran congregation at Clear Creek, Kansas, with the assistance of Father v. Niebelschütz. C. H. Lüker. Address: Rev. Krusd LlueUer, klueoluvillo, Nuriou Co, Laus.

By order of the Reverend President of the Minnesota and Dakota District, the candidate Mr. Leopold Krüger was ordained and introduced by the undersigned in the newly formed congregation in Sauk Rapids, Minn. on the 7th Sunday after Trinity. Mr. Krüger is appointed to minister to the Poles, of Masu- ren, in and around Sauk Rapids. I. v. Brandt. Address: Rev. c. LrukAsr, Lox 64, 8s.uk Rapids, Llivv.

By order of the Honorable Presidency of the Nebraska District, Candidate Konrad Iahn was ordained on the 8th Sunday after Trin. and introduced into his congregation at Plum Creek, Nebr . byH. Wehking. Address: Rsv. Konrad daku, VVa^no, 4Vs.M6 Co., Xekr.

On the 8th Sunday after Trin. Mr. Candidate I. Sch innerer was ordained by the undersigned, by order of the Honorable Presidency of the Jowa District, in the congregation near Ocheyedan, Iowa, and installed as traveling preacher. - I. W. Hesse. Address: Rev. 4th ^"inner, Ookexedau, Osooola Co, Iorva.

By order of the Honorable Presidency, Mr. A. Mundt, Candidate of the Sacred Preaching Office, was ordained on the 8th Sunday nack Trin. and introduced into his congregation at Ellendale by G. I- Fischer. Address: Rev. Lluudd, LLeudale, vioke^ Co., Ijak.

By order of Praeses Studt, Candidate Albert Dommann was ordained and inducted by me in his congregation at Ireton, Sioux Co., Iowa, on the 8th Sunday after Trin. F. S.Bürger. Address: Rev. Albert Vovmavn, Ireton, 8ioux Co, loveu.

By order of the Honorable Presidency of the Wisconsin District, Mr. Edmund Huebner, Candidate, was ordained and introduced into his congregation at Hancock, Houghton Co, Mich, by the undersigned. F. B. Arnold. Address: Rov. L. Huebusr, Haueoek, LHoü.

On behalf of the Honorable Presidency of the Michigan District, Mr. Candidate W. Boritzki, on the 8th Sunday after Trin- assisted by Messrs. LL. G. Link, Jr. and O. Wüst was ordained by the undersigned and installed in his office. C. Lohrmann. Address: Rsv. Loritzki, Laven, Maoonalr Oo., Mied.

On the 8th Sunday after Trin. Mr. Candidate I. B. Graupner was ordained and introduced in his congregation at Broadland, Ill. by order of the Hon. Mr. Praeses Wunder, assisted by Mr. k. O. Döderlein by the undersigned. E. Mary's. Address: Rev. ck. L. Oranpnor, Lox 128, 81dne^, OkainpaiAn Oo., Ill.

On the 8th Sunday after Trin. the candidate Mr. A. Rump was ordained and installed in the congregation at Tolleston, Ind. by order of the honorable Mr. President Niemann, assisted by Mr. P. A. H. Brauer, by W. I. B. Lange. Address: Rev. Lump, lolleston, Luke Oo., Ind.

By order of the Hon. Mr. Praeses Bente, Mr. Candidate Ludwig Schmidt was solemnly ordained and installed in his office by the undersigned on the 8th Sunday after Trin. in the midst of his three congregations at the Lutheran Church of Grace in Alice Township, Renfrew Co, Ont. R. F. Kretzmann. Address: Rev. L. 8okmidd, Lemdroke, Renkrerv Oo., Ont.

By order of the Presidency Eastern District, Mr. L. G. Franke (hitherto assistant pastor at New Orleans) introduced into his new congregation at Closter, N. I., on the 8th Sunday after Trin. by the undersigned. Bro. King. Address: Rev. 8th 8th Closter, N. I.

Mission Festivals.

On the 8th Sunday after Trinity, the Lutheran congregation in Omaha, Nebraska, celebrated its mission festival, to which guests from the congregations in Council Bluffs, Iowa, and Papillion, Nebraska, also attended. In the morning service our President Hilgendorf held the sermon. After the sermon he ordained and introduced the assistant preacher John F. S. Her, who had been appointed to missionary work in our city. In the afternoon service Father Her held his inaugural sermon. The collections for our mission here amounted to \$85.00.

Mr. Her has been appointed by the Nebraska District of our Synod, as their assistant preacher, to carry on the work of mission in our city and the neighboring South Omaha. His main task will be to establish a congregation in the northern part of our city. For this purpose he will not only have to preach in the designated part of the city, but also to hold school. This would have been difficult to achieve, however, if it had not been made possible by the obliging love of the Norwegian Lutheran congregation here. This congregation not only wants to let Father Her preach in their own little church, but they have also asked us to use their property, although it is only small and their own congregation buildings (church and parsonage) stand on it, for the establishment of a mission school, without demanding any payment for it. Our congregation accepted this offer with thanks and, trusting in the Lord's kind help, dared to build the necessary schoolhouse. The back part of the schoolhouse has been made into a small apartment for the missionary. The first readers of the "Lutheran" should not think that we have built this house out of our abundance and have already paid for it; for the time being, it has only increased our debt burden, which we still had without it, by about a thousand dollars. And we do not know how we are going to get rid of this burden. We ourselves are still a small congregation, consisting of about 40 members who are able to vote, most of whom are impecunious, and it is still extremely difficult for us to cover our own expenses. This description of our situation is commanded to the Lord of the Church. Perhaps it will please Him, dear reader, to knock on your heart through these lines and to move you to help us lighten our burden somewhat and thus contribute to our continuing the missionary work begun here with joyful zeal.

A small Lutheran congregation has already formed in South Omaha, and a member of the congregation, Mr. B. Jetter, has donated a piece of land on which a schoolhouse will also be built. For the time being, our missionary will also have to supply this little community with God's Word.

Our missionary's address is: Rev. ckodn K. 8. Her, 1016 Nortk 264k 8tr., Oaldvvsll L Lanailof 8trs., Omaüa, L "dr. E. I. Frese.



On the 1st Sunday after Trin. the Lutheran congregation at Fairfield, Swift Co, Minn, celebrated mission feast. Messrs. PP. Kollmorgen and Pfotenhauer were festival preachers. Undersigned delivered a lecture on Dr. Walther's life and labors. Collecte: A55.il. H. Vetter,

On the 6th Sunday after Trin. the Lutheran congregations in the Towns of Washington and Hartland, Shawano Co, Wis. celebrated their mission feast here. The festival preachers were UU. R. Jank and K. W. Weber. Collecte: A36.61. C. F. Ebert.

On the 6th Sunday after Trin. the undersigned congregation in Stringtown and Cornelius, Oregon, celebrated their mission feast at the latter place. Collecte: A18.00 for Negro Mission.

M. Claus.

On the 7th Sunday after Trin. the Lutheran congregations in Montague and Claybank, Mich. celebrated mission feast at the latter place. Guests were present from Benona. Festival preachers: kU. Burmester, Finck and Tornetz. Collecte: A65.75.

H. Goal net.

On the 8th Sunday after Trin. the Lutheran St. John's congregation at Edgerton, Rock Co., Wis. celebrated their mission feast. The festival preacher was U. A. Detzer. Collecte: A24.00 for Inner Mission in Wisconsin. G. Wildermuth.

The congregations at Otto and Little Valley, N. U., celebrated a mission feast at the latter place on July 28, in which guests from Plato also took part. Messrs. UI'. Hane- winckel and Senne were festival preachers. Collecte: H37.56.

E. I. Sander.

The result of electing a director in Fort Wayne

can only be published in the next number.

Adreffen changes for the 1888 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1887 calendar are hereby requested to send us their new addresses by Uostul Ourck, exactly according to the following scheme, for correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Postal Station:

County:

State:

Belonging to which synod:

Urge to put on requested t'ostLI 6urck only to above questions their answers.

Luth. Concordia Publishers.

Indication.

Here too, in accordance with the decision of the Synod, the new academic year begins on the 1st Wednesday in September, 7 September.

Springfield, Ill.

. A. Crämer.

The Lutheran Pilgrim House.

On July 28 we were able to pay off P20,000 of the first (A30,000) mortgage of the Pilgrims' House. The second mortgage, which is still A8,000, has been left standing because it is set up so that it can be paid off at any time. The interest-bearing debt of the Pilgrims' House now amounts to \$18,000, the non-interest-bearing to A10,564, the total debt thus to A28,564. We have thus again made a significant step forward. Whereas previously we had to pay \$2200 annual interest, we now have only A900 to pay. Shouldn't there be more brothers and sisters in our many congregations who can and will help the Pilgrim House with non-interest bearing loans? Up to now such loans have been sent in almost exclusively by the dear poor, with only a few exceptions. How wonderful it would be if the Lutheran immigrants who have become wealthy and prosperous here would also want to lend a hand in this direction? Then we would soon no longer need to pay any interests at all, but could use every dollar that comes in for the Pilgrims' House to pay off the still large burden of debt.

S. Keyl.



Incoming Illinois District Coffee:

Synodical treasury: contribution from teacher I. Brakmann in Chicago -4.00. From the congregations of the ??: Döderlein at Homewood 11.12, Ottmann at Collinsville 3.40, Merbitz at Beardstown 12.34. (S. -30.86.)

Building fund in Springfield: by Cassirer Renfer in Wellesley, Ont. 40.00. by P. Grupe in Nodenberg from Mrs. Hinze 10.00. by P. Polack Sr. in Herkimer, Kans. the part of a house collection, 50.00. (S. -100.00.)

New building in Addison: By P. Grupe in Nodenberg from Mrs. Hinze 25.00.

Mission to Butternut, Wis.: Coll. of P. Feddersen's Gem. in New Berlin 6.55.

Inner Mission in the West: Through Fr. Hansen in Worden by Wittwe Lüker 2.00.

Inner Mission: By Fr. Wunder in Chicago from Mrs. Kriedemann 3.00. By Fr. Büniger in Steeleville from I. M. 5.00. Coll. by I P. Feddersens Gem. in New Berlin 5.00. By k. Neinke in Chicago from Wittwe Bode 1.50, Joh. Brüning 1.00. By 1'. Hölter there from N. N. 2.50 (found in the bell bag). By 1 p. Döderlein in Homewood from Bro. Sickmann 5.00, H. B. Stelter 5.00, Mrs. K. Helberg .50. By k. Grupe in Nodenberg from Mrs. Hinze 10.00. P. Ottmann's Gem. in Collinsville 2.20. (S. -40.70.)

English Mission: By Father Büniger at Steeleville from I. M. 5.00. By Father Hansen at Worden from Wittwe Lüker 1.00. (S. -6.00.)

Negro Mission: Through I P. Wunder in Chicago by Mrs. Kriedemann 1.00. Through P. Döderlein in Homewood by Mrs. K. Hellberg .50. (S. -1.50.)

Mission to the Jews: By Father Wunder in Chicago by Mrs. Kriedemann 1.00. By Father Grupe in Nodenberg by Mrs. Hinze 10.00. (S. 11.00.)

Pilgrim House in New York: By Fr. Willner in Quincy from N. N. 1.00. By Fr. Hölter in Chicago from N. N. 2.50 (found in the collection bag). By P. Döderlein in Homewood from Dietr. Nietfeldt 2.00. By P. Sieving in York Centre from Ad. Fiene 1.50. I P. Wangerins Gem. near Sollitt 14.76. (S. -21.76.)

Poor students in St. Louis: Communion coll. by Bro. Doederlein's congregation in Homewood 10.48. By Bro. Muller in Echester from the Women's Club 7.00. (S. -17.48.)

Poor students in Springfield: P. Ottmann's Gem. in Collinsville 3.55.

Laundromat in Springfield: from the bell-bag of k. Wangerins Gem. at Sollitt 4.00.

Poor students in Fort Wayne: By 1'. Mueller in Echester from the Woman's Club for Emil Deffner 7.00. 4'. Hansen's Gem. in Worden for A. Merz 5.85. (S. -12.85.)

New seminary organ in Addison: By Kassirer H. H. Meyer in St. Louis 2.00. By Lekrer F. Kringel in Chicago: Surplus from the sale of the Dr. Walther picture 10.00 and from Zastrow.50. (S. -12.50.)

Poor students in Addison: P. Sieving's Gem. in York Centre for H. Hillmann 14.50.

Laundromat in Addison: From the jingle bag of?. Wangerin's comm. at Sollitt 4.00.

Milwaukee Debt Settlement: By Fr. Doederlein in Homewood 9.00.

Building fund in Milwaukee: P. Hansen's congregation in Worden 12.68. P. Schieferdecker's congregation in New Gehlenbeck 10.36. (S. -23.04.)

Mrs. P. Heitmüller: Through Fr. Grupe in Nodenberg by Mrs. Hinze 15.00.

Widow's Fund: teacher I. Brase in Crete 3.00. teacher Eggers in Homewood 4.00. Fr. H. Sieving in York Centre 4.00. By Fr. Döderlein in Homewood from Dietr. Nietfeldt 8.00. Fr. Great Gem. in Addison 52.32. By H. Workman, ges. on Joh. Brunkhorst's infant baptism in Fountain Bluff, 2.68. From the bell-bag of P. Wangerin's Gem. at Sollitt 10.00. (S. -79.00.)

Deaf and Dumb Institution: Mrs. W. Rabe in Addison 5.00. Teacher Hattstadt's pupils in Chicago 14.50. (p. -19.50.)

Hospital in St. Louis: By ?- Schaller in Red Bud, s. at Fr. Roehr's wedding, 7.35.

Orphanage near St. Louis: By Bro. Heinemann at Okawville from Mrs. Dor. Rennegarbe 1.50.

Studirende Waisen aus Addison: Abcndm.-Coll. von P. Döderleins Gem. in Homewood 6.66.

Bro. in Fremont, Nebr.: Bro. Schalters Bro. in RedBud 12.00. Bro. Baumgart's Bro. in Darmstadt 5.05. (S. -17.05.)

Waltber monument in St. Louis: from P. Lochner's Gem. in Chicago 13.87.

Addison, Ill, Aug. 1, 1887. H. Bartling, Cassirian.

Incoming to the Iowa District Coffee:

Synodical Fund: By P. A. C. Dörffler, Pentecostal Collecte sr. Congregation at Council Bluffs, -4.00. By P. Th. Händschke, Coll. sr. Gem. at Sumner, 7.30. By P. C. F. W. Brandt, Coll. sr. Gem. at Clarinda, 5.55. By P. C. W. Baumhöfener of sr. Gem. at Homestead, 12.60. By P. I. Horn, coll. sr. Gem. at Maxfield Tshp. 8.50. (P. -37.95.)

Inner Mission in Iowa: Through Fr. E. W. Heinicke of sr. Gem. in Dillon 4.54. By Bro. Thurner in Iowa City, sent at the wedding of Mr. Joh. Emde, 2.50. By ? . I. Deckmann of Trinity congreg. at Cedar Rapids 6.50, by Mrs. Krumbholz 2.00. By teacher Geisemann, Easter coll. of congreg. at Siouz City, 18.50. By Fr. Neinhart, Pentecost coll. of his congreg. at Van Horn, 11.75. By t>. Reisinger, Pentecost coll. of his gem. By Fr. G. Bayer, coll. during the conference at his congregation of St. Martin's, 15.50. By Fr. E. Zürrer, Pentecost coll. of St. John's congregation, 12.00, by Johann Warnte 1.00. By Fr. Maaß, Pentecost coll. of his congregation at Fenton, 4.50. Gem. in Fenton, 4.75. By P. Bretscher of N. N. 3.50. By k. F. Brust, part of a Coll. sr. Cong. in Dubuque, 14.00. By Fr. Wiegner, part of a missionary feast coll. sr. Congregation in St. Ansgar, 18.00. By Fr. E. Zürrer of St. John's Congregation, 7.00. Joh.-Gem. 7.60, from H. Richter jun. 1.00. By Fr. C. W. Baumhöfener from sr. Gem. at Homestead for the purchase of a missionary vehicle.

70.00. By Fr. A. Lohr from sr. Gem. in Sberill 4.40. By k. C. A. Bretscher 1.00. By P. C. W. Baumhöfener from sr. Gem. at Homestead 7.23. By P. I. Aron, coll. sr. Gem. at Atkins, 10.68, by Father and Mother Happel 1.00 each. by k. Geo. Reisinger, part of the Coll. at the mission feast at Wilton, 15.00. By Treasurer E. F. W. Meier from the general inner mission treasury 122.79. (P. -364.24.)

Cong. in Council Bluffs: By Fr. G. Reisinger, Theil. of Coll. at Wilton Mission Festival, 5.00.

General inner mission: Through P. A. C. Dörffler of W. R. for the mission in Montacka 1.00. Through P. E. Zürrer of H. Richter jun. for the mission in the West 1.00. (S. -2.00.)

English Mission: Through P. E. Zürrer by H. Richter jun. 1.00. Negro Mission: Through P. E. W. Heinicke von sr. Gem. in Dillon 4.54. By P. F. W. Heinke, Coll. of sr. Gem. in Bauer, 4.00. By P. G. Bayer of Joh. Bühler in Blairstown 1.00. By P. Fr. Brust, part of a Coll. sr. Congregation in Dubuque, 5.00. By Fr. E. Wiegner, part of the missionary festival coll. of his congregation in St. Ansgar, 1.00. St. Ansgar, 7.85. By Fr. E. Zürrer from H. Richter Jr. 1.00. By Fr. E. Zürrer for the new station in New Orleans from H. Richter Sr. 1.00. (p. -24.39.)

Pilgrim House in New Uork: By Fr. C. F. Herrmann, Pentecost Coll. sr. Gem. in Arcadia, 5.15. By Fr. I. Fr. Günther, communion coll. sr. Congregation at Boone, 9.30. By Bro. G. Bayer of St. Martin's Congregation, 5.30. By Bro. E. Zürrer of H. Richter Jr. 1.00. By Bro. I. Aron of St. Martin's Congregation, 9.00. By Bro. I. Aron of St. Martin's Congregation, 9.30. Gem. at Aikins 9.50. (p. -30.25.)

Building Fund: By P. Gläß of his own parish at Waverly for new building at Addison 12/16. Gem. at Waverly for new building at Addison 16.12. By P. G. Haar from his Gem. at Eldora for Springfield 1.00, by himself .50. (S. -17.62.)

Deaf and Dumb Institution: By P. C. W. Baumhöfener -by F. Stohlmann 1.00.

Aged and sick pastors and teachers: By Fr. Günther in Boone from N. N. 4.00. By Fr. Wiegner from his preaching place in Garner 2.90. By Fr. P. Meinecke from the congregation at State Centre 8.43, from the congregation in State Centre 2.57. By Fr. C. A. Bretscher 2.00. By Fr. I. Horn from the alms fund of sr. Gem. 9.00. By P. F. A. Reinhardt, coll. sr. Gem. at Van Horn, 6.25. By P. F. W. Heinke, Coll. sr. Gem. at Bauer, 4.00. (p. -39.15.)

Poor Iowa Students: By P. E. Wiegner of sr. Gem. at Clear Lake 6.25. By Bro. Deckmann from Mrs. Krumbholz 1.00. By Bro. F. W. Heinke, Coll. sr. Gem. at Bauer, 5.00. By P. E. Wiegner of sr. Gem. at Rock Creek 6.25, sm. Preaching place at Rudd 2.00. By P. I. Seßler of sr. comm. at Sheridan Tshp. 7.94, at Grant City 1.25. (S. -29.69.)

Poor Students in St. Louis: By P. E. W. Heinicke from Mr. H. Wolken 5.00.

Poor students in Springfield: By Fr. V. P. Goßweiler of his congregation at Van Meter 4.00. By Fr. G. Bayer of St. Martin's congregation 4.25. (S. -8.25.)

Orphanage at St. Louis: By Father Deckmann from Mrs. Krumbholz 1.00. By Father C. F. W. Brandt, Coll. of the comm. at Page Centre, 2.70. By Father W. Faulstich from Mother Strücker.50. (S. -4.10.)

Cong. at Fremont, Nebr.: By P. F. S. Bünger, communion coll. of his. Christ comm. 6.00, by himself 2.00. By P. W. T. Strobel, coll. of his congreg. at Denison, 8.04. (S. -16.04.)

Monticello, Iowa, Aug. 10, '87, H. Tiarks, Cassirer.

Income to the Middle District coffers:

Building fund in St. Louis: Through Fr. Niethammer in La Porte from Dr. Ludwig -5.00.

Building Fund in Springfield: By Teacher Feußner in Peru 2.60.

New construction in Milwaukee: By P. Markworth from W. Aufdemberge 1.00.

New construction in Addison: Nachtr. from P. Horsts in Hilliard Filialgemeinde 1.10.

Synod treasury: by Fr. Heid's congregation at South Bend 6.10. k. Seuel's congregation at Indianapolis 13.95. Fr. Maisch's congregation at Gar Creek 5.00. By Fr. Kleist at New Haven 6.00. Fr. Jox's congregation at Logansport 6.00. Th. Stemler from Fr. Frank's congregation at Zanesville 20.00. Fr. Heid's congregation at Mishawaka 8.50. (S. -65.55.)

Congregation in Fremont, Nebr.: Fr. Horst in Hilliard 1.00. Etl. members from Fr. Seuel's congregation in Indianapolis 3.80, surplus from the annual feast of the Virgins' Association that. 10.00. (S. -14.80.)

Gem. in Columbus, O.: By Kassirer Schmalzriedt of the Michigan District 10.00.

Mission school of the congregation in Butternut, Wis: Through Fr. Goesswein at Vincennes by Mrs. Schmidt 2.00.

Emigr. Mission in New Uork: Sewing Univ. Franks Parish in Zanesville 5.00.

Emigr. Mission in Baltimore: Sewing Union Franks Gem. in Zanesville 2.50.

Inner Mission: through Fr. Horst at Hilliard by A. Rumer 2.00. Sewing Club at Fr. Frank's parish at Zanesville 7.50. k. Hitler's Gem. at Minden (for the West) 10.80. H. Hormann from Fr. Frank's Gem. at Fort Wayne 2.00. Fr. Bethke's Gem. at Reynolds 7.35, at Monticello 2.00. Fr. Niethammer's Gem. at La Porte 20.60. At Claus Bornholt's silb. Wedding in Valparaiso 2.55. From God's box in Fr. Goesswein's parish in Vincennes 7.10. (p. -61.90.)

Negro Mission: Through Fr. Horst in Hilliard from Mrs. Weber 1.00. Sewing Club in Fr. Frank's parish in Zanesville 7.50. Through U. Hiller in Minden from C. Meyer 2.00. Through Teacher Lutz from Miss Bornemann's sewing school in Cleveland 5.00. From God's box from Teacher Fedder's school children in Valparaiso (New Station in New Orleans) 1.55. (S. -17.05.)

English Mission: sewing club in Fr. Frank's parish in Zanesville 7.50. By Fr. Jungkuntz, North Judson, from H. Möller 1.00. By D. Kleist in New Haven for D. Wagner 5.00. (p. -13.50.)

Poor students in St. Louis: H. Hormann from? . Franks Gem. at Fort Wayne for M. Zage! 2.00.

Poor students in Springfield: D. Zollmann's Gem. in Bear Creek for Kleimann 14.53.

Poor students in Addison: H. Hormann of P. Franke's Gem. near Fort Wayne for I. Buhler and L. Plothe 2.00 each. k. Koch's Gem. at Huff 6.50. (S. -10.50.)

Household in Fort Wayne: D. Maisch's Gem. to Gar Creek 5.05.

Laundromat in Springfield: Women's Club in D. Michaels Gem. 5.00.

Orphanage near St. Louis: Teacher Kampe's school children at Fort Wayne 1.50. Teacher Roscher's school children there 2.88. (p. -4.38.)

Deaf and Dumb Institution: Women's Club at Fr. Michael's Parish 10 a.m. Sunday School Students in Valparaiso 6 p.m. (S. -16 p.m.)

Pilgrim House in New Uork: By D. Markworth by W. Aufdemberge 1.00. P. Hitler's Gem. at Minden 10.80. k. Gotsch's Gem. at Hoagland 7.50. P. Markworth's Gem. to White Creek 6.65. (p. -25.95.)

Districts support fund: P. Seuel in Indianapolis 4.00, whose comm. there 19.76. D. Niethammer in La Porte 4.00. By D. Thieme in Columbia City by Wittwe Kerch 10.00. P. Jox in Logansport 5.00; by dens. coll. at I. Stoll's wedding 6.35. D. Husmann's Gem. in Tipton 5.00. D. Heinze in Elkhart 2.00. D. Jungkuntz in North Judson 2.00. Teacher Klein in Logansport 2.00. Unnamed from P. Frank's Gem. in Zanesville 5.00. (S. -65.11.) Total: -350.52.

Fort Wayne, July 31, '87. D. W. Roscher, Cassirer.

Proceeds to the treasury of the Nebraska District:

Inner Mission: By Bro. A. Baumhöfner from a friend of the mission in New Dort -5.00. By Bro. F. H. Iahn from sr. Prairie Creek congregation-12.50. By P. E. Holm from sr. Scotia congregation-6.25, from s. preaching place at Werna-4.00. By P. C. H. Becker from sr. St. Paul congregation-6.80. By k. H. Wehking from his Jmm.-Gem. 4.05. By P. Joh. Meyer from sr. Bethlehem congregation 3.11. By Mr. Peter Vogler of Louisville congregation 9.50. (p. -51.21.)

Negro Mission: By Fr. R. H. Biedermann from his parish 6.00. Mission to the Gentiles: By Fr. Joh. Meyer of St. Paul's parish 2.49.

Widows and orphans: By P. Joh. Meyer of N. N. at Byron 1.00.

Orphanage near St. Louis: By Fr. Joh. Meyer, Thank Offering by Mrs. Kath. Harms, 3.00.

Synodal treasury: through P. Joh. Meyer of sr. Bethlehem congregation 4.40.

Poor students in Springfield: by D. C. H. Becker of sr. St. Paul's congreg. 10.50.

Daberkow in Springfield: by P. M. Adam, coll. on H. Mauke's wedding, 6.50.

Deaf and Dumb Institution: By P. S. Meeske von Ungenannt in sr. Gem. 5.00.

Pilgrim House in New Uork: By Fr. Joh. Meyer by G. Poppe 1.00.

Gem. in Fremont: By D. G. Jung of sr. Braver Creek-Gem. 12.00. By D. F. King 7.28. "(S. -19.28.) Total -110.38.

Lincoln, Nebr. 1 Aug. '87, I. C. Bahls, Cassirer.

Income to the coffers of the Eastern District:

Synodal funds: From the congregation in Olean-7.00. By k. Bernreuther from G. Arend 5.00. Gem. P. Sennes 27.21. (S. -37.21.)

Building Fund in Springfield: Gem. in Olean 8.18. Gem. in Allegany, N. A., 7-00. by D. Bernreuther by G. Arend 3.00. Gem. in Wellsville 1.00. (S. -19.18.)

Pilgrim House: By P. Strengths of N. N. 5.00. Matt. congreg. at New Uork, 7th Sdg., 40.50. Cassirer Schmalzriedt at Michigan Distr. 50.00. Congreg. at Port Richmovd, N. A., 135.00. (S. -230.50.)

Progymnasium in New Uork: Gem. D. Stechholz'8.42.

Emigr. Mission: Kass. Meyer in the Western District 2.00.

Emigr. mission in Baltimore: Kassirer Schmalzriedt in the Michigan District 18.75.

Inner Mission in the East: from Baltimore: by I. A. 1.00, A. F. Sieck 1.00; by P. Stürken from I. Z. 2.50. Gem. at Allegany, N. A., 3.22. Gem. P. Dubpernels 3.50. (S. -11.22.)

English Mission: From Baltimore: by I. A. 2.00, A. F. Sieck 1.00. F. Stutz in Washington 5.00. (S. -8.00.)

Jewish Mission: I. A. in Baltimore 1.00. By P. Sieker from H. Fick 5.00. Kassirer Meyer in the Western District 7.45. (S. -13.45.)

Negermission: Gem. P. H. Schröders 13.00. By D. Sieker from Mrs. Lucie Ernst 2.50. By P. Stürken from I. Z. 2.50. By P. Dahlke, ges. anf C. Hoffmann's wedding, 8.50. By Fr. H. Schröder from Miss M. Bernreuther 1.00 for new station in New Orleans. (S. -27.50.)

Mission at Buffalo: comm. at Wellsville 1.00. comm. at Basswood Hill 4.00. (S. -5.00.)

Poor students in St. Louis: Gem. P. Siecks 19.00 for F. Randt. Gem. in Olean 3.00. Gem. P. Pechtolds 5.05. (S. -27.05.)

Poor Students in Springfield: By P. Stechholz by V. Wilhelmi 1.00.

Poor students in Fort Wayne: Gem. in Olean 3.00. By P. W. A. Frey of N. N. 5.00 for T. Fleckenstein. (S. -8.00.)

Lutheran Free Church in Germany: From Baltimore: Cong. D. Stürkens 30.00, I. A. 1.00. From St. Matthew's Cong. in New Uork 11.00. (S. -42.00.)

Gem. in Hannover: P. H. Schröder 1.00, through the same from Fr. Bernreuther 1.00.

G. in Röchest er: G. in Wellsville 10.00.

Gem. in Fremont, Nebr.: By Fr. Stürken of etl. members of his. Comm. 29.60.

Hospital in East New York: By P. Stechholz of V. Wilhelmi 2.00.
Orphanage near West Roxbury: By P. Bernreuther from Elis Rotschky 1.00. By P. Sieker from H. Feste 2.00. Kassirer Meyer in the Western District 11.50. (S. -14.50.)
Wirtschaftsgebäude in Milwaukee: I. A. in Baltimore 5.00. Total 522.38.
Baltimore, July 30, 1887. C. Spilman, Cassirer.

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Incoming in dir coffee of the WiSeonfin distriCtS:

Poor Students in St. Louis: By P. I. Schlerf's Parish -5.00. Wedding Collecte at Zimmermann-Arndt's in Sheboygan 4.00. Wittwe Gabel 1.00. By P. A. G. Döh- ler3.S0. (S.-13.50.)
Poor Students in Addison: P. I. Schlerfs Gem. 5.00.
Poor Students in Springfield: D. I. Schlerf's Gem. 5.00. By P. A. G. Doepler 3.50. (p.-8.50.)
Jewish Mission: Fr. I. Schlerf's congregation in Janesville 5.00. By Fr. A. G. Dökler 5.00. (S. -10.00.)
Emigrant Mission in New Uork: Mission Festcoll. at Sheboygan 25.00. By D. A. G. Doepler 4.50. (p. -29.50.)
Orphanage at Wittenberg: wedding coll. at Behns in Bloomfield 3.50. N. N. in Wilson 2.00. F. Lauersdorf in Lebanon 5.00. (S. -10.50.)
Building in Springfield: P. W. Hudtloff's Gem. in Belle Plaine 3.00.
Poor SchoolgirlMilwaukee: D. I. Schlerfs Gem. 5.00.
Wisconsin District Inner Mission: D. I. Schlerf's congreg. 25.00.
Women's Club of Jmm. congreg. in Milwaukee 15.00. Mission Festival Coll. in Sheboygan 90.00. By n/a. G. Doepler 17.00. widow Hannah Viegatz in Belle Plaine, thank offering, 5.00. (S. -152.00.)
English Mission: Wedding coll. at Hendrich's in Bloomfield 2.77. Mrs. P. Präger 1.00. (S.-3.77.)
New construction in Milwaukee: P. G. A. Feustels Gem. 16.00. R. N. in Wilson 1.00. P. I. Schlerfs Gem. in Janesville 30.00. P. G. Plehns Gem. in Chippewa Falls 4.02. in Tilden 1.71. in Sigel 2.52. in Edson 3.75. I". G. A. Feustel's Gem. 6.33. D. M. I. F. Albrecht's Gem. 8.50. (p. -73.83.)
Negro Mission: N. N. in Wilson 1.00. I". I. Schlerf's congreg. at Janesville 5.00. Women's Club of Jmm. congreg. at Milwaukee 8.00. Subsequent Mission Festcoll. at Sheboygan Falls 2c. 6.50. By Bro. Barthel of Riedel .25. Lasso .25. tyeil of Mission Festcoll. in Sheboygan 27.29. Wittwe Laubenstein in Grafton 2.00. Teacher Rüge in Milwaukee 1.00. By k. A. G. Doepler 38.00. (p. -89.29.)
Pilgrim House in New Nork: wedding coll. at Gotsch's in Bloomfield 1.79. R. N. in Wilson 1.00. P. I. Schlerf's comm. 5.40. part of mission festival coll. in Sheboygan 25.00. By n. a. G. Doepler 4.50. (p. -37.60)
Preachers' & Teachers' Widows' Fund: wedding coll. at Rah! in Bloomfield 5.50. P. W. Hudtloff 8.00. Coll. at silver wedding of I. Winter 12.00. Ernst Hahn in Milwaukee 1.00. (S. -26.50.)
Synodical Fund: P. G. A. Feustels Gem. at Bloomfield 12.00. D. Reickmanns Gem. 8.50. P. D. Kothes lower Gem. 5.00. P. G. A. Feustels Gem. to Wolf River 2.36. (S. -27.86.)
Milwaukee, July 30, 1887. C. Eissfeldt, Cassirer.

Entered the coffee of the Western District:

Synodal treasury: Von Lüker's congregation in Aroma -4.00. D. Schülke's congregation in Palmyra 6.00. (S. -10.00.)
New construction in Springfield: By Fr. Schwankovsky of the Eber Ezer School in Baden 3.00.
Inner Mission in the West: 1". Kaiser's Gem. at Junc- tion City Missionscollecte, 22.00. By Bro. Hassold at Huntington by Mr. Just Gemmer 1.00. By Bro. Rupprecht at Cole Camp by I. M. 1.00. By Pres Biltz at Concordia by sr. Gem. 20.00, by Mr. Pet. Baden in Winfield 5.00. By k. Lentzsch in Craig, coll. by Mr. Stünkel 5.04, ges. on W. Heyne's wedding 5.00. (S. -59.03.)
English Mission: Through Praeses Biltz in Concordia from sr. Gem. 5.00.
Widow's fund: Through Praeses Biltz in Concordia from sr. Gem. 10.00. By 1 P. Lentzsch in Craig from sr. Gem. 4.80. (p. -14.80.)
Poor students in Springfield: Through Mr. Geißler of P. Sternmermann and sr. Gem. in Humboldt 3.30. By k. Schwankovsky of the Eben Ezer School in Baden 4.40. (p. -7.70.)
Poor pupils in Concordia: Through Mr. Geißler in Humboldt, sent a Mr. Laßmann's wedding, 5.60.
k. Hübeners Gem. in Hannover: By D. Schwankovsky in Baden by Mr. F. Siemers 5.00.
Church building in Wichita: By Fr. Schülke in Palmyra by Marg. Stark 5.00.
Pilgrim House in New York: By D. Mießler in Des Peres.50.
College in St. Louis: Mr. Bro. Kroger at Bro. Sieck's parish in St. Louis 5.00.
St. Louis, August 8, 1887. H. H. Meyer, Cassirer.

Received for poor students: By Mr. P. Dreyer from members of his congregation -10.70, from a Lutheran reader in Detroit 2.00; by Mr. D. F. W. V. Busse from N. N. 5.00 and from K. Grabenhorst 1.00; by Mr. P. Landgraf from N. N. 5.00; by Mr. P. Oetting from sr. Gem. 5.55 for Stevens; by Sr. 1 P. H. Ehlers by sr. Gem. 7.00; by Sr. P. O. Wüst by St. Peter's congreg. in Macomb, Mich. 6.10; by Immanuels congreg. in Butler Co. nebr. 14.00 for C. Schmidt; by Mr. P. I. Merkel by Ph. Gross and S. Mohr .20 each, P. Klein and Kath. Henrich .25 each, Mrs. Emmerich .50, Mrs. Gläser 1.00, birthst-gscoll. from singing choir 1.75; by Mr. k. Schumm 8.00 for Hartmann; by Mr. P. Stark from K. Janke 1.00 and from H. Scdeve 4.00; by Mr. P. Bangerter 2.40; by Mr. P. H. Schwarz from the Frauenverein sr. Gem. s

5.00 for Seltz; by Mr. Bro. Werfelmann of Fort Smith, Ark. 2.00; by Mr. D. Bernreuther 6.50 for Dahlke; by Mr. k. I. E. A. Müller of Virgin Veretrn, 10.00 for Maas; thank offering by Mrs. Lange here, 10.00 to the wash fund; by Mr. P. Fritze, Coll. sr. Gem., 4.35; by Mr. D. Polack sen., Theil einer Hausoll., 40.00; by Mr. Damschröder and Grote of the Women's Association of the St. Louiser Zions-Gem. j dozen white shirts, ä dozen undershirts, ä dozen pairs of socks and j dozen underpants; by Mr. 1 P. Dreyer 1.00; by Mr. U. G. Schröder for the wash fund 5.00; by Mr. P. Kühnert from Mr. P. Hofius 5.00, from Mr. P. Adam 5.00 and from himself 5.00 for Daberkow; by Mr. Leonh. Vogel here 1.00 for the wash fund. A. Crämer.

Received for the English Lutheran Mission: By Mr. P. C. L. Janzow, mission collecte of the congregation of Mr. P. A. Prost at Stringtown, Mo., -5.00.
St. Louis, Aug. 10, 1887. C. F. Lange, Cassirer.

New printed matter.

How should Christians look upon and honor the men of God in the church, who are adorned with special blessings, even after their death? Memorial sermon on the blessed Dr. C. F. W. Walther, held at the request of the Lutheran [St. Matthew's congregation in New York](#) on Trinity Sunday 1887 and submitted to print by [J. H. Sieker](#). (The surplus is intended for poor students).

The honored author answers the question, which forms his theme, on the basis of 1 Cor. 3, 5-9. 21-23. with three things: Christians are to regard and honor the teachers of the church, who have been adorned with special blessings, even after their death, 1. "as gifts of God, whom He has chosen and equipped for His purpose; 2. as servants of God, through whom He has blessed many souls; 3. as blessings of God, which are to continue for the salvation of the church and the praise of God who abides." From the rich abundance of thought we here emphasize a few main ideas: great teachers of the Church "are with their blessed efficacy gifts, gifts of God to His Church, which He prepares and sends in time of need . . . Who could deny that Dr. Walther, too, in this last afflicted time, was such a gift of God, through which the faithful Lord has intended and bestowed incalculable blessings on His Church? . . . It is true that the Lutheran Church still existed here in America when Walther began to teach in the far West, but how distorted was its appearance! Where it had not sunk into the deep sleep of indifference, it courted the erroneous sects and had almost lost the delicious heritage of unadulterated doctrine. The adolescent youth was altogether neglected. The walls of the Confession were broken down, and over the ruins were plowed negotiations with the enemies of the pure Word, as to the most expedient way of going forth in a great Union fellowship. In this time of the greatest danger to our church falls the beginning of Walther's work, which was to prove awakening, teaching, gathering, and building in wide circles, as subsequent times have proved." But teachers adorned with many blessings are only "servants of God." "God's love is directed to his dearly acquired bride, the church. If this is defiled, if it is in danger, if he wishes to adorn it, he raises up and empowers 'servants,' 'through whom' his beloved church may become the blessing intended." "True as it is that Dr. Walther taught pure divine truth, which he had learned in the school of the Holy Spirit, especially under Dr. Luther's instruction, we do not follow him or believe him because he taught it, but because we have known by his ministry that he taught God's truth to us. Were we to follow him because he was such a great, eminent, blessed man, we would be highly dishonoring him, so humble a disciple of Christ, and diminishing God's glory." "If God blesses his church with great teachers, it is with the intention that his blessing may be propagated as a precious inheritance to all generations to come. . With Walther, too, God wanted to accomplish more than that we should rejoice in his splendour for a little while. What God has given through him, we are to recognize by diligent use as a gift of God and use it for our joy and faithfully preserve it for our descendants." The author rightly lays the main emphasis on this very point. True, he reminds us that there are also those "who seek to prove their faithfulness by unchristianly exalting this noble instrument of God, and thereby, as much as lies in them, corrupting the very work which God has built through him." "Above all,"-continues the writer-"the temptation is near to forget the wonderful blessing which God has given to His Church through Dr. Walther." So it is. God's word, as we look to our church, is now cheap in the land. All the articles of Christian doctrine lie clearly witnessed against the grosser and finer error in their comforting purity. In our lower and higher schools the youth hears nothing but the unadulterated teaching of the Word of God. What an unspeakable blessing this is! Thus we have to guard against the sin of complacency and indifference to the great abundance of grace. Otherwise God, out of righteous judgment, may soon cause God's word to become "dear" again among us (1 Sam. 3:1. Amos 8:11.). Father Sieker rightly says: "This has always been a most harmful sin of men, that they did not faithfully keep what was entrusted to them, and thus the children of those rich in heavenly treasures were later found to be poor beggars." The sermon, which we hope will be widely distributed and, above all, taken to heart on all sides, can be obtained from the Concordia Publishing House. Price: one copy 10 Cts. the dozen \$1.00. F. P. [Beeper.]

(Submitted.)

Vorspielbuch. A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Issue 4. St. Louis, Mo. self-published by D. Meibohm, 1431 Salisbury St., St. Louis, Mo.

Of this book of preludes, which has been published since the year 1884, and which was announced in number 6 of the 40th volume of the "Lutheraner" by Dr. Walther, and which has been so favorably reviewed, the fourth issue is now being published. Dr. Walther and was so favorably reviewed, the fourth issue is now being published. Since, according to the plans of the editor, preludes to certain chorales are given, and since these are therefore published in alphabetical order, this fourth volume brings as a continuation in 61 numbers from No. 186 to 246 the preludes to the chorales from "Herzliebster JEsu" to "Kyrie, Gott Vater". In this booklet, too, there are several original contributions by the teachers H. Grote, I. G. Kunz and D. Meibohm, the editor; there are 15 of them, "since the preludes to several chorales are quite rare in the organ literature".

The organ work continued here asked Schreiber this so far only known from the recommending advertisement of Dr. Walther. The perusal of the present booklet and even more the repeated playing through on the piano let him agree with the praise given by Dr. Walther to the preludes published at that time and let him welcome a further contribution in the interest of the promotion of a truly churchly organ playing free of sentimentality and opera style in the present booklet. At the end still a twofold thing is to be pointed out. Although Schreiber believes, based on liturgical studies, that in the main service the first prelude should not so much be the opening hymn (the Kyrie) as a kind of introit to introduce the entire main service and should therefore correspond to the main character of the Sunday or feast day, he is all the more of the opinion that in all other cases the prelude should follow the relevant chorale as closely as possible. This is undoubtedly best done in the way that is consistently followed in all numbers of the present volume, in that the main movement of the chorale forms the motif of the prelude, and usually in a way that is very audible even to the layman. In this respect, several of the original contributions have also succeeded admirably. In addition, the editor has taken care to include a number of short preludes of this kind and has thus performed a particularly necessary service to the liturgy. As appropriate as a longer prelude is for the opening of the service, whether it is a main or a secondary service, as inappropriate is such a prelude for the intermediate hymns, including the so-called main hymn, since in the structure of the liturgy, where everything must go click, click, a long prelude to the interlude causes too much stretching, the freshness suffers, and the listeners, ready to suck, hymnal in hand, become discontented even with a beautiful prelude, if they have to wait a long time after the opening of the hymn before continuing to sing.

May this booklet also find acceptance and appropriate use everywhere. To the brothers, however, who have served the church in particular with their original contributions, the writer calls out a "Continue! - Finally, a few questions: 1. Shouldn't No. 192, after the movement in the alto and tenor of the final chord, sound out with another B chord, as is the case with No. 191? 2. doesn't a *g-sharp* sound better than a *g* in the six-part chord in the 7th bar backwards from the end?

Print and paper are excellent. Here, too, the arrangement has been made so that the player never has to turn around while playing, and the remaining larger space has been filled with the respective chorale very expediently. The price of this booklet is \$1.00. With the three booklets published so far it forms the first volume, the three still following booklets are to form the second volume.

F. L.

Uovärrdevte Advessen:

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Ns" Due to waiting for the notification of the secretary of the electoral college, this number appears delayed.



Und ich sahe einen Engel
 steigen mitten durch den Himmel,
 der hatte ein ewig Evangelium
 zu verkündigen denen, die auf
 Erden sitzen und wohnen, und
 allen Heiden und Geschlechtern,
 und Sprachen, und Völkern.
 Und sprach mit großer Stimme:
 Fürchtet Gott, und gebet ihm die
 Ehre, denn die Zeit seines
 Gerichts ist kommen, und betet
 an den, der gemacht hat Himmel
 und Erde, und Meer, und die
 Wasserbrunnen.

Offenb. Joh. 14, 6 7.

Herausgegeben von der Deutschen Ev

Zeitweilig redigirt von den

Forty-third volume. St. Louis, Mo., September 1,
 1887, No. 17.

The doctrine of the means of grace.

An exceedingly glorious, consoling, and therefore important doctrine, which our Lutheran Church teaches and holds fast on the basis of the divine Word, - a doctrine which is known by her alone, and which, therefore, if one asks about the doctrines of distinction, must be singled out by name, - is the doctrine of the means of grace. It is briefly this: God has placed the grace, forgiveness of sins, life, and blessedness acquired by man through Christ in the means of grace, word, baptism, and the Lord's Supper, and no one can obtain grace but by these means. The word of the gospel is not a mere narrative of Christ and what he has purchased for us, but what [^]he has purchased for us is laid down in it, is offered and presented to us through it. The promise of the gospel is not an empty sound, not a promise without content, but a powerful presentation and bestowal of all the goods which God promises therein. This promise of the gospel is also in the sacraments, in holy baptism and in the holy supper, and therefore these also are not empty signs and images, but means by which the treasure of the forgiveness of sins, life, and blessedness is brought and presented to us. The Word and Sacraments, then, are God's hands, through which are presented to us all that Christ has acquired for us through action and suffering, and brought to us at his resurrection from the grave. And for the taking of this treasure, acquired through Christ and laid up in the means of grace, nothing more is necessary than faith, the taking of man's hand, and this faith God himself works, sustains, and strengthens through these very means of grace.

No teacher of the church since the time of the apostles has understood this doctrine so well, and explained it so clearly, as our dear Luther. Our readers will therefore certainly be pleased if we share with them his wonderful, delicious presentation.

In a sermon on the Gospel on the Sunday after Easter he says: "Let us diligently remember that Christ has forgiveness of sins here in his



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. September 1887.

No. 17.

The word of God is not to be found in pilgrimages, masses, almsgiving, or other works, let them be called what they may. If therefore any man desire forgiveness of sins, let him go to his parish priest, or to the nearest Christian, where he may know and find the word of God; and there he shall surely find forgiveness of sins. For it is decided that we cannot overcome sin by any work, but everything we can do, even if we torture ourselves to death, is in vain and futile. As we have learned in the papacy: Whoever has had a bad conscience, and for this reason has entered a monastery or undertaken other works so that he might be helped and satisfied, has had to confess that neither orders, prayers, fasting, nor other tortures have been able to relieve him of such suffering.

"What is the cause? Nothing else, except what is written here: that sins may be retained, or forgiven, by the word. Therefore whosoever cometh not into this word, where there is remission of sins within, must come into another, whereby sins are retained: for there is no other way nor means of remission of sins, but by the word. Therefore, do what you will, but those who do not go to the word and try to help themselves with their own works will keep their sins. For our Lord God hath not put the remission of sins in any work that we do, but in that one work, that Christ suffered and rose again. And the same work hath he put in the apostles and in the ministers of his church by the word, and in the mouth of all Christians for a need, that they should shew forth the remission of sins, and preach it to all them that desire it.

"If then thou wilt seek forgiveness of sins, thou shalt surely find it. For the commandment is there, that sins should be forgiven. But if thou wilt not get it there, thy sins shall be retained, and thou shalt do what thou wilt. For, as is often said, apart from the word there is no forgiveness of sins. The same word Christ put into the mouths of his apostles, yea, of all Christians. He that taketh not from it, and believeth the word

Let him do what he will, and his sins shall be forgiven him. For there is a strong commandment, that the Lord take away the forgiveness of sins out of all the world, and out of all works, and put it into the word, where it shall be found.

"Now this is not to be understood of absolution alone, that one may be absolved from sins, but the Lord here summarizes the whole office of preaching or church ministry with this command, that forgiveness of sins is to be preached and dispensed in preaching and in the holy sacraments. For this is the reason why the gospel is preached, that men may know their sins, and become righteous and just. Therefore they baptize, that through the death of Christ our sins may be forgiven us. For this cause the Lord instituted his supper, that we might believe that his body was given for us, and that his blood was shed for our sins; and that therefore we might not doubt of the forgiveness of sins. That faith therefore may be established, that our sins be forgiven thee and me, Christ hath so ordained, that not one man should be baptized for another, nor go to the sacrament; but every man for himself. So also let every man hear the word for himself, and seek and desire absolution. And let him not doubt, when he heareth the word of remission of sins in the name of Jesus, that his sins be taken away from him, and that he be delivered from them in heaven, and in the sight of God.

"Thus the word and the sacraments are not to be separated. For Christ also put the sacraments into the Word. And if it were without the Word, one could not take comfort in the sacraments; indeed, one could not know what the sacraments were. Therefore it is not only a great blindness and error, but also a terrible pity, that the papists preach the forgiveness of sins, and yet forget the word, since it is all about it, and direct the people to a monkey game, that they should seek the forgiveness of sins with their own devotion and works.

"But because our dear Lord Christ

He has put forgiveness of sins into the word, and, as has often been reported, into the mouths of the ministers of the church, and, by necessity, of all Christians; from which it follows that one must believe in the forgiveness of sins, and can come to it by faith alone. For the reason of our doctrine is this, that we are justified and saved by faith alone in Christ.

"For thou must confess that the word of our dear Lord Jesus Christ, which he put into the mouths of his dear disciples, cannot be grasped with hands, nor with works, whether it be fasting, or praying, or almsgiving, or what manner of works it be. Faith alone is able to grasp this word, and the heart alone is the proper box in which to shut it. So that it is true and certain that we must be justified by faith alone, since forgiveness of sins is found in the word alone, and the word can be accepted by faith alone. (House Postil.)

In the sermon on the Gospel on the 19th Sunday after Trinity he says: "Therefore learn here, that you may speak thus of the matter: I know well, I confess also, that God alone forgiveth sin. But I must also know this, whereby I may know that my sins are forgiven me, or what is the means whereby my sins are forgiven me. The Scriptures teach me and all Christians that if I want forgiveness of sins, I must not sit down in a corner and say, "My God, forgive me my sins," and then wait for an angel to come from heaven and tell me, "Your sins are forgiven you. For God promises that he himself will come down to me and promise me forgiveness of sins.

"This is done first of all in holy baptism: for there is his commandment, that I should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. And with this command is this promise: "He that believeth and is baptized shall be saved. Yea, sayest thou, baptism is but water! True; but such water is not alone, there is God's word with it.

"So when thou goest to thy pastor, who hath such a special command, or else to a Christian, and desirest that he comfort thee, and absolve thee from thy sins, and he saith unto thee, I, in the stead of God, declare unto thee forgiveness of all thy sins through Christ; here thou shalt be sure that thy sins are truly and certainly forgiven thee by such outward word; for baptism and the word shall not lie to thee.

"Therefore if thou wilt have forgiveness of sins, go and be baptized, if thou be not baptized: or if thou be baptized, remember the same promise which God made thee at that time, and be not faithless. Go thou and be reconciled to thy neighbour, and then seek absolution. And when thou hearest that forgiveness of sins is promised thee in the name of JESUS, believe it; and thou shalt truly have it. After this also go to the Most Holy Sacrament, and there receive the body and blood of Christ, that thou mayest be assured of such precious things.

Treasure be to thee, and be thine own, that thou mayest enjoy 2c.

"That baptism, absolution, preaching, and the sacrament should not be despised, but that forgiveness of sins should be sought and obtained. For God has called and ordained your pastor, your father and mother, and your nearest Christian, and has put his word in their mouth that you should seek comfort and forgiveness of sins from them. For though men speak it, yet it is not their word, but the word of God. Therefore believe it firmly and do not despise it.

"Now when an ecclesiastical minister baptizes a child according to Christ's command, thou hearest a man speak, who for his own person is as much a sinner as thou art; but he doeth it by God's command. Therefore when he saith, I baptize thee in the name of the Father, 2c. thou shalt neither hear nor receive the same words otherwise than as if God himself had spoken them. So when in absolution thy sin is forgiven thee, doubt not but as if God himself had spoken such words. For God himself pronounces such a sentence upon thee, that thou mayest be freed from sin.

"It is highly necessary that these things be learned and known for the sake of the vile and displeasing spirits of the wicked, who can do no more than cry out: Water is water. We know this before, but we do not need them to teach us. But this they know not, that with such water is the word of God. Therefore it is no longer bad water, but divine water, which the minister does not give of himself, but God has commanded to give, so that 'one may be born again into the kingdom of God and be freed from sin.

"Just as God gives the word, which is his word and not ours, so he also gives faith in the word, for both the word and faith are God's work. Therefore the forgiveness of sins must also be God's work, though God works it out through men. Therefore seek forgiveness of sins in the word which is in the mouth of men, and in the sacraments which are administered by men, and nowhere else; for it will be found nowhere else.

"Take heed therefore to this teaching, and learn what is the forgiveness of sins, and how to be sure of it, and where to look for it, and where to find it; namely, that thou shalt run nowhere, but to the Christian church, which hath the Word and the Sacrament. There thou shalt certainly find them, and not in heaven; as the Pharisees think here, and think, Christ blasphemeth God, that he forgiveth sin; sin can none but God forgive. Beware of this, and say, God hath put forgiveness of sins into holy baptism, and into the Lord's Supper, and into the word; yea, he hath put it into the mouth of every Christian man; if he comfort thee, and promise thee God's grace through the merit of Christ JESu, thou shalt accept and believe it, no otherwise than if Christ himself had promised it thee with his mouth, as here to the sick of the palsy." (House Postil.)

Prayer is nowhere so powerful and strong as when the whole company prays with one accord. (Luther.).

The Roman church an apostate church.

The Pabst Church also calls itself the Roman Church. It claims to come from the church founded in the city of Rome at the time of the apostles. She therefore gladly appropriates to herself the praise which the Apostle Paul gives her in his Epistle to this church: "That your faith is spoken of in all the world." Cap. 1, 8. But wrongly. For the present Roman church no longer professes the faith of the Roman church of apostolic times, but has fallen away from its faith. Anyone who takes Paul's letter to this church and compares the faith of this church with the teachings of the present Roman church can easily convince himself of this. Many of our theologians have proved the apostasy of the present Roman church from this letter alone. Among others, Dr. Johann Gerhard has done this in a refutation of a papist writing, called "Morgenstern" (Morning Star), 1629. He writes there:

Since we do not now speak of other writings of the holy prophets and apostles, and examine the creed and doctrine of the present Roman church according to them, we will for this time take only the epistle of St. Paul to the Romans at hand; there it will be found that the present Roman church has deviated from the old apostolic Catholic doctrine in many respects.

Of the word of God, which the apostle preached and afterwards wrote, he teaches that it is "the power of God unto salvation to all them that believe," Rom. 1:16, and plainly says, that "all things which were written aforetime were written for our doctrine, that we through patience and comfort of the scriptures might have hope." On the other hand, the present Roman church calls the written word of God a dead letter, and also pretends that the sacred Scriptures cannot tell what their proper right understanding is; that they are imperfect and dark, unless the traditions, which they call the unwritten word of God, are added to them.

The holy apostle wrote his epistle "to all that are at Rome, the beloved of God and called saints," Rom. 1:7, without any doubt to the end that they should read the same; but the present Roman Church will not admit that the laity should read this epistle, or indeed any other books of sacred Scripture, without the permission of the bishop.

The holy apostle says of the word of God, which he and other apostles preached at the beginning and then wrote down, that according to it and in accordance with it the judgment will be held on the last day, Rom. 2, 16. If therefore the written word shall be the guide at the last day, according to which judgment shall and may be executed upon all men, as Christ also testified, John 12:48, "The word which I have spoken shall judge him at the last day," it may also stand for such judgment in this life. On the other hand, the present Roman Church teaches that the writings of the prophets and apostles are by no means the perfect guide of faith.

The holy apostle refers now and then in the same epistle to the writings of the prophets, and proves his doctrine from the same: Rom. 1,

2.17. Cap. 2, 24. cap. 3, 4.10. 21. and elsewhere more often. But the present Roman church freely confesses that not all and every article of faith which it teaches can be proved from the writings of the prophets and apostles.

Of original sin St. Paul teaches. Paul teaches of original sin that it is a miserable corruption of all human powers, which is propagated from Adam to all descendants, that it not only understands the loss of the good that God gave to the first humans in creation, but also the introduction of evil, namely the evil, sinful lust; that also original sin is so deeply rooted in all descendants of Adam that even those who are born again and renewed cannot completely get rid of it in this world, as he then complains about himself Rom. 7:14: "The law is spiritual, but I am carnal, sold under sin"; v. 18: "I know that in me, that is, in my flesh, dwelleth no good thing"; vv. 22-24: "I delight in the law of God according to the inward man, but I see another law in my members, which opposeth the law in my mind, and taketh me captive under the law of sin, which is in my members. I wretched man, who shall deliver me from the body of this death?" On the other hand, the present Roman Church teaches that original sin is not proprie or actual sin, but analogice et abusive (only according to its resemblance to sin and inauthentic), that it is inferior to any other real, venial, or venial sin; That it alone is a forfeiture of the supernatural gifts which God gave to the first men, because the natural powers in man are still good, just, and right; that by holy baptism in the regenerate is taken away from the foundation and root of that which is only sin proper; that the blessed Virgin Mary and certain other men were not conceived and born in sins.

The apostle not only calls the evil desire in man, which is still active after he has been born again, sin, but also describes it in such a way that it can be sufficiently assumed that it is truly and actually sin and transgression in the sight of God, if man does not consent to it and carry it out. Rom. 7:7, 8: "I knew not sin without the law: for I knew nothing of lust, except the law had said, Lust not. But sin took occasion, and stirred up in me all manner of lusts." But the Roman church of today teaches that the evil desire in the born-again is not actually sin, but only comes from sin and incites to sin.

Of the free will of man after the fall, the holy apostle teaches, Rom. 8:7, that "to be carnally minded is enmity against God; because it is not subject to the law, neither is it able," which he explains in 2 Cor. 2:14, thus: "The natural man (who is not yet born again by the Spirit of God) hears nothing of the Spirit of God (and of spiritual mysteries); it is foolishness to him, and cannot comprehend it, for it must be spiritually directed." But the present Roman Church teaches that such powers are left in man even before he is born again, by which he may prepare himself for conversion, and in the work of the

Conversion at the same time as the grace of God works the same.

Of the law of God the holy apostle teaches that it is so weakened by the flesh that it cannot be fully kept and fulfilled in the weakness of that flesh, Rom. 8:3, which he also proves by his own example, Rom. 7:14: "We know that the law is spiritual, but I am carnal, sold under sin." V. 18. and 19. "To will I have, but to perform the good I find not. For the good that I would, that do I not; but the evil that I would not, that do I." V. 25. "So then with the mind I serve the law of God, but with the flesh the law of sins." The present Roman Church, however, condemned this doctrine as a heresy in the Concilio of Trent, that a born-again Christian cannot fully keep the law of God. Indeed, the Roman Church of today teaches that we can do more than God requires of us in his law, which they call supererogatory works, by which we can help others.

Of the gospel the holy apostle Rom. 3:21, 22: "That the righteousness which is before God might be revealed in it without the law, which righteousness cometh by faith in Jesus Christ unto all them that believe, and upon all them that believe:" from which it clearly follows that the gospel, properly speaking, is the doctrine of faith, which teacheth us that in Christ alone we are justified before God by faith, without the law, and without the works of the law. On the other hand, the Roman church of today teaches that the gospel of the true word is not only a doctrine of faith in Christ, but also of good works, by which, as well as by faith in Christ, a man is justified before God.

Of the justification of man in the sight of God, the holy apostle teaches that "we are all sinners, and lack the glory which we ought to have in God," Rom. 3:23, "and are justified without merit by his grace through the redemption that came by Christ Jesus," v. 24. "Whom God hath set forth to be a mercy seat through faith in his blood, that he might present the righteousness that is before him, in that he forgiveth sin," v. 25. Recently, "that a man should be justified without the work of the law, 'by faith alone,'" v. 28. Whereas the present Roman church condemns this doctrine, that a man should be justified before God by faith alone in Christ, without the work of the law.

So also the holy apostle teaches that justification before God consists in 'forgiveness of sins. Rom. 4, 7.: "Blessed are they whose iniquities are forgiven, whose sins are covered." V. 8.: "Blessed is the man to whom God imputes no sin." Whereas the present Roman Church teaches that justification consists not only in the forgiveness of sins, but also in infused grace and good works (*in justitiae habitualis infusione et actuali operum justitia*).

The Apostle thus describes the forgiveness of sins: that "sin is covered thereby and not imputed". On the other hand, the Roman Church of today teaches that sin is not

in justification is not only covered, but also completely and utterly blotted out and taken away from man.

The holy apostle teaches that righteousness is imputed to us without works, Rom. 4, 6. The present Roman church rejects such imputation of the righteousness of Christ.

The holy apostle excludes from justification before God all works, even those which the born again have. Rom. 4, 2-5: "If Abraham is justified by works, he has glory, but not before God. But what do the Scriptures say? Abraham believed God, and this was counted to him for righteousness. But to him that worketh, the reward is not by grace, but by duty. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." On the other hand, the Roman Church of today condemns those who exclude the works of the born-again from justification before God.

The holy apostle, in the article of justification, sets grace and merit of works against each other, Rom. 11:6: "If it be of grace, it is not of merit of works; otherwise grace would not be grace. But if it be of merit of works, grace is nothing; otherwise merit would not be merit." On the other hand, the present Roman Church teaches that grace and merit of works stand together in justification before God.

Of faith the holy apostle teaches, that it is not only a science and applause, but also a certain confidence of the heart, and that we should walk in the footsteps of the faith of Abraham, Rom. 4:12, whom he thus describes, that he believed in hope, when there was nothing to hope for, v. 18, that he did not faint in faith, neither did he regard his own body, which was already dead. (v. 19) He doubted not the promise of God through unbelief, but was strengthened in faith, and gave glory to God. V.20. He knew with certainty that what God promised he could do. V.21. Of such faith he also teaches that its fruit is peace and joy of conscience, Rom.5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But the present Roman church teaches that we should doubt the grace of God and the forgiveness of sins, with which doubt the certain confidence of the heart is overthrown.

The holy apostle teaches that the Spirit of God bears witness to our spirit that we are his children, Rom. 8:16. "If we then be children, we are heirs also." V. 17. But the present Roman church teaches that believers cannot be sure in this life that they are the children of God and heirs of eternal life.

(Conclusion follows.)

Franziscus and Nicolaus Matthys.

In the city of Mecheln in Brabant, around the middle of the 16th century, lived Andreas Matthys (Thys) with his pious housewife Catharina. The Lord blessed their marriage with three sons and

a daughter. The two oldest sons were named Francis and Nicholas. Andrew was a true priest in his house; he always stood before his Lord with a praying heart and instructed his wife, children and servants in the word of life. But he did not stop there; his hometown was also close to his heart. When he saw that idolatry was rife there and that the honor of the Lord Jesus Christ was being trampled underfoot, he spoke out against it as earnestly as he could. The Roman priests could not bear this long. He was forced to leave the city and escape to England. Here he passed over to the eternal abodes of peace.

Andrew's widow remained in Mechelen with her youngest son and daughter. Francis and Nicholas, however, the two older brothers, went to Germany and here became stronger in the knowledge of the pure doctrine. After a long absence, an irresistible longing for their fatherland and their relatives seized them. When they returned to Mechelen, they were saddened to see that the abandoned mother and her two youngest children had allowed themselves to be ensnared by Rome. They did their utmost to lead them back to the right path, instructing them with proper zeal in the gospel, that we are not saved by works, but by grace alone through faith for Christ's sake. By their continued efforts they also succeeded in having the light of truth enlighten their hearts. When the Roman priests received word of this, they "strained" to get the two brothers into their hands. The most zealous of them wrote to Dr. Ruard Tappärt, the dean in Louvain, a raging enemy of the gospel, that he should come to Mechelen with all speed for the glory of Rome. When he arrived here, Tappärt heard the whole story with fury, and through his reputation was able to get the authorities to imprison the whole family of the Matthys, the mother and her four children. The youngest brother and sister, in spite of the earnest admonitions of their old, pious mother, allowed themselves to be led to deny their faith for the sake of earthly advantage, and were set at liberty. The mother, who saw her two youngest children snatched away by spiritual death and her two eldest by bodily death, remained steadfast in spite of the great suffering. She wavered once, but then became animated by the greatest joy of faith, and firmly held the secure anchor of her soul. The angry priests condemned the old woman to life imprisonment. -

Francis and Nicolaus had the most difficult struggle. "What do you believe?" one asked the former. "All that is written in the Old and New Testaments," was the reply. "Who taught you," continued the priests, "such things?" Francis replied, "I have read and heard the Scriptures in Germany, and the Lord has given me the understanding." Thus he also gave fitting answers to the individual doctrines of the faith, as, for example, he replied to the question concerning the saints and Mary: "JE. Mary: "Jesus Christ is the only door. He who does not enter through it is a thief and a murderer." Francis was now led away to a special cell, and the priests went to Nicolaus. "Depart from me," said he, "and leave me in peace! For

I will stick to the truth and respect your fables and lies nothing, should it cost me my life!" When the inquisitors saw that their arts failed on this strong pair of brothers, they cut them off from the Roman Church as "rotten members" and handed them over to the secular authorities. Put to the torture, Francis was addressed by a Jesuit: "You intend to trick us with two-tongued speeches, but now feel how the Roman Church, your mother, can chastise you!" The one who was martyred replied, "We have not overcome you with double-tongues, but by the word of God which is true, for the sake of which we also willingly suffer all the chastisement which you may inflict on us!" Upon this Nicolaus also was laid on the rack. "Now confess," the judge drove at him, "who is the master and who are the comrades of your heresy!" "Our Master," cried the brethren, "is Jesus Christ. But before we deliver up to your greedy hands even the brethren, tear us into small pieces!"

They were led away to prison, and soon after received their death sentence before a great multitude of people. Then one comforted the other: "Brother, we have a good Lord and shepherd who laid down his life for us. Let us not depart from his side, lest the wolves tear us asunder and drag us into the eternal fire. Let them take the body, that our soul may remain!" Many of the bystanders wept; but the priests laughed and had their mockery. When the brethren were still speaking more distant words of comfort to each other, and some of the people were seized with them, the chief mayor cried, "Shut up, you heretics! Your devilish seed is spread too wide." "We are not heretics," replied Nicholas, "but we believe in the God whose chair is heaven, and whose footstool is earth." "Well," blasphemed the mayor, "so your god must have long thighs."

When they were to be taken away to be executed, they asked permission to say good night to their mother. "Away with them," cried the mayor to the executioner, "and put a gag in their mouths, that they may not speak to the people!" This was done. When they reached the high court, they were tied to the post of the stake. Then the gags fell from their mouths, and Nicholas said to his brother, "Dear brother, let us be of good cheer! For today we go with one another into the kingdom of our Father." Thereupon they sang in German the song, "We believe all in one God. "2c. Now they asked their judges for forgiveness. When the pyre was lighted, and the fire had seized Nicholas, Francis cried to him, "My brother! my brother! hold still a little while, and it will be over!" Nicholas turned his face towards heaven, and cried, "My God! my God!" and was delivered from this pit of misery. The other had to suffer a little longer. One could still hear him praying fervently for his enemies from the flame. But the bodies of the two brothers could not be burned to ashes all day by any fire, however great it was. Their bones were smashed with iron hooks and forks; but even the chopped pieces were not consumed by the fire that day. They entered the abodes of eternal life on the 23rd of December.

(Submitted.)

Can those who in the sight of the world have been criminal, civilly defiling, and living in vices, such as drunkenness, theft, fornication, and the like, be clothed with ecclesiastical offices, or recalled to them?

The following was reported in secular newspapers a short time ago: An "evangelical" preacher in St. Louis was chosen and appointed by a congregation in Cincinnati, Ohio, to be their pastor. But several "evangelical" preachers objected to this, on the ground that the preacher in question had formerly committed a dishonorable crime. The appointed preacher himself did not seem to deny the charge against him. Nevertheless, he was called by the Cincinnati congregation to be their pastor. - Since it is of the greatest importance that Christian congregations should always do what God commands in such a high and important matter as the appointment of a preacher, a few testimonies from orthodox theologians may follow here on the question of whether such persons, who have lived criminally before the world, can be clothed with ecclesiastical offices. Luther writes: "Let such a one be made a bishop in the church of God who is blameless and leads an irreproachable life. Not that a man may live without all sin, but that he may walk without reproach and walk honorably. Quenstedt writes: "Blameless (1 Tim. 3, 2.) is, which" no one can justly punish for the sake of a serious crime. Blameless (Tit. 1, 6, which word is taken from the language of the courts) actually denotes one who has committed nothing for the sake of which he can be sued in a court of law, or one who is free from criminal guilt, of whom no crime can be justly accused. . . . The Apostle to the Gentiles does not say, A bishop must be sinless, that is, of such a nature that he has no sin, otherwise not men but angels would have to be set before the church." After John Gerhard has proved that blamelessness is a necessary quality of a bishop according to God's Word, he answers the question, "Whether those who fall into a grave crime, after they have repented, can be clothed with ecclesiastical offices or called back to them," among other things, as follows: "A careful and exact consideration of the circumstances will make it evident what is to be done in such cases. Above all, the case of necessity is to be distinguished from the ordinary rule. If other fit ministers can be had, those who have been guilty of a grave offence, even after repentance, are by no means to be either elected or reappointed; but if this is not the case, it is better to admit such, than that the church should be without the necessary ministers." (Americ. Pastoral Theol., p. 382 f.)

G. W-n.

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To the ecclesiastical chronicle.

I. America.

Orphanage in Addison, Ill. From the report published about this orphanage we learn the following: "52 children sought admission in the past **year**. However, since we have no more than 110 children



Since this number is usually reached by September, only 19 children could be admitted this year as well. "At present there are 91 children in the institution, namely 54 boys and 37 girls. However, this includes 10 children who were recently admitted but have not yet arrived.*)" Accordingly, the actual number available is 101 children."

Methodist Camp Meetings. The "Happy Ambassador" describes such a meeting as follows: "A conference, or a number of persons, forms a camp meeting association, and looks for a forest or grove, usually located next to a railroad, which gives good shade, about 20 to 30 acres in size. One chooses, if possible, a somewhat sloping ground and where there is good drinking water. Such a forest or grove is bought or rented for several years. At the most suitable place a square of about 300 to 400 feet square is chosen, at the lower part a platform is erected for the preachers' stand, on which about 25 preachers can sit. In front of the stand and uphill, simple benches without backrests are erected for the audience. Around this square, cloth tents, 12X12, larger or somewhat smaller, are laid out, or permanent board houses are built, in which the people live during the meeting time, and often before and also afterwards. It looks like a little town, and at some "grounds," nearer to large towns, splendid permanent "cottages" are erected, where the people live through the summer in the beautiful shade. Heilmandale counted this year about 85 inhabited tents, and are only 2 board houses all there. The attendance and attendance at the services was good. There were about 30 preachers there, and on one day a week between 4000 to 5000 people on the camp ground. I counted about 400 buggies and wagons in the woods." "In the morning, 5 o'clock or thereabouts, the bell was rung for standing out, 6 o'clock for family prayer, 8 o'clock hour of prayer, 10 o'clock sermon, 2 o'clock hour of prayer and confession, 8 o'clock sermon; then, if there are penitents there, continued until about 10 o'clock, and so every day for 8 to 10 days, or as long as the meeting lasts." . . There was always a lot of 'shouting'" (shouting for joy) "and it was even more so on the last evening when the feet were washed. It was a great joy in the camp. And it must be said, these Pennsylvanians offer everything in singing. Of course, they don't always follow notes, nor do they sing from books, but from memory; but young and old sing, German and English, as it comes." - From the camp meeting at Pitman Grove, N. J., the "Gaischt" would not come at all. "Good counsel was dear," writes the "Weltbote." "But the foreman was a man of experience, and he brought into operation a procedure in which he had not miscalculated. A movement arose, and in a short time the assembly resembled a cornfield when the storm wind passes over it. This was brought about in the following manner: After the leader, Hon. David Upde- graff, had addressed some words of exhortation to the congregation on the reading of a text, a person in the midst of the congregation began to sing in a sharp voice, and these were the words he caught: *I'll be there!* (I'll be there!) Half a dozen others fell in: *I'll be there!-I'll be there!* Over and over, in one and the same way, the words are repeated: *I'll be there!-I'll be there!* Already a hundred - two hundred - five hundred - the whole assembly, great and small, young and old, are singing: *I'll be there!-I'll be there!* With smiling faces and tears in their eyes they sing on and on: *I'll be there!-I'll be there!* All at once a young lady steps forward, and, making all sorts of gestures, strides along, singing and rejoicing,

*) 8 of these children have now moved in.

up and down the aisle. She bends down to one of her friends, It was a pleasure to see our dear guests, especially the embraces her and kisses her. Both stand up, and with them a American pastors Lenk, Harms and Lübker, as our dear fellow whole number of young women and men, all singing, wringing believers in our midst and to enjoy their cooperation. In addition their hands in jubilation, holding hands with each other; to the few business items, theses on law and gospel were marching up and down, laughing, crying, praying, sinking down discussed in the eight Synod sessions on the basis of the Word in rapture, and so on. A real Methodist revival was produced." - of God. . . The Sunday of the Synod was a special day of That is not how the Spirit of God works.

A distinguished Methodist preacher, formerly a teacher in Methodist institutions, latterly a writer for various papers, Dr. Curry, has recently died. Of his doctrinal position the "Apologist" says: "On some points of doctrine he strayed, in our opinion, too near to rationalism. This was especially the case in regard to the resurrection, the second coming of Christ, and the last things. The old doctrinal concepts, he thought, had outlived their usefulness, and a new exposition of them, more in harmony with the results of recent researches in the fields of philology and exegesis" (linguistics and scriptural explanation) "was timely." As Dr. Curry was held in high esteem in the Methodist Church, and exercised great influence, one can imagine how many he may have taught to doubt the truth of the Scriptures!

"The Lutheran Church Messenger for Australia" brings in the number of July the news of the death of be. Dr. Walther. He writes: "The number of the Saxon "Free Church" which has just arrived with the last German mail brings us the deeply saddening news that on May 7 the venerable Dr. Walther died in St. Louis, America, of nervous consumption at the age of 75.

Holy water in the Papacy. "The (Roman Catholic) Church also blesses water, and by blessing it, makes holy water of it, and while blessing it, prays that it may chase away evil spirits, drive away sickness, and free the houses and property of the faithful, wherever they are sprinkled with it, from all uncleanness and from all harm, from pestilence-bringing spirits, from noxious air, and from other harmful influences." So we read under date July 30, 1887, in the „Cath. American," a magazine published throughout the United States widely distributed political-religious Roman newspaper. Whoever believes that the papacy has dropped its old pagan superstition in recent times sees from the above quotation that he is greatly mistaken. No, the papacy today is just as superstitious and just as hostile to Christ as it was in Luther's time. Just take a Roman Catholic newspaper and read it, and you will find no difficulty in convincing yourself of the correctness of this assertion.

H. R.

A Chinese, named Wong Chin Foo, has published an essay in an American magazine, "North American Review," under the heading: "Why am I a heathen?" In it he gives the reasons why he cannot accept Christianity. Of the doctrine of justification he says: "The thought that the sinner, however godless, has the same prospect of blessedness through the blood of the Lamb, as the most godly, is altogether preposterous." How did this poor blind heathen get what he knows of Christian doctrine? If, as we have recently shown, Methodists do not grasp the Bible-Lutheran doctrine of justification, can we wonder if a heathen so judges, to whom the right doctrine has never been expounded? Should this not spur us to spread the pure doctrine even in English, which many Chinese understand?

II. foreign countries.

About the synodal assembly of our brethren in Germany, the "Freikirche" writes: "This year's assembly of our synod was held from the 6th to the 12th of last month in Frankenberg (Kingdom of Saxony). Unfortunately, we had to lament the absence of three members of our ministry, Pastors Brunn, Hempfing, and Meyer, all of whom were prevented by their health from participating in the Synod. But in return we had the joy of being able to

celebration and joy, with its glorious services, especially because of the large number of congregants from the other Saxon congregations of our Free Church who rushed to attend. In the morning Pastor Kern preached on the gospel of the day, in the afternoon a mission festival was held, with Pastor Eikmeier preaching the festival sermon, which was followed by a free union with speeches by Pastors Willkomm, Lenk and Hübener.

Once again a hero has fallen in Israel! A faithful witness and confessor of the truth, such as there are few of in our days, has passed away to the joy of his Lord; but not only the Missouri Synod in America, but the entire Lutheran Church has lost much through the passing of this great man of God. Our hearts are also filled with deep sorrow and grief, since we know how he always interceded for our dear Synod before the Lord, and how we owe so much to him and his writings by the grace of God."

Hereupon follows some matter concerning the life of the Blessed One from the "Free Church." The report concludes with the words: "May these writings of the blessed Dr. Walther also find more and more readers and friends in our Synod and thus the memory of the righteous man remain with us in blessing. So then the Lord has harnessed His faithful servant, made a day of rest for him, and placed the crown of honor on his head, the much-maligned and hated confessor of the truth. For this we want to thank Him! But to us who still stand here in battle and strife, may the Lord likewise make us faithful, and in this last time raise up many more such faithful witnesses to the truth of His divine word."

Papists bless the sea. The local "Herald of Faith" writes: "The ancient custom of blessing the sea was solemnly celebrated on July 3 in Ostend, Belgium. An altar was erected on the seashore, and the Most Reverend Property was carried out by the priest from the nearby church in solemn procession. White-robed girls carried banners, statues, and small models of ships; the religious fraternities went along in *corpore*. The priest then gave the blessing from the temporary altar under the thunder of the cannons, first to those kneeling around, and then raised the Blessed Sacrament in blessing towards the sea. Loud trumpets sounded to signal that the ceremony was over. After the procession had returned to the church, all present hurried towards the sea to enjoy the first bath of the season. The blessing also signifies the official opening of the sea bath." - Of such blessing God's Word knows nothing.

A Papist Jumping Procession. On May 31st the annual Spring Procession was held in Echternach in the Grand Duchy of Luxembourg in the traditional manner. The throng of pilgrims, who are recruited mainly from Luxembourg, the Eifel and Moselle regions, was quite immense. The procession was attended by 19 flag bearers, 61 clergy, 1588 worshippers, 8347 jumpers, 1475 singers, 180 musicians 2c., a total of 11,797 persons. To this

15-16,000 spectators, driven by curiosity, arrived. Under the sounds of the well-known melody: "Adam had seven sons", the procession danced through the main streets of the city. The ceremony reached its climax in the final dance performed in the sanctuary around the tomb of St. Willibrord. Immediately following the whimsical religious celebration, popular amusements of all kinds took place and lasted well into the night.

In Rheine in Westphalia a new Jewish school (synagogue) was inaugurated in June. The procession was attended not only by the Landrath, the mayor, a number of city councillors and others who bore the Christian name, but also by the "Protestant clergyman". The rabbi who performed the dedication could not praise enough "the peaceful coexistence of the different confessions". But the Lord Christ says, "Whosoever shall deny me before men, him will I also deny before my heavenly Father." Matth. 10, 33.

Why does God need rich people?

Rich people should beware of the thought that God does not want them in his kingdom because they are rich; he wants them only if they repent and desire his grace and comfort from the heart. He has need of them,

First of all, because God has blessed them abundantly, they should take care of the church and promote it, so that it may be the best ordered, as it is written in Isa. 49: "Kings shall be thy keepers, and their princesses thy nurses. For since the church office is a difficult one, where one cannot wait for worldly affairs and especially for food, it is highly necessary, according to the apostle's words, that such persons have their proper care and can diligently attend to their office. Let rich men do the best they can. For the poor are not able; without doubt God is well pleased and pleased with them.

Secondly, our Lord Christ also has need of the rich, that they may help to bring up fine, skilful boys to learning and godliness. For we have commonly found that the children of poor people are more capable of learning. But if rich men do not help them, because it is not in their power to do so, they must remain behind and cannot advance.

Third, there are also poor, needy people who are unable to provide for themselves because of illness or some other accident. Rich people should do their best to help them and be glad to do so. For therefore God has given them more than others, that they should be faithful stewards and use such blessings godly and well. (Luther, 6, 435 f.)

What would Luther have had to do with the alarmingly increasing number of accidents?

"And from the beginning of the world there have always been many terrible examples of the wrath of God, which are not described, but which are described are very strange, that we should learn from them to flee from sin, because God punishes sinners so horribly and terribly. As this year in the Neapolitan field near Puteola a great piece of land was submerged by an earthquake and waters, not accidentally, as the Papists think, but for the sake of men's sin, to which there is no end nor cessation." (I, 1277.) G. W-n.

Ovdinerticrrren and introductions.

In the substitution of Mr. Präses Sprengeler, Mr. Cand. C. Jobst was ordained by the undersigned on the 8th Sunday after Trinity in his congregation at Deer Park and at the same time introduced as a traveling preacher for northwestern Wisconsin. Georg Eyer.
Address: Rev. O. Gerbst, 1)68r Rsrk, 81. 6rolx Oo., ^Vis.

On the 8th Sunday after Trin. by order of the Reverend Presidency of the Michigan District, Candidate F. Tresselt was ordained by the undersigned, assisted by Messrs. RR. I. A. Hügli (who preached the ordination sermon) and Geo. Link Sr. solemnly ordained pastor of the newly formed Bethlehem Parish at Detroit, Mich.
Address: Rev. RerüinauZ tresselt, your ot No. Mir, Dix ^ve., Detroit, Nlok.

By order of the Honorable President Wunder, Candidate H. Pflug, called by the congregation in El Paso, Ill, was ordained there on the 9th Sunday after Trinity by the undersigned and inducted into his office. L. Zahn.
Address: Rev. D. ktiiiK, LI Raso, IU.

By order of the Honorable Mr. Praeses Schmidt, on the 9th Sunday after Trin. Mr. Ferdinand Koch was ordained and introduced by the undersigned in his parish of St. John at Burr Oak and Colon, Mich. Ms. Cämmerer.
Address: Rev. Rerä. Lock, Lurr OsL, 8t. ^osexb 6o., NioK.

On the 9th Sunday after Trin. the Candidate of the Holy. Eduard Albrecht was ordained in the midst of the Lutheran Bethlehem congregation in St. Paul, Minn. in the presence of many ministerial brethren and with the assistance of RR. Rolf and Biedermann, Jr. were ordained and inducted by me. Bro. Sievers.
Address: Rov. LÜ. ^lbroebt, 1033 Rolnt Douglas 8tr., 8t. Raul, niüü.

On the 9th Sunday after Trinity I ordained Mr. Candidate H. H. Hansen by order of Mr. President Wunders and, commissioned by Mr. President Biltz, at the same time Mr. Candidate Ferd. Selle (appointed as traveling preacher for Oregon and Jdaho) in Petersburg, Ill, and introduced the former as pastor.
On the 10th Sunday after Trin. the introduction of Mr. R. Hansen took place through me, assisted by Mr. R. F. Seiles, at Tallula, Ills. H. C. Wyneken.
Addresses: Rov. 8. 8. Hausen, Lox 52, RetersdvrK, Lleuarä 6o., Ill Rev. Rerclinanä 8eUe, ReneUeton, Oregon.

On the 10th Sunday after Trin. Mr. Cand. M. Guardian was ordained and inducted in his congregation in Douglas County, Dak. according to the order. E. I. Welcher.
Address: Rev. N. ^Vaeoüter, Rlainview P. O., Douglas Oo., vslr.

On the 10th Sunday after Trinity the Candidate of Theology Mr. H. Obermowe was ordained by the undersigned in the newly founded congregation at Jn- galls by order of the President and inducted into his office. I. M. Hahn.
Address: Rev. H. Obermorve, luAolls, Diaeolll Oo., Laus.

On the 10th Sunday after Trinity I ordained the Candidate of the Sacred Ministry I. F. W. Kühlmann in his congregation at Cumberland, Md. F. W. Kühlmann in his congregation at Cumberland, Md. and introduced him. Carl Lauterbach, R.
Address: Rev. .1. R. VL. Lublwarm, 232 8. Deutre 81r., DuwberlsLü, ^lSKbellz: Oo., NZ.

By order of Mr. President F. I. Biltz, Mr. Candidate Ad. Schmid was ordained and installed in the congregation at Onaga, Pottawatomie Co., Kansas, on the 11th Sunday after Trinity. C. Cousin.
Address: Rev. L.Ü. 8okmi<I, OrmAu, Rottawatowls, Oo., Laus.

On the 11th Sunday after Trinity, Candidate Georg Hempfing was ordained and inducted by the undersigned in his congregation at Leland, Mich. by order of the Honorable President Schmidt. In the afternoon the introduction took place at the Good Harbor branch. Joh. Harsch.
Address: Rev. 6l. HempüvK, Delauä, DeeLeuarv 6o., Nieb.

By order of Mr. Praeses Schmidt, R. I. Bern- thal was introduced in the congregation at Wyandotte, Mich. on the 9th Sunday after Trin. hvC. Franke

Mr. C. C. Kössel, hitherto a member of the Ohio Synod, after a well-conducted colloquium before the Springfield College of Teachers, was solemnly installed in his office by the undersigned in his congregation at Taylorville, Christian Co, Ill, on the 9th Sunday after Trinity, by order of the Hon. President Wunder. G. Landgrave.

Address: Uev. 6. O. Loossl,
1'u^lorvUlo, OdristlwQ 6o., IU.

On the 10th Sunday after Trin. by order of the Presidency of the Jowa District, Mr. D. F. I. Oehlert, heretofore a member of the Hon. Wisconsin Synod, -was installed in office in the congregation at Webster City, Iowa, by C. F. W. Maaß.

On behalf of the Honorable Presidency of the Western District, Mr. P. H. Hamm was introduced to his new congregation at Spearville, Ford Co, Kansas, on the II Sunday after Trin. by the undersigned. Aug. Herring.

Address: Rov. U. Hunim, Okkerlo, Lckvvarcls 6o., Kans.

The ordination of Candidate E. Hühner, reported in the last number, took place on the 8th Sunday after Trin. with the assistance of Bro. F. B. Arnold.

Church dedications.

On the 8th Sunday after Trin. the newly built church (brick building IOS feet, nave 53X88, tower 165 feet, 3 bells) of the Lutheran congregation of the Holy. Kreuz zu Chicago, Ills. was consecrated to the service of the triune God. Festive preachers were the two previous pastors of the congregation, L. Lochner and F. Döderlein, and also Father A. Reinke. W. Uffenbeck.

On the 9th Sunday after Trin. the second Lutheran church on Lyons Creek, Dickinson Co, Kans. was dedicated to the service of the Triune God. The solemn speakers were Messrs. Dk. C. Vetter, R. v. Niebelschütz and I. Keller. The Kansas Pastoral Conference (25 pastors and 2 teachers) took part in the celebration.

C. H. Lüker.

On the 9th Sunday after Trinity, the Lutheran Zion congregation at Deer Lake, Ont. consecrated their humble log church to the service of the Triune God. The sermon was preached by D. Jul. Kirmis of Wellesley, Ont. who was sent here to visit the Muskoka Mission. The dedicatory prayer was offered by undersigned. H. C. Landsky.

On the 10th Sunday after Trin. the Lutheran Immanuel congregation at Deshler, Thayer Co, Nebr. dedicated their newly built church (20X86) to the service of the Triune God. - Undersigned preached. Joh. Meyer.

On the 10th Sunday after Trinity, the Lutheran congregation of St. Paul's in Porter, Ind. dedicated their beautiful new church (40X60) to the service of the Triune God. The festival preachers were ck. Niethammer and Scheips. The dedicatory prayer was said by

F. W. Schlechte.

On the 10th Sunday after Trinity, the Lutheran Hanover congregation near Cape Girardeau, Mo., dedicated their newly built church (30X60) to the service of the Triune God. Festive preachers were DD. I. Schaller and H. F. Grupe. The former also preached in English in the afternoon. O. R. Hüschen.

On the 11th Sunday after Trinity, the Lutheran Zion congregation at Luverne, Kossuth Co., Iowa, dedicated their new church (30X 50) to the service of the Triune God. Preaching were ck. Maaß, Ansorge and undersigned (English).

R. P. Budach. 1

Mission Festivals.

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On the 8th Sunday after Trin. my congregation at Mount Hope, Holmes Co, O., celebrated Mission feast. Festival preachers were k. Lothmann and undersigned, the former in English. Collecte for inner mission: H41.00. Aug. Dankworth.

On the 9th Sunday after Trin. the congregations of Jeffer- son, Niles, Glencoe, Evanston and Niles Centre celebrated their first mission feast at Niles Centre, Cook Co, Ill. festival preachers were the A. Detzer and Bro. Luecke. Collecte: \$192.75.

Mrs. Detzer.

On the 10th Sunday after Trin. the Lutheran congregations of Stringtown, Honey Creek, Jefferson Township and Jeffer- son City, Mo. celebrated mission feast at the latter place. In the forenoon Prof. Bähler preached in German, in the afternoon Signer in English, Bro. Proft delivered a lecture on mission history. Collecte: -78.1". H. Käppel.



On the 9th Sunday after Trin. the congregations of Martinsville, Bergholz, and St. Johnsburch, Niagara Co, N. A., jointly celebrated their mission feast. Collecte: -120.23.

H. A. A. Dorn.

On the 10th Sunday after Trin. the Lutheran congregations of Port Hope and Sand Beach, Mich. celebrated their joint mission feast. In the morning sermon by P. Stamm, in the afternoon by the undersigned. Collecte: -37.25. Th. Schöch.

On the 10th Sunday in Trin. the congregations of Wells-ville, Olean, and Basswood Hill, N. U-" celebrated their mission feast. Festive speakers were Student H. Restin of Springfield, Ill, and undersigned. Collecte: -78.00. G. Book, L.

On the 10th Sunday after Trin. the congregations of the k. Löschen and the undersigned celebrated their mission feast here at Arenz-ville, Ill. Numerous guests from the congregations at Beardstown and Bethel were present. The festival preachers were ? P. Haake and Feddersen. Collecte:-104.63. G. Drö gemüller.

On the 10th Sunday after Trin. the congregations of the Crämer, Dornseif and Günther celebrated their mission feast in Boone, Iowa. The festival preachers were L'k. L. Dornseif and undersigned. Collecte: -47.50. I. P. Guenther.

On the 10th Sunday after Trin. my congregation celebrated mission feast at Pierce, Neb. The festival preachers were Messrs. kU. H. Fischer and I. A. Mayer. Collecte: -52.50, of which -35.00 was for internal and -17.50 for emigrant mission. H. Bremer.

On the 10th Sunday after Trin. the St. Paul's congregation at Fort Dodge, Iowa, celebrated Mission Feast. Neighboring congregations were also represented. The festival preachers were I'D. Budach and Ansorge. Collecte. -71.00.

On the 10th Sunday after Trin. the church of the Lord k. A. Bretscher of Hanover Township, Iowa, and my congregation in Grant Township, Iowa, celebrated mission feast. In the forenoon Rev. Bretscher preached, in the afternoon undersigned. Collecte: -46.00. M. Herrmann.

On the 10th Sunday after Trin. the Bethlehem Lutheran congregation at Pella, Shawano Co, Wis. celebrated their mission feast. Rev. I. Schlerf and undersigned preached. Collecte: -40.00. C. I. Swan.

The congregations of Bethlehem, Blue Point, and Altamont, Ill, celebrated their mission feast on the II Sunday after Trinity. Festival preachers were the kU. I. G. Goehringer, H. W. Heumann and W. Lewerenz. Collecte: -100.50. G. I. Wegener.

On the II Sunday after Trin. the St. Peter's congregation at Lebanon, Wis. celebrated Mission Feast. A large number of guests had come from the neighboring sister congregations. Feflpreachers were E. A. Grothe and I. I. Oetjen. Collecte: -57.53. M. I. F. Albrecht.

On the II. Sunday after Trin. the Lutheran congregation at Warsaw, Ill. celebrated mission feast. In the morning Father Drögemüller preached, and in the evening the undersigned. Because of the heavy thunderstorm the attendance was only weak. Collecte: -25.17. H. W. Rabe.

On the II Sunday after Trin. the undersigned congregation celebrated a mission feast at Newell, Iowa. Collecte: -28.45, for interior and negro missions. W. C. Lauer.

On the II Sunday after Trin. the Evil, Fisher, Sugar, Victor and Horst congregations celebrated their mission feast in Florida, Ohio. The Ul'. Jüngel and Schumm preached. Collecte: -114.26. Th. Horst.

On the II Sunday after Trin. the congregation atBloom- field, Wis. celebrated mission feast. Preaching were the 1^ . Roller and Diehl. Collecte: -60.00. G. A. Feustel.

On the second Sunday after Trinity, the Lutheran congregation of St. Paul near Caledonia, Mich., celebrated its first mission feast, to which many guests from the congregation in Grand Rapids, Mich. had come. Father Speckhard and the undersigned (English) preached, Father Frincke gave a historical lecture. Collecte: -87.20. I. G. Schliepsiek.

Conferenz - Ads.

The Pastoral and Teachers' Conference of Southern Michigan will meet, s. G. w., October 5-9, at the parish of Mr. k Link, in Millers. - One is not remiss in calling in times. G. Muehlhäuser.

Buffalo Districtsconference Sept. 27 and 28 tu Eden, Erie Co., N. U. - The members traveling via Buffalo may come to EdenValley on Sept. 26 by the evening train leaving the Erie Depot m Buffalo shortly before 6 o'clock.

Heu och Schröder.

The Texas Districtsconference gathers in Houston Sept. 18-21. I. Eckhardt.

Announcements.

Prof. A. B äpler of Concordia, Mo>, has been elected principal of the high school at Ft. Wayne by an absolute majority vote. Ft. Wayne, Sept. 1, 1887.

C. Tall,
Secretary of the Electoral College.

The pastors and representatives of the congregations in California and Oregon will meet in Satt Francisco on September 21 to organize the new synodal district. The Reverend President of the General Synod will be present.

I. M. Buehler.

Dear brothers in Christ!

The need of the dear mission church in Council Bluffs, Iowa, urges me once again to turn to your love with the request: ...to help them pay off their debts. How?! Some will beg and say: Council bluffs again, and another request for money. Has not much money already flowed there? - To be sure, and the parish is heartily thankful for the gifts of love which have already been so abundantly received for them. - There was -768. - But there is still a debt of -939, and there is still -235 to be added besides interest for raising our building and taxes for grading the road. Thus the expenses of the parish for this year amount to -220 alone besides what the parish has to raise in pastor's salary, firing for church and school 2c. And these incidental expenses the parish will have steadily for four or five years to come.

But, some will perhaps think, that is only a small sum, which the municipality could probably raise itself. - With the best will in the world, the community cannot do this. The sum exceeds their strength. There are 7 voting members and about 26 contributing members. And all of them are poor, very poor members, and among the 26 contributors most of them are poor women and young girls who serve here. For this small poor group, the burden of debt is far beyond their strength.

Therefore, dear brethren, who ibr more richly blessed of God in earthly things than this little flock, help them bear their burdens for Christ's sake! And remember: Mission is what is being done here in the city, and already 3H years! And a small, faithful band of confessors has gathered around the banner of our dear Saviour and has remained faithful until now, in spite of many fierce battles from within and without, "by the grace of God". Every year several more young fighters join the small band through their confirmation. Should we now give up the mission? Should we, because the number is small and the members poor, leave them in their misery? - How Satan would rejoice if God's pure Word were no longer to resound here! But this must not happen! We have the firm promise that God will not let his word return empty. - There are always some who are born Christians through this heavenly seed. This will certainly also be the case here! Therefore help, dear brethren! Help each one with just a small gift, our mission begun in God's name need not be looked back upon or abandoned! Therefore, whoever has a heart for missions and the needs of his fellow Christians, let him help with a mite and with prayer for Christ's sake. Amen.

All gifts, if any, should be sent to the District Treasurer, Mr. H. Tiarks.

A. C. Dörffler.

The undersigned Mission Authority of the Jowa District warmly endorses the above request.

C. A. Bretscher, W.
T. Strobel, Ph. Studt.

Seminar in Addison, Ill.

All students of the first seminary class and all new entrants have to be here on September 6, as well as those who have to pass examinations. -

All other students must arrive on Thursday, September 8. Anyone who has been a pupil at the institution up to now must bring their certificate from the previous semester, signed by their father or his deputy.

God grant us happy reunion and blessings on the new work!

Addison, August 18, 1887. dir. E. A. W. Krauss.

Adreffenveränderungen for the calendar 1888.

Those pastors and teachers whose addresses are no longer as given in the 1887 calendar are hereby requested to send us their new addresses by kostul 6arä, exactly according to the following scheme, for the purpose of correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:
Pastor or Teacher:
Place of residence (if necessary also street):
Postal Station:
County:
State:
Belonging to which synod:

Urgently ask to put on requested kostal 6arck only on above questions their answers.

Luth. Concordia Publishers.

Incoming Illinois District Coffee:

Synod Fund: By P. Merbitz in Beardstown - .50 (subsequently received). By Bro. Mueller's congregation in Ehester 5.85. Communion Collects: by Bro. Flacksbart's congregation in Dorfe" 4.60. Bro. Schuricht's congregation in St. Paul 18.38. Bro. Wartens' congregation in Danville 10.40. (p. -39.73.) Synod building fund: Fr. Wartens' parish in Danville 12.40. Mission to Butternut, Wis: By P. Merbitz at Beardstown "a widow's mite" 2.00. English Mission: Through Fr. Müller in Ehester by H. Bode 5.00.

Inner Mission: Robert Müller in Sigel 2.50. By I'. Müller in Lake View by F. C. Labahn 1.00, Mrs. Pfeifer 1.00, H. Herchenröder .25. Coll. at the mission feast of the Gemm. in Jefferson, Evanston, Niles, Glencoe and Niles Centre 192.75. Fr. Lewerenz' Gem. in Effingham 20.00. Fr. Strieter's Gem. in Proviso 15.00. Durck Fr. Döderlein in Homewood by H. Benzemann 1.00. By Fr. Große in Harlem by G. Amling 1.00. (S. -234.50.)

Jewish Mission: Fr. Lewerenz' Gem. in Effingham 5.00. Negro mission: Fr. Loßner's pupil in Lake Zurich 1.70. k. Lewerenz' Gem. in Effingham 8.76. Through Fr. Döderlein in Homewood by H. Benzemann 1.00. Through Fr. Schuricht in St. Paul by Father Rebbe "for Negro Mission in New Orleans" 1.00. (p. -12.46.)

Pilgrim House in New Uork: P. Loßner's Gem. in Lake Zurich 8.70. By P. Flaxbeard in Dorsey 5.00. (S. -13.70.) Emigr. Mission in New Uork: Fr. Lewerenz' Gem. in Effingham 5.00.

Poor students in Springfield: Durck Kassirer Eißfeldt in Milwaukee 3.50 and for Sckoof 5.00. (S. -8.50.)

Poor students in Addison: By Kassirer Eißfeldt in Milwaukee 5.00. By P. Hölter in Chicago, coll. at teacher Rupprecht's wedding, 14.00. By Kassirer Spilman in Baltimore 5.31. By P. Wagner in Chicago, ges. at a Hoch- znt for E. Rischow, 13.00. (p. -37.31.)

Seminary Organ in Addison: By Kassirer Spilman in Baltimore 2.50.

Poor college students in Milwaukee: Through Fr. Müller in Lake View from the Jüngl.-Verein for Aug. Zitzmann 2.25.

Milwaukee debt retirement: by I. C. Kalbfleisch of P. Ottmann's comm. in Collinsville 2.00.

Construction in Milwaukee: By P. Bartling in Chicago by Mrs. A. Heiden 3.00. By P. Flaxbeard in Dorsey 10.00. (S. -13.00.)

Sick Pastors and Liverymen: Bro. Noack at Riverdale 5.00. By Bro. Gräf at Blue Point by Father Becker 1.00. By Cämmerer at Cbandlerville, Evensong Coll. 4.00. Likewise by Bro. Schmidt's Gem. at Crystal Lake 2.50. (S. -12.50.)

Widow's Fund: Robert Mueller at Sigel 2.50. By Lebrer Dörfler of the Chicago Teachers' Conference 20.00. H. B. at Addison 2.00. P. Wehrs at Oak Glen 4.00. P. Castens at East

Wheatland 5.00. P. Burfeind at Richton 2.00. By P. Döderlein at Homewood of H. Benzemann 1.00. (S. -36.50.)

Orphanage near St. Louis: by Fr. Flaxbeard in Dorsey, ges. on Cb. Krieger's baptism of children, 2.50.

Studirende Waisen aus Addison: by Lehrer Her- ter in Proviso, Coll. at H. Rams wedding, 13.33. Coll. at Rosenwinckel-Buchholz's wedding in Addison 8.00. Durck k. Brewer in Brecher, thanksgiving offering by N. N., 5.00. (S. -26.33.)

Comm. in Fremont, Nebr.: k.OttmannsGem. in Collinsville 6.46.

Alexander's Gem. in Kansas: P. Love's Gem. in Wine Hill 4.40.

Poor college students at FortWayne: Durck P. Gräf at Blue Point for G. Ziegler, Coll. at Zander-Oldenburg's wedding, 3.82 and Coll. at Hofflicker-Wendling's wedding 5.93. (p. -9.75.)

Addison, Ill, Aug. 15, '87. H. Bartling, Cassirer.

Incoming to Michigan District Coffee:

Synodical Fund: From the congregation at Jonia -7.00. Congregation at St. Joseph 10.00. By Father Mühlhäuser from M. Forester, Sr. 1.00. Congregation at Caledonia 4.40. Congregation at Grand Haven 9.25. Congregation at Blendon 7.72. Congregation at Fowler 3.80. (S. -43.17.)

General inner mission: God's box in Caledonia 1.65. Building Fund in Milwaukee: By P. Hagen 6.00. Comm. in Bay City 31.20. (S. -37.20.)

Sick pastors and teachers: By Bro. Dreyer from Mrs. R. Emmers 2.00. By Bro. Kruger from G. Mueller in Lake Ridge 2.00. (S. -4.00.)

Poor Students in Springfield: By P. Schöch of N. N. 4.00.
Poor Michigan Students: Gem. at St. Joseph 5.00.
Inner Mission: By Fr. Fackler at G. M. Gempel's wedding 3.00. By Fr. Hagen 2.00. Mr. C. Wischow 1.00. Part of the mission festival collection of the congregations in Montague and Clay Bank 30.00. Congregation in St. Joseph 5.00. By k. Mühlhäuser of I. M. Förster, Sr. 1.00. By P. Krüger of G. Müller in Lake Ridge 2.00. Cong. in Grand Haven 7.53. Part of the Mission Festival Coll. in Port Hope 27.25. By P. Schöch of N. N. 3.00. (p. -81.78.)
Widow's Fund: comm. in Bay City 11.05. P. Partenfelder 2.00. comm. in Montague 7.05. (S. -20.10.)
English Mission: By P. Krüger from H. Schmidt 5.00. G. Äinkus jr. 1.25. Gem. in Lansing 3.50. Part of the Mission Festival Coll. in Montague and Clay Bank 5.00. By k. Hügli by A. Stendel 1.00. By P. Schöch by N. N. 3.00. (S. -18.75.)
Deaf and Dumb Institution: By Cassirer H. H. Meyer 6.45. Comm. in Frankenmuth 66.75 and 1.75. By Teacher Mosel at his wedding in Ehester ges. 9.05. (S. 484.00.)
Negro Mission: Tbeil of Mission Festcoll. in Montague & Clay Bank 16.00. Cong. in Grand Haven .50. (S. -16.50.)
Jewish mission: part of mission festival coll. at Montague & Clay Bank 5.75. comm. at Frankenmuth 20.00. (p. -25.75.)
Emigr. - Mission: part of the Mission Festival Coll. at Montague and Clay Bank 10.00. Comm. at St. Joseph 7.70. (S. -17.70.)
Laundromat in Springfield: God box in Cale- donia .50.
Church building in Hann over: Durchk. Mühlhäuser by I. M. Förster sen. 1.00.
Pilgrim House: comm. at Roseville 13.66. By Bro. Kruger of G. Mueller at Lake Ridge 1.00. comm. at Reed City 4.25. part of Mission Festival Coll. at Port Hope 10.00. (S. -28.91.)
For Student Donner in Springfield: comm. in Waldenburg 10.37. comm. in Utica 4.00. (Total -14.37.) Total -404.38.
In my receipt ("Lutheran", July 1) read instead of "A. Heyer" Mrs. A. Heier.
Detroit, August 20, '87. Chr. Schmalzriedt, Cassirer.

Revenue to the Minnesota and DakotaDistrict's coffers:

Building fund in Milwaukee: by Bro. Horst's congregation in Courtland -30.00 and 1.50. by Bro. Welcher of Jak. Walz, Freeman, Dak. 1.50. by Bro. F. Pfothenhauer of F. Wil- dung, Odessa, Minn. 3.00, by sr. Jmm. congreg. at Dellow Bank, 11.30. By Pres. Sievers of Groth at Minneapvlis, 1.00. k. M. Heyer's congreg. at Minnesota Lake 5.00. (S. -53.30.)
Milwaukee household: P. Lange's comm. to Hay Creek 6.90.
Widows and orphans: P. Landeck's comm. at Hamburgh 10.00. By P. Ross, sent at F. Arnold's wedding, 2.00. k. Heyer's Gem. at Minnesota Lake 2.25. p. Martin 4.00. k. A. Muller 5.00. p. Streckfuß 4.00. (p.-28.25.)
Orphanage near Wittenberg: Through P. Pfothenhauer, sent to Emil Schultze's wedding, 4.65. Through teacher Chr. Rö- diger, Kinderfestcollecte in Dryden, 7.00. From the piggy bank of Alwina Müller, Alma City, 1.40. (S. -13.05.)
k. Langes comm. at Fremont,Nebr.:k. Hertwig's Gem. at Leaf Valley 4.40, at Effington 2.20. p. Heyer's Gem. at Minnesota Lake 1.75. p. KHler's Gem. at Mountville 7.75. k. Lange's Gem. at Hay Creek 6.10. (S. -22.20.)
Deaf and Dumb Institution: Fr. Maurer's congregation at Belvidere 1.30. Fr. Lange's congregation at Hay Creek 5.85. Mrs. P. A. Müller 1.00. (S. -8.15.)
Pilgrim House at New Dort: by P. Welcher of Jacob Walz, Freeman, Dak. 1.50. part of a missionary feast coll. of k. Nickels' Gem. at Rochester 5.00. Fr. Frick's Gem. at Arlington 4.11. Fr. Clöter's Gem. at Valley Creek 5.50. (S. -16.11.)
English Mission: Through Bro. Pfothenhauer of F. Wil- dung in Odessa 2.00, sr. Jmm.-Gem. at Dellow Bank 11.00. k. Hertwig 1.00. Part of a Collecte at the Conference in Minneapvlis 13.00. From Mr. Siegmann there 1.00. (p. -28.00.)
Negro mission: part of a mission festival bill of the congregation of Kk. Pfothenhauer and Claus 16.60. P. Krumsieg's parish in Josco 4.00, part of a mission festival coll. 4.00. P. Nickels' parish in Rochester (part of a mission festival coll.) 5.00. P. Clöter's parish. at Valley Creek 3 48, in Town Woodbury 4.26. part of a mission festival coll. in Fr. Kollmorgen's parish at Atwater 11.60. part of a coll. at the conference in Minneapvlis 9.00. (p. -57.94.)
Jewish Mission: Fr. Krumsiegs Gem. in Josco 3.85.
Heathen Mission: By teacher Chr. Rödiger from Mrs. Krüger 1t.00. By P. C. Börneke from sr. Gem. by N. N. 1.00. (S. -2.00.)
Poor students from Minnesota and Dakota: by P. Landeck, ges. at Wittenberg's wedding, 10.75. k. Clöter's Gem. to Valley Creek 4.75. (p. -15.50.)
Poor students in Springfield: P. E. Strolin's Gem. to Goose River, D. T., 3.00, to Elm River 7.00. (S. -10.00.)
Seminary building in Addison: Praeses Sievers' Gem. in Minneapvlis 5.00.
Emigrant mission: part of a coll. at the conference in Minneapvlis 6.00.
Orphanage near Addison: P. Kollmvrgens Gem. to Mannanah 3.56.
For P. Wagner: From Mrs. P. A. Müller 1.00.
For the poorest congregation of the Saxon. Free Church: Through k. Kollmorgen from a member of his congregation. Gem. 5.00, likewise 1.00. (S. -6.00.)
Inner Mission in Minnesota and Dakota: k. Horst's congregation in Courtland 10.00. By Fr. Welcher of Jak. Walz in Freeman, Dak. 2.00. Part of a mission festival coll. of the congregation of kk. Pfothenhauer and Claus, 33.50. By Fr. Krumsieg's congregation at Josco, 10.00. By the same, part of a mission festival coll. there, 31.00. By Fr. H. Schulz, mission festival coll. of his congregation at Morristown, 38.00. Congregation at Morristown, 38.00. I'. Heyer's congregation at Minnesota Lake, 2.00. By Bro. Nickels, part of a mission festival coll.

sr. Gem. in Rochester, 17.50. By student G. Ferber 6.65. k. Clöter's Gem. at Town Woodbury 4.67, at Valley Creek 12.26. By Bro. Hertwig .25. By Bro. Horst of Anna Bode at Courtland 1.00. By Bro. Kollmorgen, part of a missionary festival coll. sr. Gem. at Atwater, 16.95. Part of a coll. at the conference at Minneapolis 17.00. By 1 P. Eickhoff, ges. at W. H.'s wedding in Scotland, Dak. 3.00. (P. -205.78.)
St. Paul, Aug. 20, 1887. T. H. Menk, Cassirer.

Income to the Western District coffers:

Synodal funds: Through Mr. Goehmann of Bro. H. Sieck's congregation in St. Louis -15.90. Bro. Germann's Congregation in Fort Smith 3.25. (S. -19.15.)
New construction in Springfield: Fr. Demetrios Gem. at Concordia 5.45.
Progymnasium in Concordia: P. Mahrs Gem. in Ellsworth 2.75.
Inner Mission in the West: By Mr. E. F. W. Meier from the general missionary treasury 400.00. By Rev. Jehn in Kansas City from his congregation 1.00. By Bro. Demetrios congregation at Concordia 10.25. By Bro. Achenbach in St. Louis from his congregation 11.00, by Mrs. Laudel 1.00. By Bro. Mähr's congregation at Ellsworth 1.75. By Bro. O. Hanser in St. Louis from Mrs. N. N. 4.00. By P. Herzberger's congregation in Carson 2.20. By Prof. Bäpler from the congregation in Sweet Springs 5.90. (P. -437.10.)
Negro Mission: From the Ladies' Club in Fr. Sieck's parish in St. Louis 10.00.
Widow's Fund: By P. Bartels in St. Louis, ges. on Mr. Heinr. Paul's wedding, 21.00. By P. Achenbach in St. Louis, coll. on Mr. H. Thielker's wedding, 18.00. (S. -39.00.)
Sick pastors and teachers: Prof. GünthersGem. in Kirkwoob 3.30. By P. Achenbach from the Gem. at Nokomis 10.00, by N. N. 1.00 and by I'. Bartels 2.00. By P. O. Hanser in St. Louis by Mrs. Goedecker 2.00, by Mr. W. Ostermeuer 6.00, Mrs. Summer 1.00, and by Mrs. Nonnemacher 2.50. (P. -27.80.)
Orphanage near St. Louis: By Fr. Achenbach in St. Louis from W. Trampe 2.00 and from Mrs. Lahrmann 2.00. By Fr. O. Hanser in St. Louis, thank offering by Mrs. S. Moser, .50. (S. -4.S0.)
Hospital in St. Louis: By Fr. Achenbach in St. Louis from Mrs. Lahrmann 2.00. By Fr. O. Hanser in St. Louis, thank offering by Mrs. S. Moser, 1.00, by Mrs. Nonne- macher 2.50 and by Mrs. K. St. 1.00. (S. -6.50.)
Poor Students in St. Louis: By Father Achenbach in St. Louis by Mrs. Lahrmann 2.00.
Poor students: By P. O. Hanser in St. Louis by Miss N. N. 1.00.
Gem. in Fremont, Nebr.: I P. Wesches Gem. in Ellis- ville 6.75. By P. O. Hanser in St. Louis, of the sol. virgins' association in sr. Gem. 15.00. (p. -21.75.)
St. Louis, August 23, 1887. H. H. Meyer, Cassirer.

Received with thanks for poor students since Jan. 10: From 1 P. Sapper's congregation for Schklinckmann -31.00, 20.00, 15.00; from K. Diehl 1.50 and from his congregation 3.50 for Grimm; P. Sieker 20.00 for Bock and Stubenvoll; thank offerings from Mrs. P. Smuka! 2.00 (wash fund); G. F. Welcher, Euclid, Ohio, from the estate of his son, Stud. F. Welcher, 5.00. Through Fr. Sieker: from the missionary treasury sr. Gem. 100.00 for Knabenschuh, Stubenvoll and Blumenkranz; from the caste for "ordered charity" 90.00 for Bock, Hoffman" and Troppe; from himself 20.00 for H. Schröder; from Mrs. Bräutigam 25.00 for Knabenschuh, and from Joh. Böhling, Dankopfer, 50.00 for Schumacher. From Praeses Biltz' Gem. 10.00 for Gemmingen; by P. Smukal from the Women's Association in Pilot Knob 5.00 (washing caste); by P. Bötticher 2.15 (washing caste); P. Hannewinckel's Gem. 15.00 for Polster; P. Döhler Sr. 1.00; P. A. Müller's Gem. subsequently .75 for Wolfram; P. Lange's Gem. in Valparaiso 6.00 for Starck; 1 P. Lauterbach's Gem. 3.20 for Bloß.
By 1'. Sievers in Minneapolis: by Sckwend and Städe 5 pairs of trousers, 1 vest, 1 skirt; by himself 2 quilts, 1 pillow. By P. Frese of the Woman's Club at Omaha, 3 shirts, 8 pairs of socks, 1 pair of gloves. By I*. G. King, Brooklyn, N. D., from N. N. 4 shirts.
By the Kassirer: Roescher 397.52; Schmalzriedt 61.55; Frye 4.55. Springfield, Aug. 25, 1887. H. Wyneken.

For the Springfield Student Laundry Fund.

received from Nov. 10, 1886, to June 2, 1887:
From the Women's Association of Mr. P. Schwarz -5.00; of Mr. k. Daib at Friedheim 8.00; of Mr. P. Theel at Mecan 1.00; of the Springfield congregation 10.00; P. Traubs at Peoria 6.00; k. Heinkes at Bauer 5.00; Fr. Ottmanns at Collinsville 5.00; I Fr. Becks at Jacksonville 6.00.
Of or from parishes: Springfield, individual members 23.94; P. Theels Gem. in Westfield 1.00; Newton 1.00; Crystal Lake 1.00; Neshkoro 1.00; Mecan 1.00; Germania 3.00; Leaf Valley, P. Herting, 3.00; Hampton, P. Winter, 8.00; Proviso, k. Strikter, 15.00.
By Messrs. Kassirer: Bartling 18.65; Menk 1.00; Spilman 8.00; Eissfeldt 12.45; Meier 1.50.
From individuals: By Mr. Prof. Wyneken 27.41; by Mr. Pritzlaff 10.00; by Mr.'k. Böttcher 2.15; by Mr. k. Beyl by a member of the congregation 5.00.
Further proceeds from "LiturgischeMonatsschrift" 39.25.
In acknowledging these gifts with gratitude, I once again ask the dear donors to continue to think kindly of this caste in the new school year, as well as the pastors to continue to work for the presentation of this benefit, so that the number of donors does not decrease, but rather increases, which is very necessary.
Here I would like to remind you once again that, as a result of my relocation here, Prof. Crä mer has also taken over the administration of this caste, and all mailings should therefore be addressed to him.
Milwaukee, August 1887. F. Lochner.



Received **for the Seminary household at Addison, Ill:** From the parish at Addison: from H. Mattbews, 12 s. corn husks; L. Fieue, 2 p. oats; L. Heidemann, 2 p. oats, 2 p. corn; W. Leeseberg, 6 p. potatoes; W. Stünkel, 2 p. cart; W. Buchholz, 2 p. cart; F. Buchholz, 2 p. cart; E. Leeseberg, 2 p. cart, 1 oat; C. Heitmann 2 p. cart.; Wittwe Stünkel 3 p. cart., 2 p. grain; H. Fiene 2 p. cart.; H. Hulke 1 p. cart.; R. Wolkenhauer 1 p. cart.; H. E. Buchholz 2 p. cart.; Wittwe Rosenwinkel 2 p. cart, 1 p. oats; H. Helfers 1 p. cart; Wittwe Schabe 2 p. oats; C. Schlo- mann 1 p. cart, 1 p. grain, 1 p. oats; H. Heinberg 2 p. oats; I. Brackmann Hl.OO; H. Wichtendahl 1 p. oats; C. Grege 1 p. oats; H. Margnardt 2 p. oats, 1 p. grain; H. Marquardt 3 p. oats; E. Hachmeister 1 p. oats, 1 p. cart; H. Hachmeister 2 p. oats, 1 p. cart; W. Fiene 2 p. oats; D. Rosenwinkel 2 p. oats, 2 p. grain, 1 p. cart; A. Kruse 2 pp. Oats; A. Plaß 2 p. oats; F. Kruse 1 p. cart; I. Bau- demer 1 p. cart; F. Rave 1 p. cart; H. Holstein 2 barrels mekl; H. Plagge 3 p. cart; W. Ascher 2 p. oats; A. Graue 3 p. cart; E. Graue 1 p. oats, 1 p. grain; L. Balgemann 1 p. cart; C. Blievernicht G2.00; F. Fedderke 4 p. cart., 3 p. grain, 2 p. oats; H. Tonne 2 ls. Cart., 2 p. grain, 1 p. oats; W. Tonne 3 p. cart.; H. Trätow 2 p. oats; Wittwe Grote 1 p. grain; H. Küker 2 p. oats, 2 p. grain; Wittwe Bartling 2 p. grain, 1 p. oats, 1 p. apples; H. Fuhr 2 p. oats; H. Heidorn 4 p. cart., 2 p. oats; H. Thimm 3 p. cart.; C. F. Tonne 2 p. oats, 2 p. grain; H. Rittmüller 4 p. cart, 3 p. oats; F. Rittmüller 7 p. cart, 2 p. oats; F. Precht 1 p. cart; H. Hahn 2 p. grain; W. Thiemann 1 p. cart, 1 p. grain; H. Heuer 4 p. oats; W. Heuer 3 p. oats, 2 p. cart, 2 D. Korn; F. Gebrke 4 ". Korn; F. Tonne 4 S. oats; W. Böske 2 S. oats; W. Dammeier 2 S. cart.; H. Lührs 1 S. oats, 2 S. grain; H. Saborth 1 S. oats, 1 S. grain; F. (Zöllner 2 S. oats, 1 S. cart.; H. Heitmann 1 S. oats, 1 S. grain; G. Kuhlmann 2 S. grain, 1 S. oats; H. Niehus 1 S. cart, 2 p. oats; H. Mesenbrink 4 p. cart.; F. Mesenbrink 4 p. grain, 2 is. Oats; L. Rathje 1 p. cart, 1 p. oats; W. Notermund 2 p. cart; F. Krage 4 p. cart; L. Stünkel 1 cheese; L. Blecke 2 p. grain, 1 p. cart, 1 p. oats; E. Fiene 2 oats, 1 p. cart; H. Bergmann 1 p. oats, 1 p. cart; H. Backhaus 1 p. oats, 1 p. grain, 1 p. cart; C. Karnstett 1 p. oats, 1 p. grain; A. Fiene 1 p. cart, 1 p. oats.

From the parish in Uork Centre, Ill: By H. W. Meier 2 p. oats, 1 p. cart; F. Fiene 2 p. oats; F. Ahrens 1 p. cart; D. Goltermann 2 lv. oats; L. Fiene 2 p. oats; H. Meier 1 p. oats, 1 p. grain; F. Deike 1 p. grain; F. Goltermann 1 p. oats; Wittwe Goltermann 1 p. oats, 1 p. cart; A. Liegh 1 p. grain; H. Bade 3 p. cart; F. Nordbruck 2 p. oats.

From the parish in Rodenberg, Ill: By I. Fraas 1 p. oats, 1 p. cart; H. Thiemann 1 p. oats; F. Kruse 2 p. grain; A. Hasselmann 1 p. cart; A. Pfortmüller 1 p. oats, 1 p. cart; I. Meusching 2 p. oats, 2 p. grain; L. Beisner 1 p. oats; H. Lichthardt 3 p. oats; Cb. Knies 2 p. cart, 1 p. wheat, 1 p. lettuce; A. Meier 2 p. oats.

God's rich blessings to all dear givers!

Valentin v. Dissen.

For the Institution for the Deaf and Dumb in Norris, Mich. the undersigned received with hearty thanks: From F. Runge, Detroit, for the purchase of teaching aids \$1.35. By I*. Meyer, Hoffmann, Ill, Collecte sr. Parish as cost money for Huge 5.00. By Kassirer Frye, New Orleans, La., 4.80 and 1.00. By E. Anger, Watertown, Wis. from St. Joh. parish there as cost money for Laatsch 30.00. By k. Sckwankovsky, Norris, from L. Belser, Ann Arbor, Mich. bequest of Mr. Jacob Becks, 25.00. By L. Pennekamp, New Wells, Mo, Hvchzeits-Cvll. at G. Meyer, 3.50, desgl. at A. Starrcnger 2.90. By L. Nöder, Arlington Heights, Ill, from Arthur Kranz's (a former pupil) estate 2.00. By L. Weidmann, Springville, Coll. of the Gem. in Martins Corner, N. N-, as cost money for Foresthier 3.85. Further: By Mrs. Germer, Detroit, 30 W. Calico. From Mrs. **Rösener**, Detroit, four doz. Cakes. From Mr. Dezur, Detroit, 1 skirt **and** vest. From Mr. Fuchs, Detroit, wood turning, value .40. From the Detroit Woman's Club, 3 dozen cups, 1 dozen. Window curtains, 1 roll oilcloth, 2 quilts, 3 umbrellas, 2 tin buckets, 1 lamp. From E. Kundinger, Detroit, 1 barrel of flour and a number of loads of manure for the institutional farm.

Norris, August 1887.

H. Uhlig.

Changed addresses:

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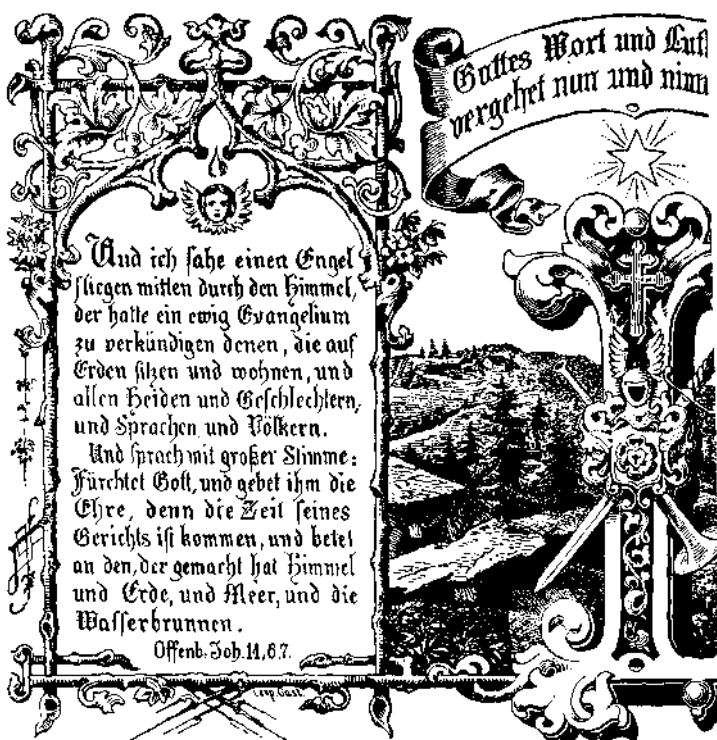
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Zeitweilig redigirt von dem P.

43rd Year, St. Louis, Mon. Sept. 15, 1887, No. 18.

The gushers and the doctrine of the means of grace.

The doctrine of the means of grace, as we have had it explained to us in the previous number by our dear father Luther, is held fast only by the faithful Lutheran Church. In the papacy and in the sects they want to know nothing of the doctrine that God has placed the blessedness acquired through Christ in the means of grace, word, baptism, and the Lord's Supper, and that it is only faith, which is worked, strengthened, and preserved by these means, that fetches and takes it from them. As much as the papacy seems to be against the sects, and the sects against the papacy, they agree on this point. Therefore, when Luther warns against false doctrine in this piece, he usually takes both papists and enthusiasts together and fights them as enthusiasts who do not want to suffer this doctrine.

It is important to note the fine statement in the Schmalkaldic Articles, which our church has adopted as a confession. He says there: "And in these matters concerning the oral, outward word, it is to be firmly adhered to, that God gives no man his Spirit, or grace, without by or with the outward word beforehand. That we may beware of enthusiasts, that is, spirits, who boast of having the Spirit without and before the Word, and judge, interpret, and stretch the Scripture or oral Word to their liking; as Muenzer did, and still does much to-day, who desire to be sharp judges between the Spirit and the letter, and do not measure what they say or set. For the papacy is also a vain enthusiasm, in which the pope boasts that all rights are in the shrine of his heart, and that what he judges and says with his church should be spirit and law, even if it is above and against Scripture or the oral word. . . Summa, the enthusiasm is in Adam and his children from the beginning to the end of the world, poisoned into them by the old dragon, and is of all heresy,"



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. September 1887.

No. 18.

The origin, power, and authority of the papacy and Mahomet. Therefore we should and must insist that God will not deal with us men except by his outward word and sacrament. But all that is praised by the Spirit without such Word and Sacrament is the devil." (p. 237 f.)

In the sermon on the Gospel on the 19th Sunday after Trinity mentioned in the previous number, he says: "The entire papacy insists on this doctrine: grace is poured into man through a secret effect; whoever wants to come to it must repent, confess, and do enough. But when it is asked what absolution and the keys do, they say it is an outward order kept in the church. So they place the forgiveness of sins not on the word and faith, since it must be placed on them; but on our newness, confession, and satisfaction. But this is a false doctrine, by which men are deceived and led into the wrong way.

"So also the Anabaptists say, What should baptism do for the remission of sins? It is but a handful of water! The Spirit must do it. So they take away the forgiveness of sins from the word also.

"The devotees of the sacraments also say that there is only bread and wine in the sacrament, and therefore forgiveness of sins cannot be found there; it must be given by the Spirit, and the flesh is of no use. In sum, no pagan spirit, no priest, nor monk has been able to see that the forgiveness of sins is a power given to men, as it is written here in the Gospel.

"How then do the unholy papists come to seek forgiveness of sins in their own works? Therefore, when they shall roll forth at the last day with their works and merit, Christ shall ask them, saying, Where is my word? For I have ordained in my church baptism, sacrament, absolution, and preaching, that men should thereby come to the remission of sins, and be assured of my grace.

will be. Why have ye not kept yourselves therein? For ye could not have lacked it: with your works ye shall lack it, and ye shall lack it.

"For this reason, the spirits of the pagans and of the false-minded are very dangerous, because they snatch away the word of the forgiveness of sins. This would be done if it were a man's word or a man's water, but here is God's word and God's water. Whoever wants to take it away from people or talk them out of it, takes away their forgiveness of sins; there is no help for it.

"For this reason the Anabaptists and other mobs have lost forgiveness of sins, baptism, the sacrament, the Christian church, and all Christian works, because they throw away the word they hear from their neighbor, and do not consider it to be anything else than the bleating of a cow. Now if God speaks through a cow or other animal, as he once spoke through an ass, his word should not be despised, but should be accepted; why should it be despised, since men speak it by God's command and order? For though thou hear the voice of man, yet hearest not the word of man, but the word of God: and thou shalt surely find forgiveness of sins in it, if thou wilt but receive it with faith.

"In the papacy they know less than nothing of such preaching. For they hold and teach that when a man falls into sin, baptism is no longer of any use to him. But if he would have forgiveness of sins, he must confess, repent, and make amends for sin with good works. So they spoke of repentance. The devil does not dispute this doctrine, for it does him no harm, and is a lie.

"It is true that I should repent, and be heartily sorry for my sin: but by this I come not to the remission of sins. By what then? Only by hearkening to and believing the word and promise, and by looking into the mouth of the Lord Christ, who speaks to me through his appointed servants, and in time of need through all Christians, and not by my repentance and atonement.

"So they turn back, they leave out the word, they pay no attention to what the minister or a Christian says by the command of our Lord Christ; they look only to their repentance and contrition. But by this they lose Christ, and all that Christ is. And it is impossible for them to counsel or help a single conscience. For they have lost the word, which alone can help, and point men to their own repentance and godliness.

"He who dies, as is taught in the papacy, on the intercession of the saints, on his own merit and that of other men, dies wretched and evil; for he has not the escorts which our Lord God gave him and appointed him here on earth, namely, he has neither a right word nor a right absolution. And even though he has baptism, he does not know how to take comfort in it. The devil has caused this misery through the pope, and is now starting it all over again with the mobs. For he cannot bear the word; it stings his eyes and blinds him.

"Therefore the pope, as Satan's dear and faithful servant, has done away with it altogether, and in the meantime has established monastic orders, masses, pilgrimages, indulgences, and other things. The devil can well suffer this, for it does him no harm. The Anabaptists also help to this, who speak contemptuously of the Master or of baptism; the devotees of the sacraments also, who speak contemptuously of the sacrament, just as if there were nothing but bread and wine. These all have lost the Word. Therefore beware of them." (House Postil.)

Quite powerful are the words that Luther speaks in the "Interpretation on Several Chapters of the 5th Book of Moses": "Behold, what do our new mobs and enthusiasts do but lead the people to works? . . . The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God in it, no forgiveness of sins; but only a sign that thou art pious, and thou must first be pious before thou art baptized 2c., or that baptism is a sign that thou hast the same piety. They take grace away from baptism, and leave me there a mere outward sign; there is not a speck of grace, but it is cut out altogether. When therefore the grace of Christ is taken away from baptism, there remaineth a mere work. So, in the sacrament of the Lord's supper, the revelers take away the promise that is offered to us, saying, it is bread and wine, if thou eat or drink it. The grace that is offered to us in it is cut off and denied. For so they teach: Thou doest a good work in confessing Christ alone; and if thou eatest and drinkest the bread and wine only in the Lord's Supper, there must be no grace. Thus it is, that if any man depart from the first commandment, he soon sets up an idol, and a work to trust in. Therefore Moses saith, Take heed, little children, abide in God, and follow him: otherwise idolatry is unavoidable unto you, ye must enter into idolatry, ye cannot help it: for grace is always controverted of the devil: no heresy can suffer the grace of God. . . The zealots of this day also all practice the first commandment, saying, We also proclaim grace and mercy through Christ, and we also proclaim the first commandment.

Do not reject the article of the first commandment, saying, I, Luther, lie to them. But behold, they confess that Christ died, and that he hung on the cross, and that he saved us; this is true; but they deny that by which we receive him, that is, the means, the way, the bridge, and the high place, which they break down. It is like unto them, and goeth with them, as when I preach unto a man, I have a treasure; and yet I hold not the treasure up to his face, neither do I give him the keys of it; what profit is this treasure to him? They shut up the treasure which they ought to set before us, and lead me on a monkey's tail: the entrance and the presentation, the use and possession of the treasure, they deny and deprive me of. For this cause also the fervent say much of God, of the forgiveness of sins, and of the grace of God, even that Christ died; but how I obtain Christ, and how grace comes to me, that I may obtain it, that we may come together, they say, the Spirit must do it alone; they lead me on a monkey's tail; they say that the outward and oral word, baptism and sacrament, is of no use, and yet they preach of grace. *) This is to declare unto me the treasure, and to speak well of it; but to take away the key and the bridge, whereon I should come unto the treasure. Now God hath ordained that this treasure should be given and presented unto us by baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick to confess these words, but he denies them.

*Thus, for example, Zwingli writes in his confession sent to Emperor Charles V in Augsburg: "I believe, yes, I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I shall appear too bold to you, most powerful Emperor. But it remains so. For as grace comes from the divine Spirit and is given (but I use the word grace in Latin for pardon, forbearance, and gracious benevolence), so this gift comes to the Spirit alone. But no guide or vehicle is necessary to the Spirit, for he himself is the power and the bearer, by whom all things are borne, who has no need to be borne. Nor have we ever read in the Scriptures that sensual things, such as the sacraments are, certainly bring the Spirit with them; but if sensual things were ever brought with the Spirit, it was the Spirit that brought, not sensual things. Just as a violent wind blew, so at the same time the languages were brought by the force of the wind, not was the wind brought by the force of the languages... In short, the wind blows where it wills, that is, the wind blows according to its nature, and you hear its whirring, but you do not know from where it comes and whither it leads. So is every one that is born of the Spirit, that is, he is invisibly and non-sensually enlightened and drawn. This has spoken the truth; the grace of the Spirit, therefore, is not brought by this immersion, not by this drink, not by that blessedness; for if it were so, it would already be known how, where, wherein, and whither the Spirit was borne; for if the presence and efficacy of grace be bound up with the sacraments, they work where they are brought; where they are not applied, all withers. . . From this it is concluded (which I willingly and gladly admit in the matter of the sacraments) that the sacraments are given as a public testimony of that grace which each individual has beforehand. Thus baptism is given by the church to him who, before he receives it, either has confessed the religion of Christ, or has the word of promise, from which it is known that he belongs to the church. . . The church, therefore, receives publicly by baptism him who is previously received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has been given to him to whom it is given. I believe, therefore, O emperor, that the sacrament is the sign of a holy thing, i.e., of the grace that has come to pass."

Means by which we come to it, that is, they deny not the treasure, but the use and benefit of the treasure; they take away and deprive us of the manner, means, and ways, how we may come to it, and enjoy the treasure, and how we may and ought to come to grace. Thou must^ they say, have the Spirit; but how I may have the Spirit, that they will not let me have. Now, how can I get the Spirit and believe, unless the Word of God be preached to me, and the Sacraments be administered? I must have the means; for faith cometh by hearing, but hearing by the word of God, Rom. 10:17. Summa Summarum: No mob can arise; it must run counter to the first commandment, and be opposed to Christ Jesus; and in this article all heretics are gathered together in one sum. Therefore let us stick to the article: Thou shalt not have other gods; and to this end and scopum diligently have regard. For if we let it pass out of our sight, then the gate and the door is shut to all the spirits of the wicked. God never willed to have his worship in the world without outward means." (Erlanger Ausg. Vol. 36, 226 ff.)

The Roman church an apostate church.

(Conclusion.)

The holy apostle teaches that what is not of faith is sin, Romans 14:23, of which faith he testifies, Romans 10:18, "that it comes from preaching, but preaching by the word of God"; whereby he condemns the services of God, which men devise and perform apart from and without the word of God, out of their own discretion and good opinion. On the other hand, the Roman church of today calls such self-devised works good and pleasing to God, and even meritorious before God.

Of good works the holy apostle teaches that we are always indebted to God to do them, Romans 8:12, 13:8; that they are imperfect, and that evil still clings to us, though we do good, Romans 7:14, 21, 25. From which it follows that no merit can be ascribed to good works; for how can we merit anything with God by such works, which we owe to him before, but which are also imperfect and stained with sins? On the other hand, the Roman Church of today strongly contends that good works deserve not only temporal reward, but also heaven itself before God.

The holy apostle teaches that while the wages of sin is death, eternal life is a gift or gift of grace from God in Christ our Lord, Romans 6:23, by which contrast he clearly testifies that eternal life is not a deserved payment for our good works, as death or damnation is a deserved payment for evil works, but that it is a pure gift of grace from God, given to us in Christ and for Christ's sake. On the other hand, the Roman Church of today teaches that just as evil works deserve hell, so, on the contrary, good works deserve heaven and salvation.

The holy apostle teaches that the norm and guide of good works is the law of God.

For when he wants to exhort the Romans and all believers to good works, he points them to the law of God, Rom. 13, 8. and when he said that he was ready and willing to do good according to the inner man, Rom. 7, 21. he adds as soon as he has pleasure in the law of God, v. 22. But the Roman church of today also considers works to be good and pleasing to God, which are done out of good opinion, if they are not already prescribed for us in the law of God.

The holy apostle teaches that by no means does the doctrine of justification by faith without works give rise to sin, or put down diligence to good works, when he writes, Rom. 6:1: "What shall we say to this, shall we then persevere in sin, that grace may be the more powerful?" V. 2. "How shall we live in sins, to which we are dead?" And again, Cap. 3, 8. "We are blasphemed that we should say, Let us do evil, that good may come of it." But the present Roman church holds that the diligence to good works is diminished by teaching that a man is justified by faith alone in Christ alone, without the addition of works.

Of the holy sacraments the apostle teaches that they are seals of the righteousness of faith, which God the Lord added to the gospel promises, to strengthen our faith thereby, Rom. 4:11. On the other hand, the Roman church of today does not want to admit that the holy sacraments were instituted by God for the purpose of sealing the gospel promises and strengthening our faith.

Of the holy Christian church the apostle teaches that it is the company of those whom God has ordained, called, justified, and glorified, Rom. 8:30. On the other hand, at the instigation of the Roman church, John Huss was condemned to the fire at the Council of Kostnitz, among others, because he taught that the church is the company of those whom God has chosen and ordained to salvation.

The holy apostle teaches, Rom. 11:4, that the Lord God can preserve a holy seed for himself, if the public ministry of the visible church be tainted with error, which we call the invisible church. But the present Roman church rejects this doctrine, and holds that, if we are to affirm that the Roman church was taken up with error, we must also admit that no church or holy seed remained.

The holy apostle teaches that Christ is the head and bridegroom of the church, Rom. 7, 2. 4. Cap. 12, 5. The Roman church of today is not content with this head and bridegroom, but also wants to have the pope as head and bridegroom.

The holy apostle lists by name many pious Christians at Rome, whom he commands to greet, Rom. 16,3.; now if at that time St. Peter had erected his papal see at Rome, and had ruled over the general church on it for 25 years, as the present Roman church teaches, the holy apostle would not have passed over him in this register, but would also have commanded him to greet, because he also lists persons of lesser rank by name.

The holy apostle warns the Romans to beware of apostasy and all ungodliness, and

by the example of the Jews, Rom. 11:18: "Boast not thyself against the branches"; v. 20: "They are broken because of their unbelief, but thou standest by faith"; v. 21: "Be not proud, but fear. If God hath not spared the natural branches, that he may not spare thine also." On the other hand, the present Roman church teaches that it has such an advantage, not only over the Israelitish church of the Old Testament, but also over all the other Particular churches of the New Testament, that it cannot err, nor be rejected of God.

The holy apostle teaches of the temporal authorities that every man, of whatever rank he may be, should be subject and obedient to them, Romans 13:1: "Let every man be subject to the authority that hath power over him, for there is no authority without from God;" about which words the ancient Greek teachers of the church write that the clergy are also meant, that they, as well as the temporal, should be subject to the authorities. The pope, however, who is the head of the present Roman church, sets himself above all princes, kings, and emperors, and has also raised all his clergy out of the authority of the authorities.

Against the invocation of the deceased saints, as is customary in the Roman church of today, the saying of the holy apostle, Rom. 10:14, "How shall they call on Him in whom they do not believe" can be justly and justly argued, since it indissolubly connects the invocation with the faith or trust of the heart. But the trust of the heart cannot and ought not to be placed in the dead saints, but only in the Lord God, Jer. 17:5; therefore the dead saints ought not to be called upon.

From all this it is clear enough that the doctrine of the present Roman Church does not agree at all in all points and in all things with the doctrine of the ancient Roman Church, which was gathered to the Lord Christ at Rome in the time of the holy apostles, nor with the doctrine of the holy apostle Paul, and therefore it cannot and may not be held to be the pure and orthodox Church.

On the other hand, we can say of the Protestant church, which adheres to the Augsburg Confession, that it is the pure, orthodox church, and prove it in this way: Which church, in all and every article of faith, adheres to God's Word, written in holy Scripture, and thus remains with the Catholic teaching of the prophets and apostles, and not only teaches nothing in the least contrary to holy Scripture, but also accepts nothing apart from holy Scripture in matters of faith, the same church is to be held as the right Catholic and right believing church; But now the condition of the Protestant Church, which adheres to the Augsburg Confession, is such that it teaches nothing in matters of faith contrary to holy Scripture, nor does it accept anything without holy Scripture; from this it follows that it is to be held for the right-catholic and right-believing Church.

For the superstition among the Protestants

Roman papers believe - to their great joy - that they have now also found a proof. The papacy is full of superstition, and it is not difficult for true Protestants to prove it. But the Roman clergy do not like it when Protestants always speak of Roman superstition. In order to invalidate the Protestants' testimony among their readers, Roman journals seek to prove superstition even among Protestants. The local "Herald of Faith" and the "Catholic Messenger of Faith" are therefore delighted to be able to present their readers with evidence of superstition among Protestants.

Now how does it relate to this? An Iowa paper has found that a peddler among the people of Muscatine County "is said to have distributed a number of copies" of a so-called "Heavenly Letter. In the same it is said, "Whoever carries this letter shall be protected from all dangers, bullets, thieves, and assassins." "He that will not believe this letter, let him write it off, hang it round the neck of a dog, and shoot at him, and he shall see that the dog is not hit, and that it is true. Nor will he who believes in it be taken prisoner by the enemies." "If any man's nose bleed, or else he hath bloody hurt, and cannot staunch the blood, let him take this letter, and lay it upon him, and he shall staunch the blood straightway. If any one will not believe this, let him write the letters on a sword or rifle, and he shall not be able to wound himself; neither can he be charmed, nor can his enemies harm him."

What do we have to say about that now?

First, we say that people who harbor such superstitions are not true Protestants. True Protestants are not superstitious, but are guided only by God's Word, the only rule and guide of faith and life.

On the other hand, we say that this superstition concerning the "Letter to Heaven" is nothing but **papist superstition**. This we also want to prove. We have before us a papist prayer booklet in which, besides prayers to the saints, besides prayers at Holy Mass, there are also incantations. Thus in it is also found the superstitious story of the "letter from heaven." We share the "blessing" verbatim:

"This is a copy which Pope Leo sent to Carola, his brother, and which the worthy abbot Colomanus sent to his father, the king of Iberia. And whoever carries this letter with him, and to God's praise and honor daily says five Our Fathers and one Faith, and also to U. L. women in honor and remembrance of their heart's sorrow; he will be protected the same day from fire and water, will not perish in any quarrel, nor be slain; no poison will harm him, and he will resist all his enemies; no sorcery will harm him, nor will he be struck by any projectile of murderous wisdom; he will not easily fall into great poverty, and God will protect him from grave sins. But if a pregnant woman carries this holy blessing with her and prays with devotion, as reported before, she will attain ab-

special help and assistance in their hour of birth. Even a man who prays prayer with devotion all his life will not endure severe temptation from evil spirits or be severely challenged at the end of his life.

"There was a king in the country of Values, who had a son named Colomanus, who lived a holy life, was educated in a noble monastery, and was chosen abbot, but when it happened that the king, his father, had to go into a foreign country in a battle, he asked his son Colomanus to give him his blessing, so that he would be protected from all his enemies, and from everything that might harm him. So S. Colomanus asked God Almighty to reveal to him how he should bless his father so that he would be protected. God heard his prayer and sent Coloman a sweetbread from heaven, which he was to give to his father, so that he would be protected in the conflict and from what might harm him. But because little faith was initially placed in such a letter, that it had such great power, the king was advised to try the letter on a convicted person, which the king also ordered to be done. The maleficent was told this and was reminded to perform the prayer with devotion, which all happened. When the chastiser wanted to cut off his head, he could not wound or cut him. The same culprit was set on fire with the letter in an old barn. Behold the miracle! Not a hair of the man was scorched in the midst of the fire. According to this, this man was lowered with the letter into a deep flowing master, but after a good while he was pulled out again fresh and healthy. All this should have been enough to believe this letter and to rely on it by the grace of God; but this man was still poisoned, shot at with rifles and arrows with sharp weapons, but all this did not harm him in the least. When therefore the king, with many others, saw this with astonishment, the king caused the letter to be copied with his name, and every man especially with his name; and they kept the letter in great honour, and went thither to battle, and overcame all their enemies. Let every Christian therefore take care that he carry this letter with him at all times, and pray with devotion, and he shall be delivered from all danger. In whichever house this letter is devoutly kept, no wild fire shall strike, nor shall any great calamity befall it."

Is it not clear, then, that the so-called Protestants in Iowa, of whom the Roman papers speak, are practicing nothing but papist superstition? The dumbest eye can see that.

Hidden confessors of the truth

in the papacy before the Reformation there was no small number. In England a monk preached on the words, "What is truth?" After he had gone through the various systems of human wisdom, and expounded their uncertainty, he finally, with a certain anxious caution, drew out of his pocket a New Testament, and said, "Only this will I do.

me yet to say, I have at last found the truth in this book; but-" he added, pocketing it again-"it is forbidden!"

The Bishop of Basel, Christoph von Uttenheim, had his name inscribed on a stained-glass window that still exists, and surrounded it with the inscription he always wanted to keep before his eyes: "My hope is the cross of Christ; I seek grace, not works."

When an old building belonging to the Carthusian monastery in Kleinbasel was demolished on December 21, 1776, a wooden ark was discovered in a hole in the wall, in which a poor Carthusian, Brother Martin, had written down his confession in the following prayer about 4-500 years ago: "O all-merciful God, I know that I cannot be saved in any other way than through the merit, the innocent suffering and the death of your much-loved Son. Pious JESu, all my salvation is in thy hands. Thou canst not turn the hands of thy love from me, for they have created me, formed me, purchased me. Thou hast written my name with an iron pen, with great mercy, and in an indelible manner on thy page, in thy hands, and in thy feet." And below were the words still: "If I cannot confess this aloud, yet I confess it in my heart and with my pen."

The monk Engelbert Arnoldi around 1480 prayed daily in his cell: "I believe that you alone, my Lord Jesus Christ, are my righteousness and salvation."

Archbishop Ernst of Magdeburg, who died in 1476, confessed on his deathbed, when he was to be credited with the merits of the entire Franciscan Order: "The works of my Lord Jesus Christ alone must do it; I rely on them.

In 1512 a vicar sang at Grimmenstein:

Sint (since) that Christ is born, No believing soul is lost; Were all Christendom to know that, We monks and clergy would be sorry."

In the year 1463 there was a terrible death in Leipzig, in which more than 8000 people died in and outside the city, and among them 29 monks died in the Pauline monastery alone. There was an old monk by the name of Martinus Drentzigk, who announced the day and hour of his death beforehand, and when he was asked by the abbot where he thought he got a merciful God, he answered: "Dear father, I am very unlearned, but I have had a habit that, when the other brothers were singing, I would take a part of Christ's suffering and death for myself, contemplate it heartily, and give fervent thanks to my Redeemer and Beatificator for his merit. I will remember only his righteousness and atonement for the sins of the whole world. I consider all my righteousness and good works as dung on the gaff against the eternal treasure which my Lord Christ has purchased for me by his death." The abbot's eyes glazed over when he heard such a confession from the monk, and he further comforted him, saying: "Dear brother, you have a good reason for salvation, and because you trust in the righteousness of your Savior, you will certainly not be put to shame with your hope.



den. - Then the monk was gently and gently different in God.

In the monastery of Rorhalden in Württemberg, Latin verses were carved into a stone, which said that we are saved by the merit of Christ alone, and reminded the monks that they should not put their trust in their own works. When at the time of the Reformation the monks' attention was drawn to the inscription on this stone by Brenz and others, they removed the stone.

Selnecker reports that Luther often told of a monk in Erfurt who explained the words, "I believe forgiveness of sins" thus: "It is not enough that you believe in general that God forgives the sins of some, David, Petro, and others; for the devils also have such faith; but it is God's immutable command that you believe that your sins are forgiven you, and that you are certain of your righteousness in faith and of your blessedness."

To the ecclesiastical chronicle.

I. America.

Among the "Protestants" (Unirte) there is the unnatural situation that the teachers of the parochial schools do not belong to the Synod, but form an association for themselves. The association sends a delegate to the Unirte Synod, and the Synod sends a delegate to the association. The Association is pleased that the Synod takes a "lively interest" in school affairs, and hopes that this interest will become ever greater. The association wants to retain its present form and constitution, and the representative of the Synod knew to speak of "blessings" that would "accrue to the Protestant Synod" if the association continued to work "on the path it had trodden" - that is, separately from the Synod.

Of Sam. P. Jones, that notorious "revival" preacher, it is reported that he recently preached a sermon "which contained not even one indecent word, nor one indecent joke." So this was an exception to the rule. The rule is that he uses indecent words and makes indecent jokes in his "revival" sermons.

In the Puritan state of Massachusetts it has been the custom for more than 30 years that the governor of the state hands out the prizes at the Jesuit college in Worcester during the annual examinations!

II. foreign countries.

A pastor of the Lutheran General Synod, by the name of Stuckenberg, who is at present in Berlin, has founded an "American church" in that city among the Americans who are there, whose members belong to 15 different church communities. Certainly, a great union!

Switzerland. An important decision in the matter of freedom of religion and conscience was recently handed down by the Swiss Federal Council. In St. Gallen, a priest, a member of the Roman Catholic Church, had refused to send his daughter to catholic religious instruction; he was sued by the school authorities before the Government Council, which wanted to force the man to send his child to religious instruction. In response to the father's appeal, the Federal Council overturned the ruling of the government of St. Gallen, saying that the government of St. Gallen was not entitled to it,

to ascertain the reasons why this father wanted to keep his child away from religious education. From the father's affiliation to the Catholic Church the government could not derive a right to exert coercion on him in matters of faith. (Apol.)

How inventive the Catholic clergy is in order to procure money for ecclesiastical purposes, we can learn from a booklet printed in France, the title of which is: "Verzeichniß der Gelübde für den Bau der Kirche zur unbefleckten Empfängniß - in *Toulouse*." It says, for example: "Six ladies, who have the future of their children at heart, promise to donate 66 francs for this church building, if their sons attain advantageous positions." "One girl promises 50 francs if she is accepted as postmistress." "Miss T promises 10 francs...

if a certain young man obtains a position sufficient to support himself." Considerable is the number of those who promise percentages to the "Immaculate Conception" if they recover doubtful items of debt. One lady will give only 5 Fr. if she succeeds in restoring her shattered fortune. Another is more generous: 200 Fr. are to flow "if her aunt does not deceive her hopes, and consider them in her will." Then comes a long line of those who want to win lawsuits. Then the farmers, who think they can insure themselves against hail and phylloxera by granting 13, 19, 5 francs, etc., to the immaculate conception. A rich landowner promises to sacrifice 10,000 fr. if his vineyards are completely spared from phylloxera, and 1000 fr. if the sparing is incomplete. An *Irish* informs us that the latter case has indeed occurred, and that the person concerned did not feel obliged to give up more than 1000 Fr. The "Messenger de l'Eglise" to whom we have sent these particulars.

heiten, adds, "Should not a scourge be made there, and the buyers and sellers driven out of the temple?" (Monatsbl.)

How Methodist missionaries proceeded in Japan. The "Evang. Botschafter", the journal of the Methodist "Evang. Gemeinschaft", writes: "As we have learned from Japan, the administrative committee of our mission there has finally seen itself compelled to abandon the Hinoyeki order. As is well known, this is the land where the so-called great revival took place several years ago and where 82 pagans were baptized shortly after each other. Soon enough, however, it turned out that the people knew nothing of true Christianity and most of them did not even attend the church services anymore. And in spite of all the efforts that the missionaries later made, the cause went to ruin because it had no foundation. If the people had been properly instructed before they were baptized, the mission could have been spared this disgrace. Here, then, is a practical example of the consequences of immediate baptism without instruction, and these are not opinions and theories, but present facts." - Just as fruitless are the "awakenings and revivals" (revivals) of sects produced by human activity without thorough, right instruction in God's Word, even in Christian lands. Most of those thus "stirred up" relapse, and many even sink into a much more miserable condition.

False hope of a suicide.

There can be cases where even a suicide dies a blessed death, namely, when there is still such a period of time between his wicked deed and the occurrence of his death that he can turn to God, and he really does so. For God's grace and Christ's merit are greater than all the merits.

As long as a person is still alive in the time of grace, God is old organ. With a bright, strong voice, which had been his until his always ready to forgive every sinner who turns to Him in faith in old age, he began, when the joyfully longed-for day had Christ. But there will certainly be very few such cases. For approached, with the congregation the song intended for the whom the devil has so entangled that he drives him to the service: "I am a sojourner on earth." But behold, in the middle of dreadful sin of suicide, he will not easily let him go. The vast the second verse, which reminded him so strongly and truly of his majority of suicides therefore go into the abyss of hell to the past life, so richly interwoven with thorns, the man, who had been devil, whom they served in the last moment of their lives.' But overcome with the highest enthusiasm and melancholy at the there are many Christians, not only worldlings, but also same time, bowed his head to the chorale book - and was gone. Christians who are very weak in Christian knowledge, who, when they hear or read that suicides have appealed to God's mercy before their dreadful deed, think that such people have died blessed. But does this not make God's word a lie? - A suicide in the St. Louis prison, who was to be executed in a few days for a horrible murder, wrote the following to his wife and children before he committed his crime: "He who is the Father of widows and orphans, He who says, 'Come to me, all you who labor and are burdened' - He will not abandon my poor wife and my fatherless children. To Him I pray in my last breath to be your protection and shield.... Soon I hope to stand before a more merciful judge than Judge N." etc. Can there be anything more blasphemous than this letter? Think of it, a man is about to grossly transgress the fifth commandment, to cut off for himself the time of grace given him by God, and - comforts himself with the grace of God! How horribly the devil must have blinded such a poor man! But those are also blinded who can believe that such a suicide will have died blessedly as a result of seemingly pious words, which are, after all, blasphemy.

G. W-n.

Of the certainty of our blessedness.

God could not have made the promise of the gospel and salvation more firm and certain to us than by the suffering and death of his only begotten Son. If then we believe with all our hearts that he, the Son of God, died for us, having overcome sin and death, and if we take comfort in the promise of the Father, we have the letter in full, and the seals, the holy sacraments of baptism and of the body and blood of Christ, attached to it, and are well assured and provided for. Heaven is given and bestowed upon us freely, for we have done nothing to it, nor can we do anything. Christ our Lord hath purchased it for us with his precious blood. For this we have letters, the eternal and unchangeable promise of the gospel, and seals, that is, we have been baptized and, according to Christ's command, we receive his body and blood in the Lord's Supper when we feel our weakness and need. May God now have mercy and help us to take good care of these letters, so that the devil may not tear them from us; that is, so that we may not be secure in prosperity, nor sad and despondent in tribulations, but may always live in the fear of God, remain firm and constant in the faith and confession of Jesus Christ, and always say and pray the holy Lord's Prayer with mouth and heart, that God may preserve us and our descendants in the blessed doctrine of the gospel for the sake of his dear Son. Amen. (Luther, 52, 394.)

Preacher hated. .

No man on earth is more detestable than a pastor, for the sake of a disagreeable punishment. Yet a swineherd is tolerated and nourished in the village by the peasants, for their cattle tell them that they cannot do without him. A cook is loved by the bankers, for their bellies tell them that he will do them good, and prepare sour and sweet things as they please. A physician is honored by the worst of boys; for they feel it in their skin that his counsel and medicine often soothe and drive away pain. But the pastors, because they serve such a lord, whom no one sees, and in matters of the soul, which almost no one believes, and punish the sin, which everyone loves to do, therefore they must be the curse of the world and the sweep offering of all people, as Paul says 1 Cor. 4:9 (Sim. Musaeus).

"I am a sojourner on earth."

Koch relates the following incident to this song in his "History of the Church Song":

In the Württemberg parish village of Altbürg, the well aged schoolmaster Schulz, who had been retired for several years, lived in quiet seclusion. It happened that on the first Sunday of May 1852, at the request of his successor in office, who was attending the confirmation of a close relative in Calw, he had to take over the duties of organist and precentor at the service. He was as happy as a child that after such a long time of deprivation he should once again be granted the opportunity to play his dear organ in the midst of the congregation, which gathered in the inner and outer Sunday decorations.

A Methodist,

William F. Warren, in his paper, "Systematic Theology," adduces the following glorious words of Scriver, the author of the "Shay of Souls": "O blessed hour wherein I am baptized and have put on Christ! O desired and glorious day, since the fellowship of JEsu is given to me! My glory, my splendor, my riches, my joy is my baptism! Three hands full of water I esteem more highly than all royal crowns, all riches, all adornment, and all glory of vanity. This water is to me a golden water of life, a powerful refreshment, an antidote, a preventive against eternal death. Praise be to the triune, eternal God, in whose name I am baptized. - I am rich, powerful, honored, and blessed because of my baptism; heaven is open to me day and night. Praise be to God!"

Aren't those glorious, delicious words? But does the Methodist Warren agree with them? I'm afraid not. He thinks them ridiculous. He adds three exclamation marks to them, calls them "superstitious," and sneeringly remarks: "You would think the baptismal wafer was a magic. mitte! against death and damnation."

Dear reader, will you let the Methodists take away the comfort of your holy baptism?

"If the Christian church is to arise again, the beginning must be made with right instruction of the children." (Luther III, 1928.)

Ordinations and introductions.

By order of the honorable Mr. President Hilgendorf, on the 8th Sunday after Trin. Mr. Candidate Otto v. Gemmingen was ordained and introduced by the undersigned in the midst of a fine congregation in Douglas County, Nebr. W. HÜfemann.

Aorefse: R "v. Otto v. OemmlnASL, IrvlllZroll, VoUAs." Oo., Hebr.

On the II Sunday after Trin. the Candidate Friedrich Müller was ordained in his Zion Parish at Town Beaver, Bay Co., Mich. by order of Mr. Praeses Schmidt, assisted by the Rk. Bro. Mueller, Sr. and Ferd. Sievers jnn. ordained and introduced byF . Sievers, Sr.

Address: Rev. Rrledr. klueLLer jnn., Willnrd, Oo., klieL.

By order of the Hon. Praeses Sprengeler, Candidate A. Müller was ordained, resp. introduced, by the undersigned on the II Sunday after Trin. in his congregations at Wittenberg and Tigerton, and on the 12th Sunday after Trin. in his congregation at Town Almon, Wis. S. W. H. Daib.

Address: Rev. kIneller, Wittenberg, 8da.rvsno Oo., Wis.

By order of the Honorable Presidency of the Jowa District, on the II Sunday after Trin. Mr. Candidate C. G. Un deutsch ordained and introduced by the undersigned in his congregations at Atlantic and near Wiota; later introduced on the 13th Sunday after Trin. in his congregations at Prussta and Walnut Township, Adair Co. Bro. Ehlers.

Address: Rev. O. O. Ilnteutsell, Rox 44, ^tiantie, Oass Oo., lorva.

By order of Mr. President Biltz, Mr. Candidate F. E. Rothe was introduced to the congregation at Pevely on the 12th Sunday after Trin. P. Wesel oh.

Address: Rev. R. R. Rotlle, kevel^, FeSerson Oo., LLo.

By order of the Hon. Mr. District Praeses, on the 12th Sunday after Trin. Mr. Candidate C. H. Seltz ordained and inducted at Lodge Pole and Sidney, Nebr. on the Sunday following at Big Springs. E. Seuel.

Address: siev. O. ll. 8eitt, l^odge Role, Oire^enne Oo., kiekr.

On the 12th Sunday after Trin. Candidate Th. Wolfram was ordained in St. John's Parish, San Antonio Prairie, Lee Co. Tex. assisted by RR. Buchschacher, Kaspar and Kilian, was ordained and introduced by me. G. Birkmann.

Address: Rev. 111th Woilrain, Olddings, Lee Oo., lex.

On the 12th Sunday after Trinity, Mr. Georg Kreth, Candidate, was ordained and introduced by order of the Honorable Mr. President Biltz, in the Second Lutheran Congregation at Lyons Creek, Dickinson Co, Kansas, assisted by Mr. P. C . Purzner, byC. H. Lüker.

Adreffe: Rev. O. Rretii, Lromn, viekinson Oo., Rans.

On August 28, Mr. R. I. Zuberbier was installed in his office at Hadley, Mich. by order of the Honorable Presidency, assisted by R. A. Arendt. C. Lohrmann.

Adreffe: Rev. F. Tnberbier, Radien, l^apeer Oo., Alivk.

On the 13th Sunday after Trin. Mr. Candidate W. C. Brink was ordained by the undersigned by order of the Honorable Mr. Praeses Sprengeler, and introduced into his congregation at Black Creek Falls, Marathon Co, Wis. Monday and Tuesday were spent in visiting the Thorpe mission post. L. G. Dorpat.

Adreffe: Rev. W. O. Rrink, Linek Oreek Ralls, Llarntüon Oo., Wis.

On the 13th Sunday after Trin. the candidate Mr. Wilhelm Kohn, appointed by the congregation of the undersigned as assistant preacher, was ordained and introduced by me by order of Mr. Präses Wunder with the assistance of Mr. R. H. T. Fetten. W. Bartling.

Adreffe: Rev. W. Lolln, 177 Rremont 8tt., Ollieago, Ill.

On the 13th Sunday nack Trin. Mr. Candidate Heinrich Woltmann was ordained by the undersigned, assisted by Mr. R. Theel, by order of the Honorable Mr. Praeses Sprengeler, in his congregation at Springfield, Wis. The induction took place in Westfield in the afternoon and in Rickford on Monday morning. H. W. Lehmann.

Adreffe: Rev. 8. Woitinnnv, ldbert^ RlnS, clarinet Oo., Wis.

By order of Mr. Praeses Schmidt, on the 13th Sunday after Trin. Mr. R. Dan. Lochner introduced to his congregations of Clarenceville and Royal Oak by the undersigned. J.Zuberbier.

Address: Rev. van. l-oeirner, Rlank Rond. Wnxne Oo.. klieD.

Church dedications.

On August 28, the newly built church of the congregation at Hadley, Lapeer Co, Mich, "to the little manger of Christ" (30X50, with steeple 75 feet high) was dedicated to the service of the Triune God by the undersigned and Father A. Arendt. C. Lohrmann.

On the 13th Sunday after Trin. the frame church of the Zion congregation at Avilla, Ark. was dedicated to the service of the Triune God. The festival preachers were RR. Obermeyer and Allenbach (the latter in English). Aug. Frederking.

On Sunday, Lätare, our new church at Dundee, Ill, (of brick, 60X90 feet, tower 160 feet) was dedicated. C. Steege.

Mission Festivals.

On the 7th Sunday after Trin. the congregation at Vortage, Wis. celebrated their mission feast. Field preachers were Dir. Löber and undersigned. Collecte: -31.81. C. Seuel.

With the active participation of the congregation of Father Polack, the congregation at Seymour, Ind. celebrated its annual mission feast on the 8th Sunday after Trinity, at which - 78.65 was received. The Rk. preached. E. W. Kähler, W. G. Polack and Ph. Schmidt.

On the 10th Sunday after Trin. the congregations of South Wanatah, Kouts and Hanna, Ind. held a mission feast. The festival preachers were Prof. Zucker and R. Jungkuntz. Collecte: -22.73. I. Dunsing.

On the 10th Sunday after Trin. the congregations of the kk. W. v. Schenck, K. Schmidt, L. Crämer, H. F. Früchtenicht, and those of the undersigned at Dundee, Ill, mission feast. The RR. K. Schmidt and H. F. Früchtenicht preached. Collecte: -165.00. C. Steege.

On,10th Sunday after Trin. Fr. H. Weselohs and my congregation celebrated Missionsfest communally at Dover, O. -17S.40 were collected for missions. I. I. Walker.

On the second Sunday after Trinity my congregation in Norfolk, Nebr., celebrated a mission feast in which guests from neighboring congregations also participated. The ck. Bullinger and Möllering preached. The collection amounted to -90.50 and was allocated to the funds for the internal, Negro and emigrant missions. I. A. M a y e r.

On the second Sunday after Trinity, my congregation in Hoag, Gage Co., Nebr. celebrated its mission feast on the occasion of the District Conference here. Guests from neighboring congregations attended. The festival preachers were RR. W. Brakhage and W. I. Gans; the travel preachers E. Klawitter and I. Brauer held speeches. Collecte:-136.00. Tr. Häßler.

On the II Sunday after Trinity, my congregation in Akron, Ohio, celebrated Mission Feast. Feast preacher: R. I. Walker and undersigned. Collecte: -41.25. W. Loth mann.

On the II Sunday after Trin. the congregations at Lan- sing, Seester and Thornton, Cook Co., Ill, celebrated mission feast. The undersigned and R. Bro. Döderlein preached. Collecte: -59.75. C. Keller.

On the II Sunday after Trin. the congregations belonging to the Missouri Synod at Milwaukee, Wis. celebrated their mission feast on Concordia Square. The festival preachers were RR. Ramelow and Osterhus. Collecte:-462.35. I. Penalties.

On the 12th Sunday after Trin. the congregations at Central, Ellisville, Kirkwood and Des Peres, St. Louis Co., Mo. celebrated their mission feast at the latter place, which was also attended by many festival guests from St. Louis. The festival preachers were RR. O. Hanser and Chr. Kühn. Collecte: -148 75.



The churches at Strawberry, Linn, and Palm er, Kansas, celebrated their mission feast at the latter place on 2l. August, at the latter place, their mission feast. The festival preachers were Kk. G. Polack, Sr. and I. Matthias. Collecte: -42.00. T. G. B. Keller.

On the 12th Sunday after Trin. the two congregations of Minden and Julietta, Ind. celebrated mission feast, Fr. Kaiser preached in German and English. Undersigned delivered a missionary lecture. Intake: -97.40. Chr. G. Hiller.

On the 12th Sunday after Trin. the Lutheran congregation at Kiowa, Thayer Co., Nebr. celebrated their mission feast with the congregation at Friedensau, that at Deshler and that at Byron. The festival preachers were Messrs. ID. Maack and Ude. Collecte: -66.00. Joh. Meyer.

On the 12th Sunday after Trin. the two Lutheran congregations in the Towns of Uellowhead and Summer, Kankakee Co, Ill, celebrated Mission Feast. Mr. P. Keller and undersigned were festival preachers. Collecte: -50.89. A. Wangerin.

On the 12th Sunday after Trinity, the Lutheran congregation of St. Paul in Kingsville, Md. celebrated their mission feast with the Lutheran congregation of St. John in Dulaney's Valley. The festival preachers were Mr. P. A. T. Pechtold and undersigned. Collecte: -53.35. I. Her.

The two Lutheran churches in Holt County, Mo. celebrated their mission feast on the 12th Sunday after Trin. The sermons were preached by Messrs. UU. M. Große and Chr. Bock. The celebration closed with an English sermon by Bro. Große. Collecte: -45.33. C. H. Lentzsch.

On the 12th Sunday after Trin. the congregation at Secor, Woodford Co, Ill, celebrated missionary feast with the congregation at Bcnson in Secor Park, guests from Peoria and Pekin being present. The festival preachers were Messrs. Uk. Sapper and Witte. Collecte: -125.00. L. Zahn.

On the 12th Sunday after Trin. the Lutheran congregation at Hobart, Lake Co., Ind. celebrated Missionsfest with the congregation at Crown Point. The UD. Schlechte and Niethammer preached. Collecte: -48.93. E. H. Scheips.

On the 12th Sunday after Trin. my congregation in Chandle rville, Ill, celebrated Missionsfest. The festival preachers were the ck. Extinguish and Bergen sev. Collecte: -55.00. M. Cämmerer.

St. John's Lutheran Parish at clear ont, Minn. celebrated its mission feast on the 12th Sunday after Trin. Festival preachers were Ck. Th. Krumsieg and C. Nickels. Collecte: -40.00. G. Rumsch.

On the 12th Sunday after Trin. the congregations in Car- roll County, Mo. celebrated Mission Feast. The festival preachers were Bro. Rohlfing, Prof. A. Bäpler (English), and I Bro. H. C. Nohlfing. Collecte: -57.60. I. H. Ehlers.

On the 12th Sunday after Trin. the Lutheran Immanuel congregation at Golden, Adams Co, Ill, celebrated their mission feast. The sermons were preached by Messrs. kk. E. Schulte, G. Wolf and I. P. Fackler. Collecte: -60.26. W. C. H. Oetting.

Conferenz - Ads.

The Pastoral Conference of Middle Illinois will hold its meetings this year in the auditorium of Concordia College at Springfield from October 4 to 7, from Tuesday morning to Friday evening. - Please register at once with Prof. Craemer.

E. Heinemann.

The Southwestern Indiana Districtsconference will meet Oct. 4-6 in Cowling, Wabash Co. Ill.

W. C. Koch.

The South Dakota Pastoral Conference will meet, w. G., on the 5th and 6th of October at the home of the undersigned at White Lake, Aurora Co, Dak.

A. H. Kuntz.

The Cincinnati and Indianapolis Pastoral and Teacher Con- ference will gather Oct. 15-20 in Columbus, Ind.

Timely registration with Fr. Trautmann is requested. Fr. Seuel.

The District Conference of Missouri will hold its sessions this year from the 13th to the 17th of October at St. Charles, Mo. Subject of the proceedings: the relation of Christians to the law of Moses. *

All pastors who intend to attend this conference are urgently requested to register as soon as possible with the local pastor, I. H. Ph. Gräbner.

I. Switches, secretary.



Solicitation.

The municipality of Council Bluffs is now ready to redeem the interest-free shares of Series No. I. The owners of one number of this Series No. I. are hereby kindly requested to send the same to the undersigned, for which the money will then be sent.

The 4th of Sept. 1887.

A. C. Dörffler, U.

627 7th -Vv6., Louueil LluLs, Iowa.

Incorporated into the Canada District caste:

For the Student Fund: Wedding Collect at Ludw. Schmidt's in Poole H8.50. From various in P. Kretzmann's congregation in Eganville 29.15. By U. Chr. Merkel from his congregation in Wartburg 1.80. From Fr. Frosch's congregation in Elmira 9.75, in Floradale 5.00. By I P. Andres in Berlin .45. Coll. at U. Bruer's wedding in Buffalo 8.00. By G. Schmetzer .50, Mrs. L. (both in Linwood) 2.00. (S. H65.15.)

Preachers' and teachers' widows and orphans: From Mrs. W. Huras in Wellesley .50. Thank offering from Mrs. G. Weissmueller in Elmira 1.00. Thank offering from G. R. in W. 1.00. (S. P2.50.)

Inner Mission: by U. Kirmis of Linwood 1.00. Coll. in U. Bentz's Gem. at Humberstone 5.80, at Stonebridge 7.20. By P. Gans at Uork, Nebr. .50. (p. \$14.50.)

For Springfield building fund: from miscellaneous in k. Kretzmann's parish in Eganville 40.20.

Pilgrim House in New Uork: Coll. in U. Kretzmann's Gem. in Wilberforce 8.75, in Grattan 3.85. Coll. on double wedding of UU. Kretzmann and Germeroth 13.10. (p. \$25.70.)

Orphanage in Boston: wedding coll. at Born in Alice 3.30. Thanksgiving offering of G. R. in W. 1.00. (S. H4.30.)

Heathen Mission: From Job. Gold in Alice 1.00.

Synodical treasury: by Hedke in Wilberforce .75.

For Magnetawan Baukasse: From J. Wurm in Magne- tawan 5.00.

Orphanage near St. Louis: surplus of a children's festival coll. in Floradale 2.05. Gratitude offering from G. R. in W. 1.00. (S. H3.05.)

Gem. in Haverstraw, N. U.: Coll. in P. Andres' Gem. in Berlin 10.40, in Petersburg 4.80, in Shantz Station 6.40. (S. \$21.60.)

Orphanage in Addison: Thank offering from G. R. in W. 1.00.

Wellesley, Ont. 30 Aug. 1887, G. Renfer, Cassir.

Incarcerated in the Illinois District Caste:

Synodal Fund: From P. Meyer's congregation in Lincoln K5.50. By U. Noack, part of the Collecte at the Mission Festival of the congregations in South Chicago, Colehour and Riverdale, "for salary of the professors in Milwaukee" 25.00. Communion Coll. from U. Drögemüller's congregation in Arenzville 4.75. (S. H45.25.)

Inner Mission in the West: Mrs E. L. in Defiance 2.50.

English Mission: By U. Rabe in Warsaw, part of a Mission Coll., 5.00. By U. Drögemüller, part of the Mission Fest Coll. of Gemm. "to Indian Creek and Arenzville," 10.00. (S. tzl5.00.)

Interior Misson: By U. Detzer in Evanston from Joh. V. Feth in Glencoe 1.00, Karl Trümpler .50. By U. Kühn in Belleville from Mrs. A. M. Teufel .50, Mrs. C. Funcke .50. By U. Haake in Chapin from I. Ommen 5.00. By U. Bartling in Chicago from Wittwe S. Harm 1.00. By U. Wegener, part of the Mission Festival Coll. of the Gemm. at Bethlehem, Blue Point and Altamont, 65.00. By P. Noack, part of the Mission Festival Coll. of the Gemm. at South Chicago, Colehour and Riverdale, 50.00. By 1^ Wessel in Nokomis by Mrs. Kuch 2.00. By P. Rabe in Warsaw, part of a Miss. coll. 8.15. By IL. Uffenbeck in Chicago, thank offering from Mrs. N. N., 5.00. By P. Engelbrecht there from H. Abrens .50. By k. Zahn, part of Miss.-Coll. of Gemm. in Secor and Benson, 45.00. Miss.-Coll. of 1 P. Gose's gem. at Grant Park and IL. Wangerin's Gem. at Sollitt 50.89. by P. Steege at Dun- dee, part of the Miss.-Coll. of, 82.50. by P. Drögemüller, part of the Miss.-Coll. of Gemm. "to Indian Creek and Arenzville," 16.00. (P. \$333.54.)

Jewish Mission: By I'. Zahn, part of the Miss.-Coll. of the Gemm. at Secor and Benson, 10.00. By P. Steege at Dun- dee, part of the Miss.-Coll., 20.62. By P. Drögemüller, part of the Miss.-Coll. of the Gemm. "to Indian Creek and Arenzville," 5.00. (S. H35.62.)

Negro Mission: By IL. Bartling in Chicago: out of the piggy bank of Cl. Willie Bornhöft 1.50 and of Miss Karoline Bornhöft 1.00. By I P. Noack, part of the Miss. coll. of the Gemm. in South Chicago, Colehour and Riverdale, 31.00. By P. Wegener, part of the Miss. coll. of the Gemm. in Bethlehem, Blue Point and Altamont, 20.00. By I'. Zahn, part of the Miss. coll. of the commons at Secor and Benson, 30.00. By IL. Steege at Dundee, part of the Miss. coll. at, 41.25. By k. Drögemüller, part of the Miss. coll. at Gemm. "to Indian Creek and Arenzville," 10.00. (S. P134.75.)

Negro Mission in Springfield: By P. Rabe in Warsaw" part of a Miss. coll. 5.00. By P. Zahn, part of the Miss. coll. of the Gemm. in Secor and Benson, 10.00. By k. C. Brauer in Eagle Lake from D. Meyer, thank offering for happy recovery. Recovery, 5.00. (L- \$20.00.)

Pilgrim House in New York: By Fr. Krebs in Aurora from Mrs. C. Meyer 1.00. By Fr. Kühn in Belleville from sr. Gem. 2.50. By I'. Rabe in Warsaw, part of a Miy. coll. 5.00. By IL. Zahn, part of a Miss. coll. of Gemm. in Secor and Benson, 22.00. (P. \$30.50.)

Emigrant - Mission: By Bro. Noack, part of the Miss. Coll. of Gemm. in South Chicago, Riverdale and Colehour, 25.00. By Bro. Steege in Dundee, part of the Miss. Coll. of Gemm. in Dundee, 20.63. (S. H45.63.)

Emigr. - Mission in New York: By P. Drögemüller, Tbeil of the Miss.-Coll. of the Gemm. "to Indian Creek and Arenzville," 5.00.

Emigr-Missionin Baltimore: By P. Drögemüller, Theil of the Miss.-Coll. of the Gemm. "to Indian Creek and Arenzville," 4.00.

Poor students in St. Louis: by k. Bartling in Chicago from the Jüngl.-Verein for W. Köpcken 7.00. by k. Mennicke sen. in Rock Island for F. Lothringer from the Missionsverein 5.00, from the Frauenverein 5.00 and Wagner 5.00. Part of the Mission Festival Coll. in Seymour 8.65. By P. part of the Missionsfest- Coll. 5.00, for G. Möller from the Missionary Society 5.00, from the Women's Society 5.00 and part of the Missionary Festival Coll. 5.00. By k. Drögemüller, part of the Miss. coll. of the Gemm. "an Indian Creek and Arenzville," for Chr. Drögemüller 14.00, for G. Büscher 8.00. (S. -59.00.)

Poor students in Springfield: by P. Drögemüller, Theil. of the Miss. coll. of the Gemm. "at Indian Creek and Arenzville," 10.00. By P. Mueller's Gem. at Ehester for boys' stu. 5.00, for Stromer 5.00. By P. Werfelmann at Neu-Dettelsau by l- A. Rausch for traveling preachers Meyer's Gem. at Lincoln for Stromer 4.50. By P. Zahn, "Theil of the 1.50. By l'. Dankworth in Mount Hope by Mother Scar 2.00. Fr. Polack's Miss.Coll. of Gemm." in Secor and Benson, "for the Negro Student" 8.00. Gem. in Dudleytown 25.10. part of Mission Festival Coll. in Seymour By k. Mennicke, Sr. in Rock Island for F. Kroeger of the Missionary Society 10.00, of the Women's Society 5.00 and Theil of the Miss.-Coll. Gem. in Mount Hope 41.00. Concordia Young Men's Association in Fr. 5.00, for F. Möller from the Missionsverein 5.00, from the Frauenverein Hassold's congregation in Huntington 10.00, Miss Barbara Strodel's 3.00. 5.00 and Theil der Miss.-Coll. 5.00. By P. Wunder in Chicago from the Jungfr.-Verein for W. Licht 9.00. (S. -76.50.)

Washing cash register in Springfield: by P. Drögemüller, Theil. of Miss.-Coll. of Gemm. "to Indian Creek and Arenzville," 4.95.

Poor college students in Fort Wayne: Mueller's congreg. in Ehester for E. Deffner 5.00. By Fr. Mennicke, Sr. in Rock Island for E. Mennicke congregation in Cleveland 8.00. By Bro. Horst, part of the Mission Festival from the Missionary Society 5.00, from the Women's Society 5.00 and Coll. in Florida, 60.00. Mission Festival Coll. in Bro. Lotbmann's Theil of Miss.-Coll. 5.00. By k. Wunder in Chicago from the Jungfr.-Verein congregation in Akron 41.25. By Bro. Kähler, part of mission festival coll. for A. Leutbeußer 9.00. By P. Drögemüller, Theil of the Miss.-Coll. of the at Farmers Retreat, 82.00. Fr. Kuehler's congreg. at Farmers Retreat Gemm. "to Indian Creek and Arenzville," for Ludw. Dorpat 8.00, for F. 18.67. By Fr. Kaumeyer at Lancaster from Mrs. Plinke 1.00. Out of Buszin 8.00. (S. -45.00.)

Poor students in Addison: By Fr. F. E. Brauer in Crete, given at Ch. Behrens' wedding, "for a poor student" 11.00. By Fr. Wunder in Chicago 179.40. Wednesday evening coll. from P. Weseloh's congreg. that. 27.20. for Karl Haase of O. G. 3.00, from the women in his congregation 6.00 part of mission feast coll. in Hobart 30.00. By k. Lothmann in Akron from and from the Young Friars' Association 9.00. By Fr. Mennicke Sr. in Rock N. N- 1.00. (S. -1077.15.)

Island for E. Selle of the Women's Association 5.00 and part of Miss. Gem. 6.00 and from the Jungfr.-Verein 9.00. By P. Mennicke sen. in Miss Barbara Strodel in Huntington 1.00. From the school mission bridge Rock Island for E. Selle from the Frauenverein 5.00 and Theil of the of Father Huges in Briar Hill for New Orleans 2.30. Part of the Mission Miss.-Coll. 5.00. (S. -39.00.)

Building fund in Milwaukee: By P. Reinke in Chicago from Mrs. S. W. Woodland 2.35. Through dens. of Mrs. W. Hummel 2.00. by Geyse Sr. of 5.00. P. Mueller's Gem. in Ehester 25.00. By P. Bartling in Chicago from Fr. Sauer's congreg. at Ft. Wayne 1.00. by k- Horst, part of Mission D. Nowack sen-, Mrs. Elis. Schmidt, H. Meyer, Joack. Stammer, Festcoll. in Florida, 15.00. for Springfield Negro Mission by Maria Quetschke, Ferd. Schulz, Ferd. Kadew, M. Morawske and Bro. Heidorn Schneider in Liverpool .50, Hulda Kaiser das. .18. by Fr. Kähler, part of .50 each, Chr. Freundt .30, G. Fehninger, Bro. Schröder, G. Wittke .25 Mission Festcoll. at Farmers Retreat, 30.00. Unnamed by 1 Fr. Niemann each, Herm. Samuel, N. N. (found in the bell-bag), Bro. Bornböft, Mrs. in Cleveland 1.00. part of the Mission Festival Coll. in Hobart 18.93. (p. -Christ. Nigg, Alb. Simon and H. Jochim, Sr. 1.00 each, H. Washausen 89.26.)

and Heinr. Baade 2.00 each, Ebr. Zuber 5.00, C. Bruder, Job. Bornhöft, a. Baumann, H. Trapp and H. Gajewski 1.00 each. k. Büniger's Gem. in Fr. Werfelmann at Neu- Dettelsau for Berkhalter: by M. Jordan Coll. at l. Steeleville 4.00. By P. Hölter in Chicago from N. N. 2.00. Coll. of P. Bun- sold's wedding 3.27. N. N. by P. Lotbmann at Akron 1.00. Ges. at Brauer's Gem. in Crete 16.75. (S. -78.30.)

Poor college students in Milwaukee: byMiracle in Chicago from Niemann at Cleveland 1.00. By k. Walker in Cleveland for Rob. Gaiser women in sr. Congregation for Alex. Ullrich 6:00 a.m. and 9:00 a.m. By) and Karl Giese each 18.00. Women's club at Fr. Gross' congregation in Fr. Müller in Lake View from the Young Men's Association for Aug. Fort Wayne 10.00. (S. -67.92.)

Sick pastors and teachers: part of the communion coll. of P. Mayer's Huntington for Val. Core 1.50. congreg. in Bremen .50. H. B. in Addison 1.00. k. Bergen's congreg. in Poor students in Addison: N. N. by P. Gotsch at Hoagland .50. by P. Prairie Town 6.00. P. Schieferdecker's congreg. in Neu-Geblenbeck Zorn in Cleveland ges. on the engagement of H. Aring to Joh. Gunschke for W. G. 10.00. Niemann's Gem. in Cleveland for Klee 49.35. (S. -59.85.)

Widow's Fund: by P. Kühn in Belleville from Mrs. L. R. 1.00. P. Orphanage in Addison: school festival coll. by P. Trautmann's comm. Heinemann's Gem. bet Okawville 6.65. by P. Rabe in Warsaw, ges. at in Columbus 9.03. By Kaumeyer in Lancaster by Mrs. Plinke 1.00. (S. -Konr. Bornscheuer's wedding, 5.50. k. Löber in Chicago 3.00. Fr. Luecke 10.03.)

in Troy 3.00. Teacher Luecke in Troy 3.00. (S. -22.15.) Orphanage near St. Louis: Part of the communion coll. from Fr. Deaf and Dumb Institution: By Father Uffenbeck in Cbicago from Mrs. Fr. Thurn 2.00. By Father Hölter there from Lisette Teßmann .75. Joh. Keiser in Nokomis 5.00. (S. -7.75.)

Orphanage near St. Louis: Part of the communion coll. from Fr. Mayer's congregation in Bremen 5.00. Through Fr. Brunn in Strasburg Bro. Zorn in Cleveland from H. Kable 1.21. By k. Kaiser in Liverpool, ges. from Grandfather Pfeifer 1.00. (S. -6.00.)

k. Alexanders Gem. in Kansas: Theil der Abendm.- Coll. von H. -9.09.) Mayers Gem. in Bremen 1.05.

Nothletdende in Hamilton, Tex.: By L. Brauns in Chicago, Coll. at l P. Ruhland's wedding, 18.38. Comm. in Fremont, Nebr.: Evensong by Fr. Dorns Comm. in Pleasant Ridge 11.00- Desgl. by Fr. Luecke's Comm. in Troy 4.50. (S. -27.50.)

Poor college students in Concordia, Mo.: From the Jüngl.- nnd in Lancaster from Mrs. Plinke 1.00. By P. Niemann in Cleveland from B. Jungfr.-Verein in Addison through L. Krage for Gotth. Francke 25.00. Addison, Ill, Aug. 31, 1887; H. Bartling, Cassirian.

Emigr. Mission in Baltimore: Tbeil of the Mission Festcoll. in Seymour 2.50. By Fr. Horst, Tbeil of the Mission Festcoll. in Florida, 5.00. From the

Äissionsbüchse in Fr. Frankes Gem. near Fort Wayne 5.00. (S. -12.50.) English Mission: Through 1 Fr. Werfelmann in Neu- Dettelsau for Lothringer from the Missionsverein 5.00, from the Frauenverein 5.00 and Wagner 5.00. Part of the Mission Festival Coll. in Seymour 8.65. By P. Hassold in Huntington from Fr. B. Strodel 1.00. By Fr. Ernst in Euclid Society 5.00, from the Women's Society 5.00 and part of the Missionary From Ed. Schroeder 2.00. By l'. Schmidt in Indianapolis by Bro. Köpke Festival Coll. 5.00. Part of the Missionary Festival Coll. in Florida 10.00. (p. -27.65.)

Jewish Mission: Fr. Schoeneberg's congregation in Lafayette 7.50. By Fr. Horst, part of the Missionary Festival Coll. in Florida, 9.26. (p. -16.76.)

Inner Mission: 1 Fr. Trautmann's congregation in Columbus for coll. of the Gemm. "at Indian Creek and Arenzville," 10.00. By P. Walker's congregation in Cleveland 5.30. -By k. Mueller's Gem. at Ehester for boys' stu. 5.00, for Stromer 5.00. By P. Werfelmann at Neu-Dettelsau by l- A. Rausch for traveling preachers Meyer's Gem. at Lincoln for Stromer 4.50. By P. Zahn, "Theil of the 1.50. By l'. Dankworth in Mount Hope by Mother Scar 2.00. Fr. Polack's Miss.Coll. of Gemm." in Secor and Benson, "for the Negro Student" 8.00. Gem. in Dudleytown 25.10. part of Mission Festival Coll. in Seymour By k. Mennicke, Sr. in Rock Island for F. Kroeger of the Missionary Society 10.00, of the Women's Society 5.00 and Theil of the Miss.-Coll. Gem. in Mount Hope 41.00. Concordia Young Men's Association in Fr. 5.00, for F. Möller from the Misstonsverein 5.00, from the Frauenverein Hassold's congregation in Huntington 10.00, Miss Barbara Strodel's 3.00. 5.00 and Theil der Miss.-Coll. 5.00. By P. Wunder in Chicago from the From Fr. Ernst's congregation in Euclid 5.75. Part of the mission feast coll. in Fr. Dunsing's congregation in Wanatah 17.73. Geyse Sr. to Fr. Sauer's congregation in Fort Wayne 1.00. Mission feast coll. of the congregations of Fr. of Ernst, Kretzmann, Rupprecht, Zorn and Niemann

Poor college students in Fort Wayne: Mueller's congreg. in Ehester in Cleveland 445.02. By Mrs. Haker of the Sewing School of Zion's for E. Deffner 5.00. By Fr. Mennicke, Sr. in Rock Island for E. Mennicke congregation in Cleveland 8.00. By Bro. Horst, part of the Mission Festival from the Missionary Society 5.00, from the Women's Society 5.00 and Coll. in Florida, 60.00. Mission Festival Coll. in Bro. Lotbmann's Theil of Miss.-Coll. 5.00. By k. Wunder in Chicago from the Jungfr.-Verein congregation in Akron 41.25. By Bro. Kähler, part of mission festival coll. for A. Leutbeußer 9.00. By P. Drögemüller, Theil of the Miss.-Coll. of the at Farmers Retreat, 82.00. Fr. Kuehler's congreg. at Farmers Retreat Gemm. "to Indian Creek and Arenzville," for Ludw. Dorpat 8.00, for F. 18.67. By Fr. Kaumeyer at Lancaster from Mrs. Plinke 1.00. Out of missionary box at Fr. Niemann's congreg. at Cleveland 5.00. Mission

fest coll. from Fr. Walker's and l'. Weseloh's congreg. in Cleveland Behrens' wedding, "for a poor student" 11.00. By Fr. Wunder in Chicago 179.40. Wednesday evening coll. from P. Weseloh's congreg. that. 27.20. for Karl Haase of O. G. 3.00, from the women in his congregation 6.00 part of mission feast coll. in Hobart 30.00. By k. Lothmann in Akron from and from the Young Friars' Association 9.00. By Fr. Mennicke Sr. in Rock N. N- 1.00. (S. -1077.15.)

Island for E. Selle of the Women's Association 5.00 and part of Miss. Negro Mission: Part of the Mission Festival Coll. in Seymour 10.00. Gem. 6.00 and from the Jungfr.-Verein 9.00. By P. Mennicke sen. in Miss Barbara Strodel in Huntington 1.00. From the school mission bridge Rock Island for E. Selle from the Frauenverein 5.00 and Theil of the of Father Huges in Briar Hill for New Orleans 2.30. Part of the Mission Festival Coll. in Wanatah 5.00. Father Schlesselmann's congregation in

Building fund in Milwaukee: By P. Reinke in Chicago from Mrs. S. W. Woodland 2.35. Through dens. of Mrs. W. Hummel 2.00. by Geyse Sr. of 5.00. P. Mueller's Gem. in Ehester 25.00. By P. Bartling in Chicago from Fr. Sauer's congreg. at Ft. Wayne 1.00. by k- Horst, part of Mission D. Nowack sen-, Mrs. Elis. Schmidt, H. Meyer, Joack. Stammer, Festcoll. in Florida, 15.00. for Springfield Negro Mission by Maria Quetschke, Ferd. Schulz, Ferd. Kadew, M. Morawske and Bro. Heidorn Schneider in Liverpool .50, Hulda Kaiser das. .18. by Fr. Kähler, part of .50 each, Chr. Freundt .30, G. Fehninger, Bro. Schröder, G. Wittke .25 Mission Festcoll. at Farmers Retreat, 30.00. Unnamed by 1 Fr. Niemann each, Herm. Samuel, N. N. (found in the bell-bag), Bro. Bornböft, Mrs. in Cleveland 1.00. part of the Mission Festival Coll. in Hobart 18.93. (p. -Christ. Nigg, Alb. Simon and H. Jochim, Sr. 1.00 each, H. Washausen 89.26.)

and Heinr. Baade 2.00 each, Ebr. Zuber 5.00, C. Bruder, Job. Bornhöft, a. Baumann, H. Trapp and H. Gajewski 1.00 each. k. Büniger's Gem. in Fr. Werfelmann at Neu- Dettelsau for Berkhalter: by M. Jordan Coll. at l. Steeleville 4.00. By P. Hölter in Chicago from N. N. 2.00. Coll. of P. Bun- sold's wedding 3.27. N. N. by P. Lotbmann at Akron 1.00. Ges. at Brauer's Gem. in Crete 16.75. (S. -78.30.)

Poor college students in Milwaukee: byMiracle in Chicago from Niemann at Cleveland 1.00. By k. Walker in Cleveland for Rob. Gaiser women in sr. Congregation for Alex. Ullrich 6:00 a.m. and 9:00 a.m. By) and Karl Giese each 18.00. Women's club at Fr. Gross' congregation in Fr. Müller in Lake View from the Young Men's Association for Aug. Fort Wayne 10.00. (S. -67.92.)

Sick pastors and teachers: part of the communion coll. of P. Mayer's Huntington for Val. Core 1.50. congreg. in Bremen .50. H. B. in Addison 1.00. k. Bergen's congreg. in Poor students in Addison: N. N. by P. Gotsch at Hoagland .50. by P. Prairie Town 6.00. P. Schieferdecker's congreg. in Neu-Geblenbeck Zorn in Cleveland ges. on the engagement of H. Aring to Joh. Gunschke for W. G. 10.00. Niemann's Gem. in Cleveland for Klee 49.35. (S. -59.85.)

Widow's Fund: by P. Kühn in Belleville from Mrs. L. R. 1.00. P. Orphanage in Addison: school festival coll. by P. Trautmann's comm. Heinemann's Gem. bet Okawville 6.65. by P. Rabe in Warsaw, ges. at in Columbus 9.03. By Kaumeyer in Lancaster by Mrs. Plinke 1.00. (S. -Konr. Bornscheuer's wedding, 5.50. k. Löber in Chicago 3.00. Fr. Luecke 10.03.)

in Troy 3.00. Teacher Luecke in Troy 3.00. (S. -22.15.) Orphanage near Boston: Fr. Michaels Gem. in Göglein 6.11. Orphanage in Indianapolis: N. N. by P. Gross in Fort Wayne .25. Orphanage near St. Louis: By Lebrer Schumacher in Vincennes, ges. on the silb. Wedding of F. Kuhlmeier, 2.75.

Deaf and Dumb Institution: Bro. Walker's Gem. in Cleveland 6.56. By Bro. Zorn in Cleveland from H. Kable 1.21. By k. Kaiser in Liverpool, ges. on Bro. Ruff's infant baptism, .32. B. by k. Niemann in Cleveland 1.00. (S. -9.09.)

Pilgrim building in New Uork: Fr. Werfelmann's parish in Neu- Dettelsau 33.25. Fr. Gotsch's parish at Hoagland 13.00. By Fr. Schoeneberg of l. Sattler in Lafayette 5.00. k. Schleffellmann's Gem. at Bremen 14.04. Fr. Frank's Gem. at Zanesville 130.00. Fr. Lotkmann's Gem. at Akron 14.35. k. Zagel's Gem. in Van Wert 4.00. By P. Kaumeyer in Lancaster from Mrs. Plinke 1.00. By P. Niemann in Cleveland from B. 1.00. (P. -215.64.)

Districts support" ng fund: Fr. Mertz and Gem. at Columbus 9.50. Fr. Walker's Matth.Gem. at Cleveland 10.00. By Bro. Franke at Fort Wayne, coll. at C. Trier's birthday party, 5.25. By Bro. Schoeneberg at Lafayette from l. Sattler 5.00, Mrs. Kampermann 1.00. Bro. Hassold's Gem. at Huntington 5.11. Bro. Huge and Gem. at Briar Hill 9.00. Bro. Schleffellmann's Gem. in Bremen 13.25. P. l. G. Kunz in Indianapolis 5.00. P. Tbiemes in Columbia City Zions Gem. 10.50, whose St. Peter's Gem. 5.28. By l. Ortstadt of the Gem. in Kendallville 10.00. By l P. Zorn in Cleveland of H. Sckake, Sr. 2.00. Same (for sick pastors and livery) 2.00. k. Kähler's congreg. at Farmers Retreat 16.33. Fr. List at Preble 2.00, whose congreg. the. 3.50. Fr. Zagel's congreg. at Van Wert 4.30. By Fr. Niemann at Cleveland from K. 2.00. Fr. Bischoff's congreg. at Bingen 12.00. By dens. from Mother Milan 1.00. (S. -134.02.) Total: -1890.86.

Fort Wayne, Aug. 31, '87. D. W. Roescher, Cassirer.

Incoming to Middle District Coffee:

Building Fund in Springfield: By P. Walker in Cleveland from Mrs. Gaiser -1.00.

New construction in Milwaukee: From Fr. Franke's congregation at Fort Wayne 20.25. U. Koehler's congregation at Farmers Retreat 10.00. (p. -30.25.)

Synod treasury: k- Heinze's parish at Elkhart 6.09. k. Frankes Gem. at Fort Wayne 9.25. p. Jox's Gem. at Logans- port 9.75. p. Michaels Gem. at Goeglein 8.61. p. Berg's Gem. at Adams Co. 7.25. p. Schmidt's Gem. at Indianapolis 24.98. k. Engelder's both gem. at Sugar Grove 10.10. P. Kun- schick's gem. at Leslie 4.50. Zagel's gem. at Van Wert 3.75. (S. -84.28.)

Gem. in Columbus, O.: By P. Zorn in Cleveland from H. Schake, Sr. 4.00.

Congregation in Fremont, Nebr.: By Bro. Schoeneberg from l. Sattler in Lafayette 5.00. By dens. from Miss Burkhardt 2.00. 4 members of the congregation in Sevmour 3.25. Bro. Michael's congregation in Vöglein 6.10. (S. -16.35.)

k. Sckupmanns Filialgem. in Tracy: From the missionary box in Fr. Frankes Gem. near Fort Wayne 5.00.

Brothers in Faith in Germany: Through Fr. Zorn in Cleveland by H. Schake, Sr. 2.00.

Emtgr. Mission in New Uork: Tbeil of Mission Fest- collecte in Fr. Schmidt's Gem. in Seymour 7.50. By k. Horst, part of missionary feast coll. in Florida, 10.00. (S. -17.50.)

Entered the Coffee of the Nebraska District:

Inner Mission: By Mr. E. F. W. Meter from the General Mission Fund - 400.00. By Fr. G. Jung from W. 5.00. By Teacher Albrecht, coll. on his baptism, 2.60. By K. E. Flach from l. Schneider .50. Kindtaufe, 2.60. By k. E. Flach from l. Schneider .50, By P. H. Bremer, Missionsfestcoll. sr. Jobannis congregation, 35.00. By Fr. l. A. Mayer, desgl. of sr. Christus-Gem., 60.50. By Fr. Tr. Häßler of

sr. Gem. 100.00. By R. A. Baumhöfener from sr. Dreieinigkeits-Gem. 24.50. (S. -6281.00.)
Mission to Omaha: By Adolf Unser at Merrill, Wis. 1.00.
Negro Mission: By R. F. A. Iahn from Miss Lucy Dan- kert 3.00. By R. I. Meyer from sr. Bethlehem congreg. 3.53. By R. I. A. Mayer, mission festival coll. sr. Christ's congreg. 15.00. (p. -21.53.)
Emigrant Mission: By Fr. I. A. Mayer, Mission Festcoll. sr. Christ Gem., 15.00.
New station in New Orleans: By teacher Albrecht from the savings bank sr. school children 1.40.
Widows and Orphans: By R. I. A. Mayer from Mrs. B. W. Jonas, thank offering for God's gracious assistance in the birth of a child, 5.00.
Orphanage tnBoston: By P. H. Frincke, Kindtauf- Coll. at H. Kistinge in Crete, 1.90.
Orphanage in Addison: Through teacher Albrecht from Tb. and Robert's piggy bank 1.00.
Orphanage near St. Louis: By R. H. Frincke, infant baptismal coll. with H. Kistinge in Crete, 1.90.
Orphanage at Pittsburgh: By R. H. Frincke, Kindtauf coll. with H. Kistinge in Crete, 1.90.
Sick pastors and liver: Durck R. A. Baumhöfener of Wittwe Amalia Siebert 5.00. R. M. Adam 2.00. Fr. Els- hols 2.60. By R. G. Weller from the Wohlthätigkettsskasse sr. Gem. 10.00. (S. -19.60.)
For Stud. Daberkow in Springfield: R. A. Hofius 6.00.
For Stud. Hunters in Springfield: From Battle Creek Gem. 5.00.
Pilgrim House in New Uork: Through R. H. Bremer, Missionsfestcoll. sr. Joh.-Gem., 17.68. Through R. Tr. Häßler of sr. Gem. 36.00. (p.-53.68.)
Gem. in Fremont: By R. Ad. Bergt of sr. Joh.- Gem. 25.20. Total -788.21.
Lincoln, Nebr. 1 Sept. 1887, I. C. Bahls, Cassir.

Proceeds to the treasury of the Eastern District:

Synod treasury: from the congregation R. Steups -11.15. Gem. I". Beyers 10.21. Gem. R. Walkers 21.00. (S. -42.36.)
New construction in Addison: Gem. R. Dubpernells 4.25.
Pilgrim's House: from the Matth. congreg. in New York, 8th Sdg., 60.00. Kaff. Schmalzriedt in Michigan District 28.91. (p. -88.91.)
Progymnasium in New Uork: Women's Society of the Congregation R. Steups 6.00. Congregation R. Beyers 22.50. St. Paul's Congregation in Baltimore 32.25. By R. Hanser from Mrs. Schmeiske .25. H. Knappe .50. Missionary Festival Coll. of Congregations in New York 100.00. (S. -161.50.)
College Maintenance: Gem. R. F. King's 9.00.
Emigr. mission: Kaff. Schmalzriedt in Michigan Distr. 17.70. Gem. R. Sanders in Little Valley 5.05. (S. -22.75.)
Inner Mission in the East: Gem. R. Engelders in Brady 14.00. Gem. in Punxsutawney 8.00. By R. F. König 6.00, by H. Schäfer 3.00. Christ. Warriors in Baltimore 2.00. Missionary Festival Coll. of Gemm. in New York 65.00. By R. Steup, ges. on Hochheimer's infant baptism, for N. E. States 2.00. (S. -100.00.)
Discord in Nebraska: By R. F. King 12.00.
Heathen Mission: By R. Sieck from the little pupils of his congregation 1.05.
Lockport Mission: mission feast coll. in Little Valley 10.00. mission feast coll. of Gemm. in Martinsville, St. Johns- burgh and Bergholz 60.00. (S. -70.00.)
Jewish Mission: mission festival coll. at Little Valley 7.50. F. K. K. at Baltimore 1.00. mission festival coll. of Gemm. at Martinsville, St. Johnsburch and Bergholz 30.23. Kassirer Schmalzriedt in Michigan District 25.75. (S. -64.48.)
Mission in New UorkCity: Mission Festcoll. of Gemm. in New Uork 100.00.
Negro Mission: mission feast coll. at Little Valley 10.00. F. K. K. at Baltimore 1.00. mission feast coll. of Gemm. at Martinsville, St. Johnsburch and Bergholz 30.00. (S. -41.00.)
Traveling preacher: F. K. K. in Baltimore 2.00.
Fremont, Nebr.: St. Paul's Parish in Martinsville 5.00.
Cong. in Haverstraw: St. Paul's Cong. in Baltimore 25.00. Cong. R. Walkers 25.00. (S.-50.00.)
Lutheran Free Church in Germany: Gem. R. Beyers 20.40.
Poor students in St. Louis: F. K. K. in Baltimore 2.00. Gem. R. Sennes 29.57 for Otto Gräßer. By 1? plug, travel money surplus of Gem. in Niagara Co, N. P., 7.50 for F. Randt. (S. -39.07.)
Poor students in Springfield: mission feast coll. in Little Valley 10.00, comm. 1 P. Sanders in Otto 12.10, Virgin Society 5.45, comm. in Little Valley 6.38 for H. Dahlkc. F. K. K. at Baltimore 2.00. (S. -35.93.)
Health insurance: Gem. R. Pechtolds 5.00. Gem. R. Naul's 5.00. (S. K-10.00.)
Orphanage in Wittenberg: Through the children's sheet ges. 10.00.
Orphanage in West Roxbury: Through the Children's Leaf ges. 15.00.
Orphanage in Union Hill: By R. Steup from E. W. 5.00. Gem. R. Beyers 28.50. By the Children's Gazette ges. 20.00. (S. -53.50.)
Widow's Fund: R. G. Johannes 3.00. By R. Bie- wend I.00. (S.-4.00.) Total-962.20^.
Baltimore, August 31, 1887. C. Spilman, Cassirer.

Entered the caste of the Western District:

Synodal funds: From R. Grimm's congregation in Washington -4.25. Through Mr. Horstmann from R. Fischer's congregation in Drake 6.65. Prof. Günther's congregation in Kirkwood 4.25. (S. -15.15.)
New construction in Springfield: R. Demetrios Gem. at Concordia 7.25. By Mr. Hartmann of R. Fischer's Cong. in

Drake 6.00. By R. Proft in Lohman from B. H. 1.00. By R. Nützel in West Ely from Mrs. E. V. 1.00. (Summa -15.25.)
Progymnasium in Concordia: By R. Käppel, part of the Mission Festival Coll. in Jefferson City, 25.00. Part of the Mission Festival Coll. of the congregations of RR. Bock and Lentzsch 15.11. (S. -40.11.)
Inner Mission in the West: By R. Matthes, part of a missionary coll. of sr. Congregation in Perryville, 10.50. Child Aufcoll. at G. Roß in Perryville 4.30. Mr. Ed. v. Ette in Boston 1.00. By R. Mießler, part of a Mission Festcoll. in Des Peres, 93.75. R. Rehwalbts Congregation in Clarks Fork 12.75. By R.. Käppel, part of missionary festival coll. in Jefferson City 40.00. By R. Albrecht in Perry County of Joh. Miesner 1.00. By R. Mießler in Des Peres .50. part of missionary festival coll. of the gem. of RR. Bock and Lentzsch 15.11. By Mr. Herr- ling, part of the mission festival coll. in Alma, 100.00. By R. Matuschka, mission festival coll. in New Welle, 40.00. (p. -318.91.)
Negro Mission: By R. Matthes, part of a mission festival coll. of his church in Perryville, 4.00. By R. Mießler, part of the mission festival coll. in Des Peres, 15.00. By R. Käppel, part of the mission festival coll. in Jefferson City, 10.00. Part of the mission festival coll. of the coll. of RR. Bock and Lentzsch 15.11. By Mr. Herrling, part of the Mission Festival Coll. in Alma, 20.00. (S. -64.11.)
Jewish Mission: By R. Mießler, part of the Mission Festival Coll. in Des Peres, 5.00. By Mr. Herrling, part of the Mission Festival Coll. in Alma, 14.00. (S. -19.00.)
English Mission: By R. Matthes, part of a mission festival coll. of his church in Perryville, 5.00. By R. Mießler, part of a missionary festival in Des Peres, 25.00. By Mr. Herrling, part of a missionary festival in Alma, 5.00. (p. -35.00.)
Emigrant Mission: By R. Matthes, part of a mission festival coll. of his church in Perryville, 4.00. By Mr. Herrling, part of a mission festival coll. in Alma, 5.00. (p. -9.00.)
Emigrant Mission in New Uork: By R. Mießler, Theil of Mission Festcoll. in Des Peres, 5.00.
Emigrant Mission in Baltimore: By R. Mießler, Theil of Mission Festcoll. in Des Peres, 5.00.
Widow's Fund: St. Louis Teachers' Conference 14.25.
Sick pastors and teachers: R. Matches in Perryville 2.00. By R. Pennekamp, coll. at Roth's wedding in Shawneetown, 5.00. (S. -7.00.)
Poor Students in St. Louis: By R. Wangerin in St. Louis from Mrs. N. N. 3.00.
Poor Students in Springfield: By R. Wangerin in St. Louis by F. R. for Kiunka 5.00.
Fremont: R. Albrecht's Perry County comm. 4.10. R. Mueller's Wellsville comm. 4.50. (p. -8.60.)
R. Alexanders Gem. in Kansas: R. Nützels Gem. in West Ely 8.20.
R. Wagner at Gravelton: R. Mueller at Wellsville .50.
St. Louis, Sept. 6, 1887. H. H. Meyer, Cassirer.

Since the New Year I have received for poor students: By Kassirer Eißfeldt, Milw, -3.00; from Heinr. Fischer here, especially for H. Engelbert, .50, for the same from E. Etckborst .25, C. Felgenhauer 1.00, A. Barz .50, I. Stoffel sen. 2.00. From R. Aulich, Ellisville, 1.00; Joh. Stecker sen. dahier 1.00; Lebrer P. E. Elbert, Germania, 1.00; Jakob Stoffel jun. dahier 1.00; Collecte at the foundation feast of the Jungfrauenverein dahier 9.33. (Summa -20.58.)
In thanking the dear donors and wishing them God's rich blessing, I would like to inform them that this coffee has been cancelled and that all charitable donations for this purpose should be sent to the District Treasurer in the future. May many remember the poor students diligently, since so many of them are in great need of our help.
Racine, Wis. August 31, 1887. C. F. Keller.

Received with heartfelt thanks for E. Georgii, Hockzeitscollecte at Herm. Kolatb at Cedarburg, Wis. -4.57; for the same from R. G. Löber's hymn book treasury 5.00. For H. Markworth from R. Leybe's Gemein-e 2.41. From the laudable Women's Association of the local Trinity Parish for poor pupils through Mrs. Pritzlaff: 16 brightly colored shirts, 16 doobie covers, 9 sheets, 1 pair of underpants, 2 pairs of woollen stockings. C. H. Häbner

(Delayed.)

The undersigned gratefully acknowledges the receipt of the following gifts, which were subsequently received for our church building: From R. A. L. Arndt, Saginaw, Mich. -5.00; Jakob Morch, Brooklyn, N. A-" 20.00; R. O. Kolbe, Newburgb, O., 1.00; R. H. Hebler, New stork, 1.00; Aug. Herrlich, New York, 10.00; A. M. JanuskiewiB, New Nork, (donated actie) 5.00; R. C. A. Wiegel, Rome, N. U., (donated actie) 10.00; H. Feste, New Uork. (donated actie) 5.00; I*. Tramm, Rondout, N. A-, (donated actie) 5.00; Missionary Fund of the Eastern Distr. 8.50; N.N. at Buffalo, N. U., (through R. Senne) .50; R. Braun- warth, Rush City, Minn, 5.00; L. Wiegand, New Uork, (donated actie) 5.00; C. and I. Schabacker, Bleeker, N. N-, 4.00. R. W. Friedrich, Waconia, Minn.
God bless the givers!

Following this, the urgent request of my congregation to all pastors who received shares but neither paid for them nor returned them, that they send them to me immediately or, if they are lost, report this to me. We are not forgiven for this request; for as long as these shares are outstanding (and they number in the thousands), we cannot properly arrange our share affairs.
Utica, N. Y., July 4, 1887. C. A. Germann.

SM" Some of the announcements of mission feasts that had taken place had to be postponed for this time.

For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

Fick, C. J. H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes Dr. Martin Luther. Price: Illustrated 30 Cts.

Mathesius, Joh. Dr. Martin Luther's Life. New edition, revised from the original prints, with a complete index. Commemorative publication for the jubilee year 1883. Price: \$1.25.

Junius, Chr. F. Kurz gefaßte Reformationgeschichte, aus des Herrn Veit Ludwigs von Seckendorfs *Historia Lutheranismi*. Baltimore. Price: K5.00.

Möller, Johann. The Luther defended, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marriage, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price: 75 Cts.

Fick, C. J. H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price: 75 Cts.

Hoe von Hoeneegg, Matth. Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Päbstler Lehre aber im Grunde irrig und gegen das Wort Gottes sei. For the salvation of heavenly truth. Price: 60 Cts.

Passional Christi und Antichrists By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 Cts.; hardcover 30 Cts.

Pfeiffer, Dr. Aug. Lutherthum vor Luther. 75 Cts.

Frey, A. E. Luther and His Friends. Nicely bound \$1.00.

Luther picture. Lithograph. After Wehle. \$1.00.

" Photography. Cabinet size. 50 Cts.

"Bust. Oil color dr. 20 X 15H. 75 Cts.

""

35X19. tzl.OO.

" by G. Pfau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Those who desire more detail should buy Luther's Life by Mathesius. And for those who wish to read an even larger work on Luther's life and the entire history of the Reformation, Junius' Reformation History, an excerpt from Seckendorf's magnificent Reformation History, can be recommended. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's Ebre against the Lies and Blasphemies of the Papists. Fick's Geheimniß der Bosheit exposes the abominations of the Papacy. Hoe's Handbooklet refutes the abominable heresies of the Pabstical Church. "Passional Christi" shows in pictures on one side the arrogance 2c. of Antichrist, on the other the humility 2c. of our Lord JEsu Christ. Pfeiffer's "Lutheranism before Luther" answers very well the question of the papists: Where was your Lutheran church before Luther? Frey's writing: "Luther and His Friends" is a characterization of Luther in the light of his relations with his friends and his oral and written intercourse with them. - Who wants to decorate his room with a beautiful Luther picture, can get such a picture in lithography, oil color printing and photography. Contact the Concordia Publishing House, St. Louis, Mo.

Changed addresses:

Rov. 0. ^4. Irolsoiwr, Olrarlor Oak, Oravflorck Oo., lorva. kov. O. Oo88u6in, Oor. 91ü L 8oo11 818th, Viuoeeuues, lock.

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Lulereck "1 Ide Losl Ollloe from 81st Louis, Llo. as seoouck-class matter.



d Year, St. Louis, Mon., Oct. 1, 1887, No. 19.

Of the right use of the doctrine of the means of grace.

In the last but one issue of the "Lutheran" we had the doctrine of the means of grace explained to us by our dear father Luther, and in the last issue we saw how he shows that Pabstism and enthusiasts do not want to know anything about this doctrine. But now, dear reader, it is not enough that you know this doctrine, it is not enough that you hold it to be true and reject the contrary doctrine, but you must now also use this doctrine rightly, live in this doctrine. Let the following be said to you.

Above all, thank God from the bottom of your heart for this glorious teaching. It is according to the holy Scriptures. To cite only a few sayings concerning the Word, the Lord says: "Search the Scriptures, for ye think ye have eternal life in them: and they bear witness of me," John 5:39. The apostle Paul writes: "I am not ashamed of the gospel of Christ, for it is the power of God to save all who believe in it," Rom. 1:16. "It pleased God by false preaching to save those who believe in it," 1 Cor. 1:21. He calls the gospel "the word of salvation," Acts 13:26. 13, 26. "the word of his grace", 14, 3. He writes to the church at Rome that when he comes to them he will come "with full blessing of the gospel of Christ", Rom. 15, 29. Peter calls the words of the Lord "words of eternal life", Joh. 6, 68. Jacobus says of the word "which is able to make your souls blessed", Jac. 1, 21.

But this doctrine of the means of grace also gives all glory to God. For it says that Christ did and suffered all things for us, that we have nothing further to atone for or to earn; it tells us that all that Christ has purchased for us is placed in the Word and the Sacraments; it tells us that in order to obtain this treasure nothing is necessary but faith, no work, no merit on the part of man, and that God Himself works, strengthens, and sustains this faith through the means of grace.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. October 1887.

No. 19.

Where is the glory of man? It is over. All glory is given to God alone.

This doctrine of the means of grace at last gives true, constant comfort to poor sinners.

The papists tell the sinner nothing of the glorious treasure of blessedness that lies in the means of grace, but refer him to the treasure of indulgences, to which the pope alone has the key. But to this treasure of indulgences they also add the merits of men, to the great shame of our Lord Christ. And from this treasure nothing can be had for free, but payment must be made for it. The papists say to the sinner: You have sinned after baptism, now your baptism is of no use to you, the ship is broken, you must look for a netting plank; this is the sacrament of penance, you must awaken repentance in you, you must confess all your sins to the priest and do enough for your sin - and if you do not completely atone for it here in this life, you must do it in the chastisement of purgatory. Oh, how bleak is this doctrine!

The enthusiasts say to the sinner: You must wrestle and fight and cry until you obtain grace; when you feel and sense grace, only then can you believe that you have obtained grace. We, who hold fast the biblical doctrine of the means of grace, say to the affrighted sinner, Why troubleest thou thyself with thy own works? The work of the Lord Jesus alone makes you blessed. Behold, here in the word, in baptism and supper, is the treasure of thy salvation. Take hold of it with the hand of faith, and thou shalt have it. O, how comforting is this doctrine! O, how can a Christian be so sure of the grace of God and of his blessedness if he holds this doctrine firmly! For if grace and blessedness are in the means of grace, he who draws them from it by the hand of faith must certainly have grace and blessedness. And how comforting it is that God does not want to give us his grace and make us sure of it by one means alone, but by several, in various ways. Luther says: "The gospel gives not one way, counsel, and help against sin; for God is abundantly rich in his

Grace. First, by the oral word, in which is preached the remission of sins in all the world, which is the proper office of the gospel; secondly, by baptism; thirdly, by the holy sacrament of the altar; fourthly, by the power of the keys, and also by mutual conversation and comfort of the brethren, Matt. 18: "Where two are gathered together" 2c. (Schmalk. Art. Theil 3. Art. 4.)

Hold fast, therefore, this doctrine, lest the consolation therein be robbed from thee. Satan does not grant you this comfort. That is why he has this doctrine challenged by the fanatics. Luther wrote in John 1:6: "This is once again a strong thunderclap against the mobs and the fanatics of our time, who despise the oral word. But mark these words well, in honor of the outward word. The desperate peelers, the enthusiasts, would like to bring us to the point that the light, Christ, should be hidden from us, saying that the spirit, the spirit must do it. - Satan is a cunning rogue, he wants to make the simple think, by his schemers, that there is nothing wrong with the preaching of the gospel, that we must attack ourselves otherwise than by leading a holy life, bearing the cross, and suffering much persecution, and by such a false appearance of self-chosen holiness, which is contrary to God's word, many are deceived." 45, 350. 360.

Don't be misled by the enthusiasts. They know how to misrepresent our biblical teaching. They also say that the Lutheran church teaches that whoever hears the word, whoever is baptized according to the law, whoever partakes of the Lord's Supper, is blessed, whatever he may believe. No, the Lutheran Church does not teach this, but confesses that the means of grace require faith and also work faith.

Diligently hold the right doctrine and the false doctrine against each other. What Luther says about papal doctrine also applies to the doctrine of the false teachers: "It is highly necessary that we always hold such papal doctrine against our true doctrine and do not forget the papal abomination, lest we again fall into it and seek forgiveness of sins apart from the Word in our own works. For

The Lord directs us not by works, but by his word." (3, 373.)

If then you thank God from the bottom of your heart for this glorious doctrine of the means of grace, you will also esteem these means of grace and use them diligently. Luther says in the sermon on the Gospel on the day of St. Peter and St. Paul: "Because the church has the command to distribute forgiveness of sins in this way, no one should despise such means of grace, but use them gladly and often. For it is not without cause that Christ has instituted them. He knew that we were in need of such a remedy, for it may soon happen that the devil and our flesh hurry us along and throw us into sin. Where then will we go? For we know the wages of sin, and therefore we must fear it. Nowhere else shall we go but to that company, to whom Christ hath given such a commandment, that they should forgive sin by word, baptism, and sacrament." (House Postil.)

In the sermon on the Gospel on the 21st Sunday after Trinity he says: "Therefore we should learn to hold God's word in honor and believe it. We have the same word in the preaching of the Gospel, in baptism, in the sacrament, in absolution. Therefore we should not despise baptism, the sacrament, and absolution, but hold them high and glorious. If we believe the word, it shall be done unto us ... that which is promised us in the word." (House Postil.)

Read therefore God's word diligently, hear it gladly, miss no sermon without need. Luther says in his sermon on the Gospel on the 19th Sunday after Trinity: "We know that God has so ordained that no one should come to the knowledge of Christ, nor receive the forgiveness acquired through him, nor the Holy Spirit without outward public means; but has set such treasure in the oral word or ministry. . . . Therefore let no man despise these things, but rather hold them in all honour, handle them gladly, and without ceasing practice and practice them, as they never fail to bear fruit, nor can they ever be sufficiently understood and learned. And let every man beware of the shameful spirits, who esteem it so little, as if it were not necessary or useful to the faith; or who have so soon learned it, and become weary of it, until at last they fall away from it, and retain nothing of the faith and of Christ." (Church Post.)

Think diligently, daily, of your baptism, in which God has already given you the whole treasure of blessedness. Luther writes: "In Christ's baptism, yes, in our baptism, since we are baptized in Christ, we have forgiveness of sins without ceasing, so that when you fall into weakness and sin (as unfortunately often and very often happens without ceasing), you run to the baptism, where all your sins are forgiven and washed away. You take comfort, straighten up, and believe that in baptism you are washed away not from one sin but from all your sins. (16:119) In the above sermon Luther says: "Baptism is an eternal covenant, in which we are to remember God's grace and mercy, and it is not necessary to be baptized again; indeed, it is a grave sin. For to be baptized again is as much as to accuse God of wanting to baptize again.

not keep that which he promised us once in the first true baptism. At such baptism our dear Lord Christ hath ordained both the word and his testament, which shall evermore remind and assure us of such a covenant, and of the remission of sins in the name of Christ." (House Post.)

Finally, seek holy absolution often and go to Holy Communion often. Luther says in the above-mentioned sermon: "Therefore it is not enough if you want to find yourself once or twice a year for absolution and the sacrament. As often as your heart wants to become stupid and fearful for the sake of sins, take the covenant before you, which God made with you at first in baptism, and hold to the Word and Reverend Sacrament, by which God has assured you of such a covenant, that you should not doubt the promise of forgiveness of sins. There thou shalt find a certain righteous consolation." (House Post.) In his Large Catechism there is an exceedingly splendid exhortation and incitement to receive the reverend Sacrament often. (Concordia Book, St. Louis Edition, p. 345 ff.) From this we emphasize the following words: "He gives us all the treasure which He has brought us from heaven, and He also entices us most kindly, as He says in Matthew 11, 'Come to Me, all of you: "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? Now is it ever a sin and a shame, that he so earnestly and faithfully requires and exhorts us to our highest and best good, and we place ourselves so alien to it, and go on so long, until we grow cold and hardened, that we have neither desire nor love for it. The sacrament must not be regarded as a harmful thing to be run from, but as a vain healing and comforting medicine that helps you and gives life to both soul and body. For where the soul is healed, there is the body also helped: how then do we consider it as if it were a poison, whereon we eat death? This is true, that they who despise it, and live unchristianly, take it to their hurt and condemnation: for to such nothing shall be good, nor wholesome, even as to a sick man, who eats and drinks of the strength forbidden him by the physician. But to those who feel their weakness and would like to be rid of it and desire help, they should not look at it or use it in any other way than as a delicious remedy for the poison they have with them. For here thou shalt receive in the sacrament out of Christ's mouth forgiveness of sins, which hath with it, and bringeth with it, God's grace and Spirit with all his gifts, protection, shield, and power against death and the devil, and all calamities."

(Submitted.)

2 Thess. 2:3-12.

or:

The Pope at Rome the Antichrist.

The holy Reformation feast, the Lutheran Church's thanksgiving and victory feast for salvation from the dungeons of the papacy, is approaching again. We and all faithful Lutherans celebrate it every year with grateful joy, even though October 31st of this year marks 370 years since the beginning of the blessed work of the Reformation.

have passed away. We do not consider Luther to be one of the Reformers, but the sole Reformer of His Church and Christianity, raised up, equipped, and sent by God Himself. Yea, we believe Luther to be the Reformer of the Church prophesied in the Holy Scriptures, that Engell who flew through the midst of the Church heavens with the everlasting Gospel, and cried out with a loud voice, "Fear God, and give glory to him; for the time of his judgment is come, and worship him that made heaven, and earth, and sea, and the fountains of waters." The work of the Reformation did not happen suddenly and at once, but gradually. Luther himself, the poor and desponding monk, least of all believed that he could and should be the instrument of its accomplishment. But God prepared him in silence, and under many a severe trial and "battle of souls," until at last he stepped upon the battlefield. By reading the Holy Scriptures, which Luther found in the monastery, he recognized more and more clearly how so many things in the papacy were in conflict with God's Word. Against this he began to testify and to proclaim powerfully the divine truth that had bound his conscience. The damages and abominations of the papacy were exposed, the bright light of truth broke through and won the hearts, God held his protecting hand over Luther, his servant, and - thus the blessed work of the Reformation was completed. And therefore the same is truly not a work of human wisdom and power, but one prophesied, begun and brought forth by God Himself, in short, a truly divine work.

Now it is exceedingly strange that while many consider and declare Luther to be the Reformer, they do not consider the Pope to be the Antichrist, the arch-enemy of Christ and His Church, whom Luther overcame with the sword of the Spirit. If we look over to Germany, do we find there in its universities still a Lutheran professor, otherwise regarded as a believer, who recognizes with Luther the Roman pope for "the right end and antichrist" and testifies against him? What wonder, then, that among the theologians in the national churches there are few, indeed very few, who believe the doctrine of the Antichrist, that is, the doctrine that the Roman Pontiff is the same, and bear witness accordingly. The manly, courageous testimony against the pope and the papacy has almost everywhere become dull, yes, mute. One is rather offended by it, and thinks that the well-known hymn verse, "Keep us, O Lord, by thy word, and forbid the murder of the Pabst and the Turk," sounds too hard and harsh. One rather flirts with Rome and thinks that Catholicism and Protestantism have the same interests vis-à-vis the unbelief and the materialistic direction of our time. Therefore a Lutheran member of the Reichstag (according to "Lehre und Wehre", 23, 413) even expressed himself thus: "Whoever fights Rome also undermines Protestantism. We cannot do without Rome at all. It is the fundamental bass in the concert of the churches." Thus one is well on the way to Rome. And how is it in this country in this respect? Here, too, apart from the Sects, Unirts, &c., many church communions which call themselves Lutheran, the doctrine of Antichrist is only a "Missourian quirk." Apart from our Missouri Synod, there are only very few Lutheran Synods that have the right knowledge and the right testimony.



lead. But what do we see from this? It clearly shows that many so-called Lutherans are not faithful Lutherans either. In truth, they do not consider Luther to be the reformer of his church, awakened and sent by God. They lack the right, grateful recognition of the work of the Reformation, its blessings and benefits. They are not grateful children of the Reformation, and although they celebrate the Reformation feast, they lack a proper understanding of what God once accomplished through Luther. We know well that the doctrine of the Antichrist is not a fundamental article of faith that is necessary to know and believe for salvation. But it is of great importance. First of all, this doctrine is clearly written in God's Word. As the Scriptures teach us in their prophecies, the discovery and revelation of the Antichrist is connected with the salvation and reformation of the church; indeed, the work of the Reformation consists precisely in this. He, therefore, who denies that the Pope is the Antichrist, must also deny that the Reformation of Luther is that divine work which has been prophesied. But also in our confessional writings, especially in the Schmalkaldic Articles, this doctrine is clearly and distinctly testified. Luther, among others, testifies: "This piece shows powerfully that (the pope) is the true end-Christ or anti-Christ, who has set and exalted himself above and against Christ, because he does not want to let the Christians be blessed without his authority, which is nothing, not ordered or commanded by God. (Müller, Schmalk. Art., p. 308.) If we are faithful Lutherans, we will accept this testimony without reserve and heartily confess it with our Lutheran fathers. Consider further: The Holy Scriptures also show, especially in the above passage, how the Antichrist will be so exceedingly dangerous and pernicious, and will snatch and seduce countless souls. It pronounces a curse on those who accept the mark of the beast and allow themselves to be seduced by the Antichrist. We read Revelation 14, where it speaks of the fall of the Antichrist: "If any man worship the beast and his image, and receive the mark of the beast in his forehead, or in his hand, he shall drink of the wine of the wrath of God. . . and the smoke of their torment shall ascend for ever and ever." We are admonished at last in Scripture to recognize by the revelation of the Antichrist that the last day is at hand. How now? Would and should we throw to the winds all these admonitions and warnings of Scripture by denying the doctrine of Antichrist, and heed nothing? Far be it from us! Rather, as faithful Lutheran Christians, we want to and should become ever clearer and firmer in our knowledge of this doctrine. In this way we will become ever more grateful for the great benefits and blessings of the Reformation, use them properly and preserve them faithfully, and be found to be steadfast witnesses and confessors in this time of indifference in matters of religion and apostasy. For this purpose, then, may a consideration of the passage mentioned in the superscription, 2 Thess. 2:3-12, serve us. (The reader should open it in his bible and read it in context).

As, dear reader, has no doubt been prophesied by the Reformer of the Church in the Scriptures

is, so also of the arch-enemy of Christ and His Church, of the Antichrist, who would corrupt the temple of God, and for centuries hold poor Christendom in bondage and tyranny. Both Old and New Testament Scripture points not only to the Savior or Reformer of the Church, not only to salvation through the blessed Reformation of Luther, but also to the great arch-enemy and adversary and his abomination, Antichrist. Besides other passages (Dan. 11. 1 Tim. 4. 1 John 2. Revelation 13. and 17.) we have especially in our passage (2 Thess. 2.) the very seat of the doctrine of Antichrist. As is evident from this, a special great arch-enemy of Christ, an anti- or antichrist, was once to come forth in a very special sense. We are by no means speaking here only of the antichristian spirit, of the sense and spirit of enmity and indignation against Christ, the highly praised Son of God. This spirit, however, was already present at that time, as John testifies: "And this is the spirit of antichrist, of which ye have heard, and is even now in the world." Furthermore, the name Anti-Christ or Counter-Christ is not used here in a general sense, so that all heretics and false teachers would be understood by it, as is done, for example, in that passage of John: "Now many have become Counter-Christians; therefore we know that the last hour is. They went out from us; but they were not of us." No, as our passage clearly shows, the apostle is speaking of a particularly great and excellent adversary of Christ, who fights Christ with cunning and violence, and most of all does harm to His kingdom. This one great Antichrist is not, as some think, the lying prophet Muhammad, not an earthly ruler and tyrant, such as the emperor Nero or Napoleon; for he of whom the apostle speaks is to sit down in the temple of God, that is, the church, and rule therein. Church, and rule therein. If a person in the church has all the characteristics of the Antichrist that the Scriptures indicate, then we must certainly consider him to be the Antichrist. Therefore, let us first see how Paul paints the Antichrist with clear and vivid colors in our passage; then we will not be long in doubt as to who is meant and painted.

St. Paul speaks from the inspiration of the Holy Spirit: "For the day of Christ's coming will not come unless the apostasy comes first, and the man of sin is revealed, and the child of perdition; who is an abominable man, and exalts himself above all that is called God or God's service, so that he sits down in the temple of God as a god, pretending that he is God." The apostle here speaks of two portents of the last day. The first sign is apostasy, that is, a great and almost universal falling away of Christians from the faith. The other sign is connected with this, namely, the revelation of the great Antichrist, his appearance, and also the unveiling of all his lies and deceits, wherewith he has deceived almost the whole Christian world. And now how does the apostle paint this great Antichrist? Truly, with such vivid colours, that, if we were to understand prophecy and fulfilment

it's easy to see who he's talking about. He first gives him three names. He calls him the "man of sin", that is, one who commits the greatest sin that can be committed, namely, one who does not want people to be justified by Christ, and tempts them to this greatest sin, a man who not only sins the most heinously himself, but also tempts countless other people to sin. St. Paul also calls him "the child of perdition," that is, a man who himself goes to perdition, and leads others also to perdition; hence he is called Revelation 9, the perverter. Finally, the apostle calls him an "adversary," or an adversary of Christ and his word; hence he is called an antichrist. Next, the apostle represents the high and proud spirit of Antichrist. He testifies of him that he will "exalt himself above all that is called God and godliness," that is, he will not care for the ordinances and commandments of God, will trample them under foot, and will spare no power and divine majesty, as Daniel also prophesies, "He will do what he will, and will exalt and exalt himself against all that is God; and against the God of all gods he will speak abominably." He will rise up against those who are called gods because of their office, against worldly kings and princes, and usurp their power. He will exalt himself above all that is called worship, change and trample under foot the true religion, the service of the true God, and so be himself honored, as it were, as an earthly god. Yes, he will ascribe to himself such power and majesty as no man on earth has ever had, and will exalt himself as Lord over heaven and earth. But the place where he will sit and exercise his power is "the temple of God." In the midst of the church, in Christendom, he will sit enthroned and reign as a God, yea, even expressly "pretending to be God." Finally, the apostle shows when and how the Antichrist should come forth and be revealed. It is true that there is still something in the way; but when that is gone, then Antichrist will come forth openly with the mystery of his wickedness. But he should also be "revealed," that is, brought to light with the secret of his wickedness and lies, discovered and unveiled, so that he could do no more harm. The Lord Jesus would kill him by the "spirit of his mouth," that is, by his word, and finally put an end to him entirely by the appearance of his future.

This is in brief the prophecy of the holy apostle concerning the Antichrist. How now, dear reader? Can any prophecy be clearer and more distinct than this? Can we be in doubt even for a moment whether it is fulfilled, and in whom, in whom all these marks of the Antichrist are found? Verily not! This great Antichrist, as he is here described and pictured to us, can be none other than the pope at Rome. He is the Antichrist clearly prophesied in Scripture, especially in our passage, as a comparison of this prophecy with the fulfillment undoubtedly shows. We hear here of a great apostasy connected with the coming of Antichrist. This apostasy took place through the Roman pope, in and with his church. This apostasy is not an outward

It is not a spiritual apostasy, but an inward one; it is not an apostasy from the outward communion of the church, but from the faith. It is true that the pabst's sect is still within the limits of the church, but that is precisely why it is so exceedingly dangerous. Although the pope has fallen away from the true faith, he still keeps up the appearance of having the apostolic doctrine, in order to seduce the Christians all the more surely. - He, the Roman Pontiff, fits the descriptions of the Antichrist: man of sin, child of perdition, an abominable man.

(To be continued.)

Call from the Board of Supervisors of the Addison School Teachers' Seminary to the congregations of our

As is known, the above-mentioned supervisory authority asked the General Synod this year to approve and decide on the construction of an inn building, including apartments for the caretaker and for the service staff, as well as sickrooms and finally the construction of an apartment for the director. The supervisory authority explained to the synod at that time: "Now we almost lack the courage to ask for such a sum from the dear synodal congregations again. Only the need, which had been openly manifested and had been borne for four years, drove the authority to come before the Synod with such a request. The General Synod has now convinced itself of the necessity of these buildings and passed the following resolutions:

Resolved, that the supervisory authority be instructed to solicit from our congregations, by means of an appeal in the "Lutheran", the sum necessary for the erection of a public house, or other premises connected therewith, in the amount of about -8000.00".

2) "Resolved, that, as the farm building 2c. is estimated at \$14,000.00, those approx. -6000.00, which are still available as surplus from the last building, may be added to the above-mentioned sum of -8000.00 and used for the new building. - Construction can begin as soon as two thirds of the total sum are available by signature."

3. "Resolved, that the supervisory authority be authorized to build a new apartment suitable for the director of the institution in the amount of approximately -3000.00, if the collections from the municipalities result in -1500.00 more than is required for the construction of the hospital building."

Thanking God for his goodness, we returned home cheerfully from the synod. But now, in the course of the summer, it became evident that in many places the harvest would be a failure; in larger cities the laborers were laid low by "strikes," and at the college in Milwaukee the distress was even greater and more crying than at Addison. It was beyond the courage of the Board of Supervisors to go before the communities with their request. They therefore decided to wait until the new school year opened. There was the possibility that perhaps only a few new students would enter the seminary this year and that they would be able to get by, albeit miserably, until God the Lord would give better times. But behold, a goodly number of new students have arrived. 80 have registered and 59 of them have actually entered today, so that the Seminary now counts 212 students.

But who, for the sake of building, would mourn over such a blessing of God? No, let us rejoice that God, the Lord, Himself shows us clearly that you Lutheran Christians should go forward with your institutions and that you can do it well even in these times.

Now then, in God's name, get to work, dear congregations! Tell us **as soon as possible what** you intend to give for the building in Addison. If you can't pay now, you'll have to pay next spring and summer. For now the coming winter prevents us from building. But you will remember from the building expenses three years ago that we had to spend about -1000.00 more for hauling because we could not get the material in the winter, but only in the spring when the roads were bad. So it will be a very significant saving for the Synod if we can find out in about six weeks whether the sum will be approved by signatures from the congregations. We can then have the material brought here immediately and save the Synod a lot of money. **Therefore we urgently request that the dear congregations send their signatures to the undersigned by November 15, if possible even before.** In order that the necessity of these buildings may become clear to everyone, we take the liberty of once again presenting the reasons which we submitted to the General Synod. It is as follows:

a. All of the rooms belonging to the hospitality are located on the ground floors or "*basements*". These 'basements', however, are highly unsuitable for an almost permanent residence of the staff concerned, given the low altitude of the seminary land. Our dear caretaker family has been afflicted many times by rheumatic and various other ailments, and according to the doctor's verdict, they have contracted them by constantly staying in the -basemsnntt. All the -ärainaZs' laid out so far does now protect against overflowing of the (earlier stood by

heavy downpour the water is often two to three inches high in the kitchen and dining room), but the general dampness of the boggy earth floor cannot eliminate 'drainage'.

"b. In addition, both the kitchen and the dining hall have long since become too small. For four years now it has been impossible to accommodate the seminarians in the dining hall, as we explained at the last Synod of Delegates. But since at that time the Synod was already asking for great sacrifices, we declared that we would try to get by. In the end, two living rooms of the students, which are located above the kitchen, had to be used as dining rooms at the same time, which not only caused a great deal of trouble for the housekeepers and is equally disturbing and obstructive for the study time of the students in the respective rooms, but is also no longer sufficient with an even increasing number of students. - The kitchen, which is also located in the -bkssmentt, has now become completely too small even for the most necessary cooking apparatus and for the increased service personnel.

"c. Further, the steward's dwelling is in the midst of the pupils, and the same, as the family must have five maids with them, is so limited that there must be a bed in every room. The servant and the baker have to live in a little storehouse.

Board shack get a narrow chamber to the sleeping room; otherwise they must endure in the kitchen.

"d. And to this must be added that the room which the superintendent occupies with his family and the maids in the seminary must necessarily be used for the pupils. Up to now we still had a small frame house in the seminary yard, the former old orphanage, which the synod bought with a piece of land from the Northern Illinois Orphanage Society. This house, however, has now become so old that any further repairs would only be a waste of money. The house was previously used for five pianos for the students to practice on. These pianos, however, must now be removed from the house if they are not to become completely unusable. Where to put them? The living rooms and dormitories of the students are already sufficiently occupied; indeed, if the number of Schiller increases, the available rooms will have to be occupied to excess. Only by clearing out the house manager's apartment will there be room for the pianos.

"e. Finally, it should be mentioned that we have a single small attic for the sick in the seminary, in which there can be three beds for extreme emergencies, and that the stay in it is almost unbearable for the sick. This sick room has only half chimneys; in short, it is quite unsuitable for accommodating sick people. So far, however, it has been the only room in which the sick have been able to escape, if not entirely, at least to a certain extent from all the musical noise. And yet it can happen that for days on end, music lessons and practice have to be partially interrupted, which is of no small detriment to the students. But if there were more cases of illness, then the students' living rooms had to be cleared out, and the inconveniences for the sick and the healthy became even greater.

The Board of Supervisors has now drawn up a new plan, which is not cheaper, but just as high as the plan they had in mind before the Synod, but it gives us the advantage of getting out of the "basements" altogether. The new plan, also estimated at \$14,000.00, contains a large spacious dining hall, a large kitchen with cellar and two storerooms, apartments for the caretaker, for maids, farmhands and bakers, four beautiful sickrooms and finally a bakehouse, flour room and bread room, all under one roof, built separately in the courtyard behind the seminary.

Finally, as far as the Director's apartment is concerned, it must be considered that the Director, as the only one among all the professors, "still lives in the seminary buildings, which is not only highly inconvenient for him and his family with the constant use of organs, pianos and violins and, in cases of illness, harmful to the sick, but also hinders the teaching: This is not only highly inconvenient for him and his family with the constant use of organs and pianos and violins, and in cases of illness harmful to the sick, but also obstructive to the lessons, but which also reduces the space so necessary for the students. Soon after the completion of the new building, we were forced to announce in the 'Lutheraner' that in the year in question, due to the lack of space, new students could only be accepted in individual urgent cases.

In the name and on behalf of the Board of Supervisors
Addison, September 21, 1887.

T. Johannes Große.



To the ecclesiastical chronicle.

I. America.

Pennsylvania Synod. Of the Sunday schools in this old "mother synod" only 221 are Lutheran with 45,583 children and 270 are un-Lutheran with 25,583 children. The synod has only 14 parochial schools.

A Methodist church in Boston has a forty year old spinster, Miss Annie Shaw, for "preacher." The same one also "stumps" for woman suffrage. The "Merry Messenger" says: "Miss Shaw, the speaker, is a preacher in the Methodist Church,-has served seven years as preacher to a Boston congregation."

All is not well with **the Roman Bishop** Hogan of St. Joseph. He complains in a letter that the bishops in the East are sending him so many unclean priests. He notes that in a period of 7 years he has had to send away 22 priests for gross immorality. From now on he does not want to accept any more priests who cannot be used elsewhere.

II. foreign countries.

Hindrance to the mission to the heathen. While missionary work is being done from Christian countries among the heathen, to deliver them from idolatry, in England, from whence so much is done for heathen mission, there are also factories of idols, which are sold for shameful gain into the heathen countries. And sometimes there are missionaries on the same ship, and idols made within Christendom for the heathen. But now the United States of America have also taken England as a pattern. Not only is there a Chinese idol factory in Sacramento, but there is also one in Boston owned by one who wants to be a Christian. It is written in Rom. 2:24, "because of you the name of God is blasphemed among the Gentiles." What shall the poor heathen think when missionaries and idols arrive from the same country?

(Kbl. a. L.)

A colporteur in the country of Moab recently offered a Bible for sale, indicating that he would accept flour as payment. In the evening, his Bible supply was exhausted, but his house was a formal flour store.

A Methodist also saw Wartburg Castle on his journey, and found in a parlor the words, "God's word and Luther's doctrine pass away now and nevermore." He remarks in his travel letter, "It sounds quite beautiful, this proud word, but is it so?" - Certainly, we say, is it so; for surely the Methodist will believe that God's word will not pass away; therefore Luther's doctrine will not pass away; for he himself confesses just before, "Here is the pulpit where Luther stood and preached the word of God without fear or trembling." Or can the Methodist prove that even one doctrine of the Lutheran confession is contrary to God's Word?

A confession. The external representation of the Catholic Church, on which so much value is placed, contributes little to the conversion of the unbelievers, Protestants, nor does it keep the Catholic faith, otherwise the godly (??) St. Francis Xavier and his successors would certainly have promoted it. Italy (with its shining cathedrals and churches) is burned out by atheism, said an Italian Feliri at the Gustav Adolf Day in September 1886. I asked a Franciscan, Superior in Rome, if this was true. Alas, he replied, only too true. Is not France herself witness that extraordinary pomp converts no one? There is much pompousness, self-love, emporium...

complacency in many apparently pious enterprises." So writes the Roman Catholic Boniface Gazette.

Superstition in the Roman Church. The Xantener Bote, a Roman chaplain's bulletin, contained an ecclesiastical address to the congregation in Twisteden on the Lower Rhine on July 16, which was held on the occasion of the consecration of the bells: "The sound of the consecrated bell also has an effect on nature, purifies the air, banishes hail, storms, thunder, and downpours so that they do not harm the congregation. That is why the church prays at the consecration of the bells: 'As the voice of the Lord calmed the tempest of the sea, as the sound of the trumpets overthrew Jericho's walls, so shall the sound of the bell stop the violence of the elements, the clatter of the hail the fury of the winds, the rush of storms, scare away lightning and tempests, and turn stormy winds into mild airs.' "

Roman superstition. Near Lourdes in France, the Virgin Mary is said to have appeared to a country girl in 1858 and through her to have told the Roman priests to build a church on the site of the apparition. After the disappearance of the apparition, it is said that a spring was found at the foot of the grotto, which had not existed until then. The water is therefore sold as a holy master, through which Mary gives help. The bookstore L. Auer in Donauwörth now publishes the following advertisement: "For your information. Lourdes water is very often demanded in excessive quantities. For this reason we see ourselves compelled to remark repeatedly that in case of need a few drops of this holy water, applied with true devotion, are sufficient to obtain help from the gracious Heavenly Mother in an affliction. Five to six vials is the highest quantum we can give for the consequence."

The Oestreich Ministry (Catholic) recently decided that American missionaries would not be allowed to hold public meetings in halls or chapels, but that these must be limited to "home devotions."

Preacher's choice.

The evangelist Lucas tells us, Cap. 6, 12, that the Lord Jesus, before he chose the twelve apostles, prayed all night long. On this D. Martin Chemnitz:

"Two things this example of Christ teaches us: 001 How anxious also now the Son of God, which sitteth on the right hand of the Father, and giveth pastors and teachers, Eph. 4:11, that the church may be wholesomely supplied with faithful and efficient ministers, that by their ministry he may build up the church with his grace and blessing. And great is the consolation in these last days, that he who then, before the election of his apostles, passed the night in prayer, is now seated at the right hand of the Father, praying powerfully for us, and giving such gifts to men.

2 Christ hath prescribed for us by his example a rule, with what care and deliberation we ought to approach the election or calling of the ministers of the church, that we should begin especially with earnest and fervent invocation. For if Christ prayed so fervently before the election of the apostles, that he remained in prayer through the night, who yet knew what was in man, John 2:25, what ought we to do, who so easily lack judgment, and are often led more by affectation than by judgment!"

Of Mary, the virgin, (he) is born a true man, By the Holy Ghost in faith For us who were lost.

I have known godly hearts that testified that they had almost never been able to sing these words without a special stirring of their whole heart and without tears. For, they said, what an unheard-of, incomprehensible love it is that God should become man for the sake of man. Oh, who could believe it with all their heart and soul and thank God for it!

But how many are those who are thus minded? With the greatest multitude this is an accustomed thing, which they have often heard; therefore it is to them, as Luther speaks, "as much as when a peasant hears that a hen hath laid an egg."
(Scriver.)

The sign of the cross at baptism.

That the sign of the cross is put on the child's forehead and chest may have a good meaning, namely, that the person to be baptized may be included among the number of those who believe in Christ crucified, even that the old man together with Christ may be crucified in and through holy baptism, Rom. 6:6; however, the delusion must not be added that the sign of the cross in and of itself has special power against the devil, but it must remain a reminder and meaning. J. Gerhard.

The precious blood of Christ.

What then is the treasure that we may be redeemed? Not perishable gold or silver, but the precious blood of Christ, the Son of God. The treasure is so precious and noble that no man's mind or reason can comprehend that even a drop of this innocent blood would have been enough for all the sins of the world; nor has the Father poured out his grace on us so abundantly, and made it so much his own, that he has given his only Son, Christ, to shed all his blood, and has given us the treasure in its entirety. Wherefore he would not have us cast away such great mercies, nor count them small, but would have us move to live in fear, lest this treasure should be taken from us.

(Luther 52:51.)

Certainty of bliss.

"I consider three things in which all my hope consists: 1. the love of God in my acceptance of his child; 2. the faithfulness and truth of God in his gracious promise; 3. the omnipotence of God in the fulfillment of his promises. Let my foolish reason murmur as it will, and I will answer it confidently: I know in whom I believe, and I am sure that in supreme love for his child he has accepted me, that in the promise he is faithful and true, and in the fulfillment he is perfectly powerful. This is the threefold cord, which shall not be broken unto me." (Bernard.)

Be not deceived, for God is not mocked.

An insolent scoffer was asked what he thought of hell. He answered, "Wait till I come in, and I will write thee with the first messenger in a letter." But he could not wait so long himself: for before he came in, he felt hell in his own conscience. For when he was in the last throes, and they would have laid warm cloths upon him, he refused, saying, "O, I will come into a place where I shall be hot enough."

What kind of godparents fall parents choose?

I fear that this is why the people after baptism turned out so badly, because they were treated so coldly and casually and even prayed for them without earnestness in baptism. - For this reason it is right and just that drunken and crude priests should not be baptized, nor should loose people be taken as godparents, but rather fine, sincere, serious, pious priests and godparents, who should be trusted to act with seriousness and right faith, so that the high sacrament should not be used as a mockery to the devil and to the detriment of God, who in it pours upon us such an abundant and causeless riches of his grace that he himself calls it a new birth, so that we may be freed from all tyranny of the devil, freed from sins, death, and hell, become children of life and heirs of all God's goods, and God's own children and Christ's brethren.

(Luther, Baptismal Booklet.)

No one shall be allowed to be a spouse who is of a lewd and dishonest life, who despises or blasphemes our doctrine, and who has never been to the sacrament; for the spouses bear the child on account of the whole Christian church, answer and confess the faith on account of the child; therefore they must have a good mind and be true Christians, who can pray rightly and also be heard by God. (Goslar'sche K. O. 1531.)

The fathers do not differently than the good-hearted mothers, who carry their dear little hearts to the Lord Jesus and lay them in his arms. - From this it is evident that not immodest children, not drunken abandonment, not ungodly people who are unfit for prayer, belong to fatherhood. (Val. Herberger.)

The stinginess

Our Lord God is special, because there is no other vice that hinders the gospel more and does more harm to Christians. And yet we see that the whole world is drowned in it; for every man careth day and night how he may be fed. And this is especially conducive to avarice, that no one is content with what God has granted and given him; they all want to have more and go higher. - Therefore let him that is a Christian consider himself better, and let not avarice pass him by, but learn to trust God. (Luther 5:82.)

Ordinations and introductions.

On the 11th Sunday after Trin. by order of the Pres. Eastern District, Mr. Candidate G. Bartling was ordained and installed in his congregations at Medina and County Line, N. U.. A. T. Hanser.

Address: kev. 6. lartlinZ, LloUina, 17. v.

On behalf of the Honorable Commission for English Missions, the preaching candidate A. Brüggemann was ordained and inducted into his office on the 13th Sunday after Trinity.

F. Kügele.
Address: Rev. LrusWemavn, DruncI^cviüö, iLencleton Oo., Wc8t Va.

By order of Mr. President Biltz, on the 13th Sunday after Trin. Mr. Candidate F. Hahn, called by the congregation at Otis, Rush Co., Kans. was ordained by the undersigned and installed in his office. I. H. Hamm.

On the 14th Sunday after Trinity, by order of the Honorable Mr. President Beyer, Candidate I. Kretzmann was ordained and introduced in his congregation at Richfield, N. I., by H. C. W. Stechholz.

Address: Uev.ck. LretLmaim, Räolrüelä, kussaie 6c>., H. ck.

On the 15th Sunday after Trin. Mr. Candidate I. V. Kauffeld was ordained and introduced by me in my former branch at Newton. J.H.F. Hoyer.
Address: Rev. ck. V. LÄukkelU, Nerviol, Laus.

Candidate C. Wurl was ordained and inducted by me on the 15th Sunday after Trin. as a missionary and traveling preacher, and at the same time as pastor of the Immanuel congregation in East Boston, Mass. by order of an Honorable Presidency Eastern District, assisted by R. H. Ka- nolds. F. Lindemann.
Address: Rev. 6th "IVurl, 22 (üüelnea 8tr., L. Loslon, Llass.

By order of the Honorable Mr. Praeses. Schmidt, Mr. R. F. Müller, Jr. was introduced on the 13th Sunday after Trin. in the parishes of Midland and Sanford, Midland Co, Mich, which form a parish with Bcaver, by F. Sievers, Jr.

On the 14th Sunday after Trin. by order of the Honorable Mr. Praeses Sprengeler, Mr. R. W. C. Schilling was introduced by me at St. Paul's parish, near Woodland.

C. Holst.

Address: Rev. 6th SollUlinA,
>Voc><U".Lck, Dockte 6o..,

On behalf of Mr. President Biltz, Mr. R. H. H. Norden was introduced to the congregation at Sandy Creek on the 15th Sunday after Trin. assisted by R. Rothe, by the undersigned. P. Wesel oh.

Address: Rev. R. Roräeu, lloriue, ^"Sersou 6o., IUo.

Under the announcement of the ordination of Mr. R. Tresselt in No. 17 the name of the ordinator R. K. L. Moll was left out by

KivrhornrVeihungerr.

On the 12th Sunday after Trin. the church was consecrated in Tecumseh, Nebr. with German service in the morning and afternoon and English service in the evening. The festival preachers were R. L. Lange and undersigned. A. W. Bergt.

On the 13th Sunday after Trin. the newly built Bethlehem Chapel in Roslindeln, a part of Boston, was consecrated by the undersigned and the RR. Kanold and Lindemann to the service of the Triune God. A. Biewend.

On the 14th Sunday after Trinity, the newly formed Lutheran Immanuel congregation in Town Poy- sippi, Waushara Co., Wis. consecrated their newly built little church (20X30) to the service of the Triune God. The sermon was preached by R. G. A. Feustel. The dedicatory prayer was said by G. Rosenwinkel.

On the 14th Sunday after Trin. the Lutheran congregation of St. John's, North Prairie, Waukesha Co., Wis. consecrated their first church (28X46) to the service of the Triune God. The festival preachers were R. G. Präger and R. I. Schlerf. F. Schumann.

On the 15th Sunday after Trinity, the Lutheran Zion congregation in Bismarck Precinct, Cuming Co, Nebr. dedicated their newly built church. The festival preachers were RR. Bendin and Kühnert. M. Adam.

Girrweihrrng.

On the 14th Sunday after Trin. In the afternoon our mission school in South Omaha, in which for the time being also the

Mission Festivals.

On the 9th Sunday in Trin. the Immanuels congregation at Mount Olive, Ill, celebrated Mission Feast. Guests from South Ltch- field and Staunton were present in large numbers. Mr. R. H. Bar- tels and Mr. R. Goehrnger preached. Collecte: -90.00. H. Weisbrodt.

On the 10th Sunday after Trinity, the Lutheran St. Johannis congregation in Berlin, Wis. celebrated a mission festival. The festival preachers were RR. G. A. Feustel and H. Katt. Collecte: -19.50. G. Rosenwinkel.

On the 11th Sunday after Trin. the two congregations at Buffalo, N. U., celebrated their mission feast. The festival preachers were R. Wiege! and R. Morhardt. The Collecte, intended for a new church to be planted in Buffalo, amounted to -334.00. I. Sieck.

Mission feast celebrated on 28 August by the congregations of RR. Winter, Heinemann and Wille in the congregation of the undersigned. The festival preachers were Rk. Winter and Heinemann. Collecte for Inner Mission: -127.00. Also a surplus of 24.40. from the sale of freshments for poor students.



On the 12th Sunday after Trin. the congregation at Staunton, Macoupin Co, Ill, celebrated their mission feast, to which many guests from neighboring congregations were present. Festival preachers: LL. Janzow and Weisbrodt. Collecte: -105.25.

_____ I. G. G.

On the 12th Sunday after Trin. the churches of Van Wert County, Ohio, celebrated Missionary Feast in the congregation of the undersigned. The festival preachers were Messrs. LL. S. Hassold and N. F. Kunsclück. Collecte: -74.00. G. F. C. Seemeyer.

On the 28th and 29th of August the churches of Coun- ties Benton and Morgan, Mo. celebrated mission feast in the church at Cole Camp. The festival preachers were Messrs. I'L. M. Mariens, Sandvoß, Heyne and Mencke. Collecte: -96.00.

F. Rupprecht.

On the 13th Sunday after Trin. the two congregations of the undersigned celebrated their mission festival at Huntington, Ind. festival preachers were Prof. F. Zucker and undersigned. Collecte: -37.50. St. Hassold.

On the 13th Sunday after Trin. the congregation at Council Bluffs, Iowa, celebrated Missionary Feast, to which a large number of guests from Omaha, North and South Omaha, and Boomer Township were present. Festival preachers were LL. E. I. Frese and I. S. Her. Collecte: -65.35. A. C. Dörffler.

On the 13th Sunday after Trinity, the Lutheran congregation of St. Paul's near Brownstown, Ind. celebrated a mission feast, to which many guests from neighboring churches also attended. The festival preachers were LL. F. W. Müller and W. G. Polack. Collecte: -44.70. E. Lehmann.

On September 4, the congregations of Pres. Biltz, L. Demetrio, and L. R. Nohlfing, and the vacant congregation at Vrownsville, celebrated a mission feast in the hub of Al m a, Mo. Prof. Väpler and L. Demetrio were the festival preachers. Collecte: -145.50. Bro. Rohlfing.

On the 13th Sunday in Trin. the congregations of Lincoln and Ellsworth counties, Kansas, celebrated mission feast in the shade of the woods, Mr. L. Mähr preaching and undersigned giving a historical lecture. I. M. Hah n.

On the 13th Sunday after Trin. the congregation celebrated a mission feast at Alma, Wabaunsee Co, Kans. L. Polack soo. and Lastor loel preached. Collecte: -50.00. H. C. Senne.

On the 13th Sunday after Trin. my congregation at Jndependence, Kans. celebrated Missionary Feast. The festival preachers were Messrs. I'L. Klindworth, of Texas, and Schlesselmann, of Indian." Collecte for Misston in Kansas: H40.00. G. Voit.

On the 13th Sunday after Trin. the three Fort Wayner churches celebrated their annual mission feast. Festival preachers were LL. H. Jüngel (morning) and H. Sauer and C. Gross (afternoon). Collecte: -820.00. C. Gross.

On the 13th Sunday after Trin. the congregations of LL E. Bode, F. König sun., H. Frincke and that of the undersigned in Laneaster County, Nebr. celebrated mission feast. Festival preachers were LL. H. Frincke, H. F. Eggert, H. Fischer and H. Dan- nenfeldt. Collecte:-105.26. W. Brakhage.

On the 13th Sunday after Trin. the congregations of LL. Polack and that of the undersigned celebrated their mission feast at Hanover, Kansas. The festival preachers were LL. Hafner and Pennekamp. Collecte:-87.07. E. A. Frese.

On the 13th Sunday after Trin. the churches in Perry County, Mo. celebrated mission feast with the churches of New Wells and Friedheim at Uniontown, Mo. The preachers were LL. I. Schalter and W. Matthes. The Collecte was -145.90 including an offering of -10.00 sent by a member of the Altenburg congregation who was unable to attend the feast. K. Mende.

The Lutheran congregations at Lincoln and Beaver Creek in Uork County, Nebr. celebrated mission feast at the former place on the 13th Sunday after Trin. Preachers were: G. Jung and G. Weller. Collecte: -55.20. W. I. Gans.

On the afternoon of the 13th Sunday after Trin. my branch church at Janesville, Minn. celebrated its first mission feast, the undersigned preaching the sermon. Collecte: -23.40. Th. Krumsieg.

On the 13th Sunday after Trin. the congregation of the undersigned in Arborville, Nebr. celebrated a mission feast with members of L. Bürger's congregation. In the forenoon L. Biedermann preached, in the afternoon L. Bürger. I. G. Lang.



On the 14th Sunday after Trin. the Lutheran St. John's congregation in and around Caledonia Township, O'Brien Co., Iowa, celebrated Mission Feast. Festival preachers: Messrs. UU. E. Schuessler and A. Dommann. Collecte: -31.41. E. Zürrer.

On the 14th Sunday in Trin. the congregations of North St. Louis celebrated their annual mission festival in O'Fallon Park. Festival preachers were the UU. H. Birkner and R. Winkler. The Collecte was -502.86, which was distributed for the interior, English and negro missions. C. L. I.

Zion's congregation near Marys ville, Nebr. and the congregations of UU. G. and Theo. Grüber celebrated mission feast on the 14th Sunday after Trin. at the place named. Festive preachers! were the Uk. W. Gans and G. Grüber. Collecte: -80.00.

- G. Weller.

On the 14th Sunday after Trin. the congregation of the undersigned at Atkins, Iowa, celebrated mission feast with the congregations of Messrs. UU. F. A. Reinhardt and I. Deckmann. Of the Collecte, \$77.00, were assigned to the inner mission at Iowa, the remainder to the congregation at Council Bluffs and the negro mission. Festival preachers were Messrs. UU. I. Horn and Th. Händschke. I. Aron.

On the 14th Sunday after Trin. the St. John's congregation at Watertown, Wis. celebrated their mission feast. The festival preachers were **Ck. C.** Seuel and Barth. Collecte: -98.19. C. Pen.

On the 14th Sunday after Trin. my congregation at Gray, Iowa, celebrated a mission feast with the participation of the congregation at Adair. "The festival preachers were U. Br. Chlers and the undersigned. Collecte: -80.00, of which -50.00 was for inner, -10.00 for emigrant, -10.00 for negro, -5.00 for Jew mission and -5.00 for Council Bluffs. A. Ehlers.

On the 14th Sunday after Trin. the congregations of Elk- hart, Mishawaka and South Bend celebrated their mission feast at the latter place. Many from La Porte had also come. The festival preachers were the UU. Niethammer, Schuppmann and Heinze (English). Collecte: -95.00, surplus from the La Porte-Excur- sion -82.75; together: -177.75. I. P. Heid.

On the 14th Sunday after Trin- the undersigned congregation celebrated the mission feast at Nokomis, Ill. Feast preacher U. L. Zahn. Collecte: -51.63. L. Wessel.

On the 14th Sunday after Trin. the congregations of Mr. **k.** H. Fischer and those of the undersigned at Columbus, Nebr. celebrated Mission feast. The festival preachers were Messrs. UU. H. Iahn and I. A. Mayer. Collecte: -46.50. H. Mießler.

On the 14th Sunday after Trin. rvar mission feast of the churches in Prairie City and Appleton. Festival preachers: UU. W. Sandvoß and H. Lüker. Collecte: -32.85. C. I. Umbäch.

On the 14th Sunday after Trinity the congregation in New Melle, Mo., celebrated a mission feast, to which members of the congregations in Augusta and Wentzville were also present. The preachers were I?U. Beil and Vundenthal. Collecte for inner mission: -40.00. W. Matuschka.

On the 14th Sunday after Trin. the congregation at Egan- ville, Ont. celebrated a mission feast with the participation of the congregation at Pembroke. The festival preachers were Mr. U. L. Schmidt and undersigned. The Collecte, -53.77, was distributed thus: -30.00 for inner, -13.77 for negro and -10.00 for emigrant mission. N. F. Kretzmann.

On the 14th Sunday after Trin. the congregations of Louis- ville, Ky. and Lanesville, Ind. celebrated mission feast at Lanesville. The UU. C. 6th Schmidt, F. W. Pohlmann, and undersigned sermons. Collecte: -59.60. F. W. Muller.

On the 15th Sunday after Trin. the congregations of the UU. Lauterbach, Kuhlmann and Hömann celebrated their mission festival at Acci- dent, Md. festival preachers were the UU. Fleckenstein, Kuhlmann and Lauterbach. Collecte: -56.77. H.W. Hömann.

On the 15th Sunday after Trin. the two congregations of the undersigned celebrated mission feast at Columbia City, Ind. Feast preachers were Prof. F. Zucker and U. F. Kleist. Collecte: -46.30. Tr. Thieme.

On September 18, the 15th Sunday after Trin. the churches of South Cape Girardeau County celebrated their annual mission feast at Cape Girardeau, Mo. U. Hüschén and undersigned preached. Collecte: -73.69. I. Schaller.

On the 15th Sunday after Trinity my small congregation near Lyons,

On the 15th Sunday after Trin. the churches at Hancock, Calumet and Lake Linden, Mich. celebrated mission feast at the latter place. The festival preachers were the UU. C. Engelder and E. Huebner. Collecte: \$37.00. F. B. Arnold.

On the 15th Sunday after Trinity my congregation at Neelyville, Ill, celebrated its mission feast. Preached the kk. I. Drögemüller and A. Willner. Collecte: \$53.31. I. H. Haake.

The Dreieinigkeits-Gemeinde zu Freistatt, Wis., celebrated its mission festival outdoors on the 15th Sunday after Trin. The festival preachers were R. Thurow and Prof. Hamann. Collecte: \$137.05. Th. Wichmann.

On the 15th Sunday after Trinity, my congregation at Ellinwood, Kans. celebrated the 'Mission Festival'. The festival preachers were Messrs. kk. H. Th. E. Hengist and Otto Pfaffe. Collecte: \$35.00 (\$15.00 for church building in Clay Center, \$28.00 for inner mission in Kansas). A. Herring.

The Arcadia and Wall Lake congregations held a mission feast at Wall Lake, Iowa, on Sunday, September 18 (15th Sunday after Trinity). Mr. P. Ch. F. Herrmann and Mr. P. M. Herrmann preached. Undersigned gave a missionary history lecture. Collecte: \$25.00, of which \$20.00 was for instere mission in Iowa and \$5.00 for poor students. L.A. Mueller.

On the 15th Sunday after Trin. my congregation in Washington Heights, Ill, celebrated mission feast at Hemmrichs Park. Collecte: \$37.00. undersigned preached. H.T. Feiten.

The congregations of the Missouri Synod of Champaign County celebrated the 15th Sunday after Trin. Mission feast at Champaign, Ill, at which the kR. O. Döderlein and L. Graupner preached. Collecte: eu. \$65.00. L. Frese.

On the 15th Sunday after Trin. the congregations of Mr. k. S. Meeske and those of the undersigned here (Alexandria, Nebr.) celebrated a "mission feast" festival preacher: Messrs. I?k. I. Meyer and S. Meeske. Collecte: \$42.80. A. F. Ude.

Conferenz - Ads.

The next meeting of the Pastoral and Teachers' Conference of Northern and Western Michigan will be held at Sebewaing, from Thursday in the first full week of October to the following Monday id. All who intend to come should register immediately with the local pastor. E. L. Arnold.

The Cincinnati-Indianapolis Preachers' and Teachers' Conference will meet at Columbus, Indian, October 18-20." P. Seuel.

The La Porte Specialconference will meet, s. G. w., October 19 and 20, at Otis, Ind. F. W. Badel.

The Eastern Specialconference of Southern Nebraska will meet, s. G. w., October 25-27, in the township of Hrnn. k. Bode. - Timely registration requested. A. F. Ude.

The Northern Illinois Pastoral Conference will hold its next meeting at Mr. P. Hoelt's church in Chicago. Beginning of the first session November 1, 10 o'clock in the morning. Closing of last session November 3, 4 o'clock in the afternoon. Registration desired. Th. Büniger.

The New York and New England District Conference will meet, s. G. w., Nov. 1-3, at the church of Mr. U. Krafft, at Meriden, Conn.

The following papers are to be submitted for discussion:
Can a man be saved without the use of the means of grace? (k. Schulze.)
(2) What is incumbent upon us to preserve in the future the unity which we now have? (U. Beyer.)
3. catechesis on the 7th commandment, (k. Renz.)
Preacher: P. Schöner; substitute: P. Franke.
Confessional speaker: U. Lindemann; substitute: R. Kanold.
Timely registration is necessary. C. A. Ger mann.

Incoming to the Coffee of the Illinois District:-
Synodal Fund: From Teacher Riemer in Chicago, contribution, \$2.00.
New construction inAddison: By Kassirer Röscher in Ft. Wayne 1.10.
English Mission: By P. Cämmerer at Chandlerville, part of the Mission Collect, 5.00. By R. Goehringer at Staunton, part of the Miss. Collecte, 11.56. (S. \$16.56.)
Inner Mission: By Bro. Bartling in Chicago from Th. Reinhardt 1.00, F. Milhahn 1.00. By Bro. Cämmerer in Chandlerville, part of Miss. Coll. 10.00. By Bro. Wille at

Geneseo, Miss. coll., 127.00. By P. Eißfeldt in South Chicago from H. Wüstenfeld 2.00, Rühle 1.00. By P. Keller, coll. at the missionary feast of the Gemm. in Lansing, Seester nnd Thorn-ton. 59.75. By P. Goehringer in Staunton, part of the Miss. coll. Coll., 69.32. Part of the Miss. coll. of P. Oettings Gem. in Golden 35.00. P. Kniefs Gem. in Havana 17.50. (p.-323.57.)

Negro Mission: By Bro. Cämmerer at Chandlerville, Tbeil of Miss.-Coll., 5.00. By Bro. Goehringer at Staunton, desgl, 11.56. By Bro. Oetting at Golden, desgl, 6.50. By Bro. Knief's Gem. at Havana 5.00. (S. -June 28.)

Mission to the Jews: By P. Cämmerer at Chandlerville, part of Miss. coll. 5.00. part of Miss. coll. by P. Oettings Gem. at Golden 5.00. (S. -10.00.)

Pilgrim House in New Nork: By Fr. Cämmerer in Chandlerville, Theil of Miss. Coll. 5.00. Fr. Mueller's congregation in Ehester 10.00. Fr. Knee's congregation in Havana 15.00. Fr. Strieter's congregation in Proviso 15.00. (S. -45.00.)

Emigrant Mission: Through Fr. Goebringer at Staunton, Theil of Miss. coll. 11.56. Tbeil of Miss. coll. of Fr. Oettings Gem. at Golden 7.06. (p. -18.62.)

Poor students in St. Louis: Through Fr. Reinke in Chicago for W. Schönfeld of the Young People's Association 45.00 and for Herm. Bohl of the Young Friars' Association 45.00. By Fr. Merbitz in Beardstown for Gerh. Büscker from the "Liturg. Monatsschrift" 4.00. (p. -94.00.)

Poor students in Springfield: Durck P. Bartling in Chicago from the Young Friars' Association for S. Schlobohm 10.00, -from the congregation 20.00.

Poor college student FortWayne: From P. Traub's Gem. in Peoria for Heinr. Traub from F. Meyer 5.00, D. Meyer 1.5.0, from the Women's and Young Women's Clubs 5.00 each. By k. Hölter in Chicago from Jungfr.-Verein for H. O. Starck 5.00. (p. -21.50.)

Poor students in Addison: By Fr. Cämmerer in Chandlerville, part of Miss. Coll, 5.00. By Fr. Brüggemann in Wtllow Springs from N. N. 1.00. By Fr. Engelbrecht in Chicago from the Women's Association for Karl Kramp 15.00. By Fr. Bartling there from the Women's Association for H. Gehrs 15.00. For G. H. Nuoffer from Fr. Brauer's congregation in Eagle Lake: half of the coll. at Bruns-Lücke's Hockzcit, donated by Lebrer Fatkauer, 7.07, from the Young People's and Young Friars' Association 5.00 and from some members of the congregation 27.00. and Jungfr.-Verein 5.00 and by etl. Gem. members 27.90. (S. -75.97.)

Construction in Milwaukee: By P. Bartling in Chicago by Th. Reinhardt, Aug. Buske, Joh. Klitzke, C. Seeger and F. Milhahn, 1.00 each, H. Milz .50, Jac. Bernhardt and Ch. Brüdigam each 2.00. Durck P. Cämmerer in Chandlerville, Theil of the Miss. coll. 5.00. Evening coll. of P. Schmidt's Gem. in Crystal Lake 3.75. P. Knief's Gem. in Havana 15.00. (P. -33.25.)

Poor college students in Milwaukee: Fr. Wille's parish at Geneseo for Herm. Wille 34.40. By Fr. Bartling in Chicago from the Young Men's Association for Alf. Schwarz 30.00. Through k. Hölter there from the Young Friars' Association for L. Freund 5.00. (p. -69.40.)

Sick pastors and teachers; P. Ponitz in Sigel .50, his mother-in-law .50, by the Gem. 3.51. P. Nachtigall's Gem. in Betkalto 2.00. By P. Loßner in Lake Zurich by Mrs. M. Klipp 1.00. (S. -7.51.)

Widow's fund: through teacher Fathauer in Eagle Lake, half of Coll. at Bruns-Lücke's wedding, 7.07.

Deaf and Dumb Institution: Through Father Reinke in Chicago by Mrs. N. N. 2.00.

Studying orphans from Addisou: By P. Bartling in Chicago from Wittwe W. Schulz 1.00, F. Milhahn 1.00, Mich. Morawske .25. by Lebrer Fathauer's pupils at Eagle Lake 3.20. by Fr. Roeder at Arlington Heights by W. Dyas 1.00. by Fr. Wunder at Chicago by F. Fink 10.00, Mrs. U. Jerusalem 2.00, Mrs. Busack 1.00, Mrs. Redell .50. at the orphan festival: By P. T. I. Great 207.30; handed to me: by P. Strikter in Proviso .25, H. Matthews Jr. in Addison 1.00, from Lake View by Mrs. Alb. Labinski .25, Mrs. Louise Kratz .50, from P. Hölters Gem. in Chicago from Mrs. Ehlers 1.00, F. A. Denzin 1.00, Emma Rieke .50, from P. Bartlings Gem. in Chicago from Aug. v. Gappert 1.00, from P. Neinkes Gem. in Chicago from Herm. Paradies .50, Gottf. Schmidt 1.00, A. Freund 1.00, D. Scharnhorst in Arlington Heights 1.00, from P. Succop's Gem. in Chicago by Mrs. Charl. Kruger 1.50, Dor. Breitsprecher in South Chicago 1.00, Claus Löptin in Sycamore 1.00, F. Rackow in Dundee .50, from children Clara and Martha Klipp in Lake Zurich 2.00, from P. Wagner's Gem. in Chicago by Heinr. Millies 1.00, N. N. .50, Mrs. Marie Knigge in Lake Zurich 1.00, from P. Succop's Gem. in Chicago by Mrs. Mariens .25, Heinr. Busse in Elk Grove 1.00, from P. Wunders Gem. in Chicago by A. Böckler 1.00, Heinr. Marokowski in Lemont .50, W. Thiemann in Rodenberg .50, from P. Lochner's Gem. in Chicago by Bro. Heidorn .25, Mrs. .Harder.25, Mrs. Miller .25, Mrs. P. Strikter in Proviso and his sister Mrs. Rabe in Cleveland, O., .25, Mrs. Ein. Ahrens in York Centre .50 and durck Aug. Scheffler in Chicago 2.50. By P. Bartling in Chicago for Ed. Hanley from Mrs. N. N. 105.00. (S. -358.00.)

Comm. at Fremont, Nebr.: By P. Commerer at Chandlerville, part of Miss. coll. 5.00.

Cong. in Council Bluffs, Iowa: By P. Cämmerer in Chandlerville, Theil. of Miss. Coll. 5.00. By P. Mueller's Cong. in Ehester 5.00. By P. Merbitz in Beardstown of N. N. 1.00. (S.-11.00.)

Correction:
In my last receipt (Luth. No. 18) it should read under the heading: "Synodal Fund": From P. Meyer's congregation in Lincoln 15.50 (not 5.50).
Addison, Ill, Sept. 15, '87, H. Bartling, Cassirer.

Income to the Michigan district treasury:

Synodical Fund: From the congregation in Lisbon-7.20. Zion congregation in Detroit 10.00. congregation in Millers 10.67. (S. -27.87.)
Building fund in Springfield: By I. Hügli by Frl. C. Haak 5.00.
Building fund in Addison: Gem. in Monitor 5.76.
Milwaukee building fund: comm. at Manistee, 2nd Sdg,

50.00. Trinity Comm. in Detroit 38.49. Comm. in Monitor 10.00. Comm. in St. Joseph 1.00. (S.-111.49.)

General inner mission: part of the mission festival coll. in Caledonia 30.00.

Sick pastors and teachers: D. O. Fuerbringer 2.00. By B. L. Fuerbringer of N. N. 2.00. comm. in Äurr Oak 7.00. comm. in Richville 6.50. 1 P. G. Bernthal 1.00. Jul. Becker at Detroit 10.00. (S. -28.50.)

Inner Mission in Michigan: By B. Franke by Mrs. N. N. 1.00. Mrs. Goebel 1.00. part of the mission festival coll. at Caledonia 30.00. comm. at Monitor 4.00. comm. at Jonia 4.15. mission festival coll. at Norris 122.03. taken for flowers there 3.10. afterward 31.63. part of mission festival coll. at Rogers City 16.93. part of mission festival coll. at Ruth 20.00. comm. at Lansing 5.25. by D. Speckhard of W. 1.00, R. .50. (p. -240.59)

Widow's Fund: P. H. O. Schmidt 5.00. Jul. Becker in Detroit 30.00.

English Mission: Through D. Hügli by FrI. M. Lentz 1.00. By P. 8. Fürbringer, surplus of the delegates' travel expenses, 4.23. (p. -5.23.)

Deaf and Dumb Institution: By B. Franke, on Pinzel's birthday, 5.55. Gem. in Monroe 11.25 and 5.00 for Schüler Boon. Singing Society at Frankenmuth 15.00. Cong. at Ludington 4.52. Zion's Cong. at Detroit 5.00. (p. -46.32.)

Negro Mission: By B. Franke by Mrs. N. N. 5.00. Mrs. Meier 1.OO. W. Gutmann 5.00. Part of the Mission Festival Coll. in Caledonia 32.00. By B. G. Bernthal by A. Schwab 1.00. part of mission festival coll. in Rogers City 16.92. part of mission festival coll. in Ruth 5.14. (p. -66.26.)

Emigrant Mission: Through Fr. Franke by Mrs. N-N. 5.00.

Orphanage in Addison: By teacher Appold from the missionary box of his Schküler 2.05. From the piggy bank of the blessed I. Müller .25. (p. -2.30.)

Orphanage in Wittenberg: Gem. in Ludington 5.00.

German Free Church: congregation in Frankenmuth 34.10.

Church building in Hanover: By Mühlhäuser of Mrs. Streeb 1.OO.

Pilgrim House: comm. in Manistee, 3rd Sdg., 50.00. part of mission feast coll. in Ruth 15.00. comm. in Amelith 3.75. comm. in Beaver 8.00. (S. -76.75.)

For the student H. List in Addison: Gem. in Frankenmuth 15.00.

For the SchülerBuchheimer in Ft. Wayne: By B. Hügli of the Women's Club sr. Gem. 13.00. Young Men's- Club5.00. (S.-18.00.) Total-759.17.)

Detroit, Sept. 19, '87. Chr. Schmalzriedt, Cassirer.

Entered the coffee of the Western District:

Synodical Fund: by Dr. Schade in St. Louis through Prof. Schaller -10.00. B. Bundenthal's congregation in Augusta 5.10. By Pres. Biltz from sr. Gcm. in Concordia 20.00. P. Um- bach's congregation in Prairie City 2.15. (S. -37.25.)

New construction in Milwaukee: By B. Hahn in Lincoln, Mis- sionfestcollecte, 5.00.

Progyrnasium in Concordia: Missionsfestcoll. -of B. Ehlers' parish at Norborne 29.00. B. Meyr's parish at Fried- heim 4.00. By Mr. Kröncke, school fees, 7.50, by G. W. Frye at New Orleans 2.00. (p. -42.50.)

Repayment of debt: Fr. Roschke's congregation at Freistatt 7.25. By Mr. Lehmann, missionary festival coll. of congregations at Humboldt, Le Roy, and Owl Creek, 10.00. (S. -17.25.)

Inner Mission in the West: Dr. Schade through Prof. Schaller 10.00. Through B. Hahn, mission festival coll. at Lincoln, 20.47. By B. Rupprecht, Gemm. mission festival coll. at Benton and Morgan Cos. 45.00. By Mr. L. Lange from Chr. Volkmann at Clinton 3.00. By B. Ehlers, mission feast coll. in Norborne, 30.00. By Praeses Bilz in Concordia by W. L. Frerking 2.00. Mission feast coll. of the Gem. D. Voits in Injdependence 40.00. By D. Mende, mission festival coll. in Uniontown, 100.00. By B. Umbach, Mission Festival Coll. in Prairie City, 20.00. By B. Frese, mission festival coll. in Hano- ver, 40.00. By B. v. Niebelschütz, mission festival coll. sr. Gem. and the Gem. in Spring Valley, 33.00. By Mr. Pogge- moller, Mission Festival Coll. of the Gem. U. Meyers in Black Jack, 41.70. By Teacher Hafemeister, coll. on Heinr. Wienberg and Clara Oetting's wedding, 5.30. By Mr. Lcbmann, mission festival coll. of the commons at Humboldt, Le Roy and Owl Creek, 30.00. By P. Schaller, mission festival coll. of the commons at South Cape Girardeau Co, 36.00. (S. -456.47.)

Inner Mission in the Northwest: Dr. Schade through Prof. Schaller 20.00.

Negro Mission: By D. Rupprecht, Gemm. mission festival coll. at Benton and Morgan Cos. 15.00. By Mr. L. Lange of Cdr. Volkmann at Clinton 1.OO. By U. Mende, Mission Festival Coll. at Uniontown, 20.00. By U. Umbach, Mission Festival Coll. at Prairie City, 6.85. By U. Frese, Mission Festival Coll. at Hanovcr, 15.00. By U. Schaller, Mission Festival Coll. of Gemm. in South Cape Girardeau Co. 18.00. (p. -75.85.)

Jewish Mission: By Fr. Mende, Mission Festcoll. inUniontown, 5.90.

English Mission: By Praeses Biltz in Concordia by Th. Jungklaus .85. By Kassirer Spilman 10.00. By U. Mende, Mission Festival Coll. in Uniontown, 10.00. By U. Umbach, Mission Festival Coll. in Prairie City, 6.00. By Hrn. Poggemöllcr, mission festival coll. of U. Meyers congregation at Black Jack, 10.00. By Mr. Lebmaun, mission festival coll. of congregations at Humboldt, Le Roy and Owl Creek, 6.94. By U. Schaller, mission festival coll. of congregations in south Cape Girardeau Co, 18.84. (S. -62.63.)

Emigrant Mission: By Mr. L. Lange of Chr. Volkmann in Clinton 1.OO. By U. Mende, Mission Festcoll. at Uniontown, 10.00. (S. -11.00.)

Emigrant Mission in New York: Dr. Schade through Prof. Schaller 10.00.

Widow's Fund: Dr. Schade through Prof. Schalter 20.00.

Sick pastors and Lehrer: Dr. Schade by Prof. Schaller 10.00. By U. Nething in Lincoln by Mr. and Mrs. Kreißler, Sr. 2.00. (S. -12.00.)

Orphanage near St. Louis: Dr. Schade through Prof. Schaller 10.00. Through D. Noschke, Coll. on Biermann's wedding, 8.85. By Kassirer Spilman 5.00. By D. H. Steck, thank offering from Mrs. Marie Helwig, 1.OO. (S. -24.85.)

Hospital in St. Louis: Dr. Schade through Prof. Schaller 10.00.

Deaf and Dumb Institution: Dr. Schade through Prof. Schaller 10.00. Through B. Keller, coll. at Meyer-Dittmer's wedding, 5.00. (S. -15.00.)

Poor students in St. Louis: Dr. Schade through Prof. Schaller 10.00. Through Mr. L. Lange of Chr. Volkmann in Clinton 4.60. (L>. -14.60.)

Poor Sck students in Ft. Wayne: Dr. Schade through Prof. Schaller 10.00.

Poor students in Springfield: Dr. Schade through Prof. Skaller 10.00. From the löbl. Jünglingsverein in D. H. Siecks Gem. for Kiunka 5.00. (S. -15.00.)

Poor Schküler in Addison: Dr. Schade durck Prof. Schaller1O.OO. B. Roschkcs Gem. in Freistatt4.30. (S.-14.30.)

Gcm. in Council Bluffs: Mr. F. Göckeler in Norwoob 2.00. D. Demctrio's Gem. at Concordia 5.45. (S. -7.45.)

D. Alexanders Gem. in Clay Centre: By D. Frese, Mission Festcoll. in Hanovcr, 25.00.

B. Hers Gem. in Omaha: Mr. F. Goeckeler in Norwood 3.00.

B. Tilly's Gem. in Haverstraw: Mr. F. Goeckeler in Norwood 3.00.

St. Louis, Sept. 21, 1887. H. H. Meyer, Cassirer.

For the new seminary organ in Addison " received from Chicago: by teacher L. Karau's men's choir -22.00; by teacher C. Schumms men's choir 50.00; by his "Gemischter Chor" 25.00; by the publishers of the choir book, teachers W. Burhenn and H. Ilse, 20.00; from teacher Rusch at St. Matthew's parish 26.00; by teacher F. Kringel of Zastrow .50 and from the sale of the Walther picture 10.00; from Mrs. M. Keller of D. Hölters Gem. 1.OO.

From Addison: Collecte-on the day of the dedication of the organ 77.97; surplus from the sale of cigars, soda water 2c. 7.84; from I. Brakmann 2.00.

Further: by teacher H. C. Meier of Farmers Retreat, Ind. of 1.OO; teacher H. Erck of St. Louis, Mo. of 3.00; church teacher Grupe of Oak Park, Ill, by F. L. White .50 and by N. N. .50; by teacher 8. Kanke of Mt. Olive, Ill, by I. Krau- schaar, Th. Koch, F. Renter, teacher Kanke each 1.OO, H. H. Monke, C. I. Kaiser each 2.00; by Teacher Chr. Luecke of Troy, Ill, 1.OO; Teacher H. F. Kirsch of Worden, Ill, NOO; Teacher Ilse's choir at Brvoklyn 15.00; by Kassirer H. H. Meyer at St. Louis 2.00 and by Kassirer Spilman 2.50. - Summa -276.81.

There is now a debt of -756.94 on the new organ in the seminary at Addison. How easily and quickly this debt would be paid off if all the teachers of our synod would only care for a collecte of -2.00!

Addison, September 13, '87. T. John Great.

For the orphanage in Addison, Ill.,

received from congregations 2c. in Illinois: By B. Weber in Bonfteld: Easter coll. -14.24, Ascension coll. 2.41, Pentecost coll. 7.35, and from Louis Betz 1.OO. From Chicago: through B. Wunder from R. N. 10.00 and N. N. 10.00; by P. Reinke from Joh. Brüning .50; durck B. Hölter of the Women's Club 11.00; by D. Uffenbeck by sr. Gem. 17.30 and for orphanage reports sold 6.71; by Bartling 11.50; by D. Wagner from sr. Gem. 25.00, I. Anders 1.OO, F. Topel 1.OO. By Herm. Marquardt in Addison by Prof. Selle 2.00. By D. Lewerenz' Gem: in Gffingbam 7.06. By D. Kirchner in Mat- teson by the Women's Club 5.00. By D. Krebs in Aurora by sr. Gem. 24.1L. By B. Meyers Gem. in Lincoln 7.00. By B. Brunn in Strasburg, thank offering from N. N./ 2.00. By B. F. E. Brauer by Heinr. Schulz in Matteson 5.00. By D. Noack's Gem. in Dolton 19.00. By B. Feiten in Washington Heights by P. Jacob 1.OO. From D. Brewer's Gem. in Beecher 3.60. Receipts at the Orphans' Feast: Collections 1039.98, surplus from coffee stand 148.02, soda and cigar stands 190.94, and from the „R. R. kare" of the festival guests 543.60. From Chicago: from 1'- BartUngs Gem. of Nic. Herrig 1.OO, E. W. Westphal 2.00, Bertha Stridde 1.OO, Otto Stridde 1.00; from D. Succops Gem. of Fritz Trappe 2.00, W. Ganschow 2.50, N. N. .25; from U. Hölters Gem. of F. A. Denzin 1.00; from D. Reinke's Gem. by Mrs. Krebs .25. for orphanage pictures sold 11.50. (S.-2139.84.)

From congregations ec. outside Illinois: by Kassirer Röscher in Fort Wayne 10.03. by Kassirer Schmalzriedt in Detroit 2.30. by D. Meinecke at State Centre, Iowa, by Mrs. Schilling 1.25. (p. -13.58.)

From children: From Crete, Ill, by de" pupils of teachers Ch. H. Brase 1.20, I. Brase 1.OO. From Chicago: Christian teaching Collects by B. Wunder 7.72, durck D. Bartling 9.00, durck B. Succop 22.10; by the Sck pupils of Teachers Nagel .80, Bock 1.38, by Wißmar of Karl Ebert.35, by Miss Stephan's pupils 1.65. By Lebrer Amling's pupils at Defiance 3.50. By Miss Bertba Sallmann's pupils at Akron, O., 4.30. By Teacher Miltzer's pupils at Arlington Heights, Ill, 2.25. At the Orphans' Feast: From Chicago, from the sck pupils of teachers Rubland 10.55, Richter 5.82, Riemer 3.25, Brakmann 10.00, Burhenn 8.75, Hintze 4.00, A. Müller 9.00; from the piggy bank of Lillie Diener 2.00, Rosa Diener 2.00, Walter Diener 1.OO; from Miss Loffau's pupils 8.00. From teacher Buettner's pupils at Evanstou, Ill, 3.50. (S. -123.12.)

In board money: From B. Spiegel's Gem. in Jackson, Mich. for Plantikows from the Woman's Club 5.00, from Vicolay Brothers 2.00 and from the School Children 7.15. From B. Trautmann in Columbus, O., for Wagerster 1.OO. From the guardian, C. Schmelzer in Monroe, Mich. for Wilhelm and Walter Roedcr 100.00. On Orphans' Day: by P. Leeb in Chicago: bequest of the deceased. Mrs. Anna Peters 100.00; from Christian Steigleder in Hartem, Ill, for s. brother 3.00; from Joh. Steffens in Chicago 20.00, Adam Wurst there 10.00. (S. -248.15.)

Addison, Ill, Sept. 20, 1887; H. Bartling, Cassirian.



Received for the English Lutheran Mission: By Mr. 15 Wege-
ner, Altamont, Ill, part of the Mission Colleet, K10.00. From Mr. Ed. v. Ette,
Boston, Mass. 1.00. By Mr. 15 C. A. Frank, by Messrs. Philip C. Treide,
Baltimore, Md. by, 3.00. By Mr. 15 Rupprecht, part of the Missionary
Festival Collect of the Benton and Morgan County churches, Mo. by, 6.00.
C. F. Lange, Kassirer.

For poor students from Minnesota-

I received from 1 May to 31 August d. l. K105.28, viz. s by Kassirer Menk
66.33; from the Gem. in Lewiston 32.50; by l'. Berntbal 3.45; by 1'.
Hinck's St. John's comm. 2.00; by Reickmuth in Minneapolis 1.00. (See
Gal. 6. 0.!)
Mrs Sievers...

With thanks cold by 15 R. Eirich for Stud. Boldt P3.00.
For Ch. L. Orback Collecte of the Parish of Mr. 15 Polacks in Dudleytown
\$20.00. M. Guenther-

Received with thanks for mission to North Omaha, Nebr., s \$2.00 from
N. N. in Leavcnwork, Kansas. I. F. S. Her, city missionary.

New printed matter.

Euphonia. Sammlung auserlesener kirchlicher Gesänge für
gemischten Chor, componirt und arrangirt von Wm. Nölsch.
Philadelphia. Th. Miller. 1331 8ixtsi 8tr. Price per booklet: 15 Cts.

No. 12, Psalm 51, God have mercy on me. No. 13. Psalm 86, Lord,
incline your ears to me. No. 14 a. How lovely are on the mountains, P.
Choral. As long as I walk here. No. 15. Psalm 103. No. 16. Psalm 100.
No. 17. Psalm 126. No. 18. O JEsu sweet.

When the first booklet of the above choral songs appeared some time
ago, be. Dr. Walther asked Mr. Nölsck to diligently continue to use the
beautiful gift given to him by God for the service of his church. This
admonition has not been in vain. In spite of the low sales of the previous
issues, Mr. Miller and Mr. Nölsch have not let themselves be put off from
continuing their work, so that there are now 18 issues of Euphonia. A choir
that buys these things in addition to the choir book no longer needs to
sing bland, sentimental songs and thereby bring something into the
service that only disturbs instead of edifying. No. 12 is a prayer for the
forgiveness of sins, in which the music very aptly expresses one's own
unworthiness and at the same time one's trust in grace. In No. 13, the
prayer for God's guidance is always accompanied by the confidence that
it will be heard, which is why the choral piece concludes with a song of
thanksgiving. No. 14 is suitable a. for recital at the introduction of a
preacher and b. at a wedding ceremony or on a birthday. No. 15 gives
very beautifully what the words of the 103rd Psalm express. The soprano
solo is especially delicious: "Merciful and gracious is the Lord. - Of the
100th Psalm, which is the basis for No. 16, we have several beautiful
arrangements, which, however, are only rehearsed by a few choirs, partly
because of their length and partly because of their difficulty. Here is a very
useful composition, which, in spite of its brevity, can rightfully be placed
alongside many others; the music is entirely appropriate to the text. No.
17 is quite magnificent; throughout the entire number, the mouth is full of
laughter and the tongue is full of praise for the joys of eternal life. Finally,
No. 18, according to No. 258 of our hymnal (verse 1. 14. 16. 18), praises
the sweetness of the Savior in a childlike hymn. In all numbers, choral
and solo singing alternate with each other. The accompanying organ
accompaniment supports and enhances the choral singing. - The paper
is good, the equipment splendid, the price very cheap, especially in parts.
- Finally, the following numbers of the "Euphonia" should be recalled for
the coming holidays: No. 6 Cantata for the Reformation Festival. No. 1.
Canticle. No. 2. Te Deum. No. 7. Christmas Cantata. No. 9. Praise and
Glory to Him.

H.

A beautiful Walther painting.

Mr. F. Dette, bookseller and publisher here, has had a beautiful picture
of the Blessed Dr. Walther made, for which the Blessed had given him
permission during his lifetime. It is a well-done lithograph, 22 x 28 inches
in size, and depicts the Blessed - a book in his hand - standing at a table
in the study. The picture is excellently suitable as a counterpart to a Luther
picture, which shows Luther standing. It will no doubt find many takers.
The price is \$1.00. It will be sent postage paid if the price is sent in. It
should be addressed to Mr. F. Dette. of 710 Fraukin Ave, St. Louis, Mo.

Changed addresses:

liev. One. Lernrenttcei, l-'unilunn. l-Irie Co., X. V.
86V. 15 1'5 ('.ermann, 1120 HM 8tt-., Itt. 8initli, Hrk.
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matter.



Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen und Völkern.

Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.

Offenb. Joh. 14, 6 7.

Herausgegeben von der Deutschen

Zeitweilig redigirt von

43rd Year, St. Louis, Mon., Oct. 15, 1887,
No. 20.

(Submitted.)

2 Thess. 2:3-12.

or:

The Pope at Rome the Antichrist.

(Continued.)

The Roman pope fits the names of the Antichrist: man of sin, child of perdition, an abominable one. Christ appeals to the Scriptures as the only judge of faith in the face of the Pharisees and Sadducees; the pope does not accept the Scriptures as such. Christ extols the Scriptures, and enjoins that all should search and search in them; the pope forbids the laity to read them. Christ testifies that one serves God in vain with the commandments of men; the pope also declares human and ecclesiastical commandments to be divine and conscience-binding, and demands that the traditions of the Roman church be regarded with the same reverence as the holy Scriptures. Christ promises eternal life to those who believe in him; the pope, in the trade of justification, demands works, and thus destroys justifying faith. Christ rejects all the ability of the natural man in spiritual things, when, for instance, he says, "Without me ye can do nothing"; the pope ascribes to man apart from Christ the powers to send himself to grace. Christ has made himself and alone our mediator; the pope makes and has other saviors, mediators, and intercessors. Christ requires of his faithful certain confidence, and promises them with an oath the answer of their prayer; but the pope teaches to doubt the grace of God, and the certain answer of prayer. Christ redeemed us from sins, not with gold or silver, but with his precious blood; the pope makes absolution, or forgiveness of sins, purchasable for gold and silver. Christ, at the institution of Holy Communion, commands that all should drink of the cup; the pope denies the cup to the laity, and so mutilates the Lord's most holy sacrament. Christ speaks:



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. October 1887.

No. 20.

My kingdom is not of this world; the pope speaks of his kingdom and regiment, which shall be Christ's: It is also of this world. Who does not see and perceive from these examples that the pope at Rome is the "vile one, the right end and antichrist"? It is also said of the Antichrist that he exalts himself above all that is called God and worship. But this is what the Roman Pontiff does. First of all, he exalts himself above the worldly princes and authorities, who are also called gods by virtue of their office, which God has ordained. He arrogates to himself temporal power and dominion. He respects the word, "Let every man be subject to the authorities," only when he must. That is why he is the greatest revolutionary in the world. According to his doctrine, not only the spiritual but also the temporal sword and court belong to him, as Pope Innocent III wrote to the Patriarch of Constantinople: "Christ has entrusted the entire earthly world order to the pope to govern." Gregory VII wrote to the Spaniards that they were well aware that Spain was the property of Peter and therefore subject to the papal see. And it was just this imperious and presumptuous pope who dared to release the subjects of Henry IV. from their oath of allegiance. Yes, the arrogance of the popes rose so high in the course of time that even the Romans confessed in the sixteenth century that if Luther had not come, the pope with his bishops and priests would at last have made the whole world his slaves and sucked them dry so that they would at last have had to "eat hay and straw. But it is also said of the Antichrist that he exalts himself above all that is called God, that is, above God himself. Does not the pope of Rome do this? Does he not do this by his prohibition of the Bible, by his absolving himself from divine commandments, and by his taking of the cup in the Lord's Supper? Does he not do this when he interprets God's Word as he pleases, and commands all others to interpret the Scriptures in the sense of the church, i.e., of the pope? Does he not do this when he teaches that it is only through him that the Scriptures receive divine prestige, and that he has the power to denounce the Apocrypha and certain translations of the Bible?

Is he not, when he puts his statutes not only on a level with God's commandments, but even higher? Does he not do this when he makes his statutes not only equal to God's commandments, but even higher, e.g. the commandments of so-called voluntary poverty, of celibacy and obedience, and when, in order to achieve his goals, he even abrogates God's commandment and exempts himself from it? How? Should Luther be too harsh in his judgment when he calls the papacy "founded by the devil"? Yes, one must agree with the words of Luther: "May God fill you with hatred against the pope!" - But the pope, as the real antichrist, also "pretends to be God," the governor of Christ; for does he not teach and command without the ground of Scripture? He establishes new dogmas, i.e. doctrines of faith, and institutes new means of grace under threat of banishment, as it is said in regard to the seven sacraments in the Papacy in the Tridentine resolutions, "He that believeth not seven sacraments ... let him be accursed!" He demands faith and obedience to the resolutions and statutes of the papal see in the case of beatitude, nay, he makes beatitude dependent on himself; for he is called in the papal law God among men, on whom the beatitude of all depends. The pope does not merely accept veneration by bowing the knee and kissing the foot, but also divine veneration. He even lets himself be called a visible god, the bridegroom of the church, and the like. Is not this dreadful? What shall we say to this? We say with Luther: "The pope will not let us believe, but says that we should be obedient to him, and so we shall be saved. We will not do this, or die over it in God's name. . . . As little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or end-Christ, to be head or lord in his regiment." (Schmalk. Art., Müller, p. 508 f.)

But, one objects, has not Rome changed considerably in the course of time? Does it still come out so openly with its crude heresies and hierarchical claims? Does it not also 'make use of the love of peace against those of other faiths, the "heretics"'? Is not all its striving now directed to peace and reconciliation?

The answer to this is that there can be no question of any essential change, let alone improvement, in Rome. The doctrine set forth in the papal resolutions of Trent is, as a papal bull expressly testifies, irreformable and cannot undergo any change or improvement. According to it, one teaches even today "feeble merit and right whole merit" (Apol. p. 90), work and merit without faith (*opus operatum*), and "the maledictory idolatry of the Mass". After this, one still teaches the invocation of the saints, especially of the "Blessed Virgin"; indeed, just today the service of Mary has come to its highest and has celebrated its highest triumph in the dogma of Mary's Immaculate Conception (1854). Even in this century two popes, Pius VII and Leo XII, have condemned the foundation of Bible societies "as a shameful enterprise and a defilement of the faith." And as for the presumption of the popes, it was only in 1870 that the same probably reached its highest peak by the dogma of the "infallibility of the pope." And as for Rome's love of peace against "the heretics," we ask: Has Rome ever revoked that papal bull of Holy Thursday, by which we Lutherans are put under the ban P. This has never happened. One thing, of course, Rome no longer does today: it no longer takes such general action against "heretics" with thumbscrews, prisons, executioners' axes, and funeral pyres as it once did in the days of the Spanish Inquisition. It now uses other means of struggle against them. But the cause is: it must. God at present prevents the Babylonian whore from murdering at will; the pope no longer occupies the outward position of power. He must at present play the part of a martyr and display a policy of peace against the worldly powers. But his constant and most earnest endeavor is to gain political influence and once again, like some of his predecessors, to play a world role. But as to Rome's love of peace against "the heretics," let it not be forgotten that she regards us all only as her apostate subjects, as revolutionaries and traitors to her Majesty. We have every reason not to believe the benevolent intentions of Rome, unless the present pope, Leo XIII, renounced his infallible predecessor, Gregory XIII, who in 1572 issued a commemorative coin with the inscription "Defeat of the Huguenots," condemned the Concil of Constance for burning the pious John Huss, and solemnly issued the sentence: All execution, even torture and imprisonment for the sake of faith and doctrine, is forbidden. But this will never happen, and therefore we say: Rome is Rome and will remain Rome. Therefore we ask God: "And forbid the murder of the Pabst and the Turk"; for if God's hand did not prevent it, then "the Babylonian whore" would soon again be dripping with the blood of the saints, and in St. Peter's Church in Rome one Te Deum after another would be sung for the mass murder of the heretics.

The apostle goes on to say, "And whatsoever it hindereth yet, know ye that he shall be revealed in his time. For his wickedness is already stirring secretly, and he that now hinders it must be taken away." Here we have a prophecy of the manner of the development of the papacy.

We see it fulfilled in history. Already in the time of the apostles the secret of wickedness was stirring in the false apostles; in their false doctrines of justification, marriage, fasting, and the like, the roots and beginnings of Pabstism are found. But even at that time the Roman rule of the world hindered the development of the power of the Antichrist. The papacy began to develop its power and to raise its head higher and higher, since it was no longer under the imperial scepter of the old Roman Empire, but a new empire had arisen in the West under the favor of the popes, whose princes they sought to make more and more subservient to their purposes and to bring under their power, as we see with Gregory VII and Innocent III. And with the power of the papacy, its wickedness, abomination, and tyranny grew, until at last God, through the Reformation of Luther, revealed the abominations of the Antichrist and put his power to shame. He still reigns in the hearts of hundreds of millions of Catholics, but in countless hearts he has been cast down from his throne. Innumerable - thank God! we are among them - see through the mystery of his wickedness in the light of the Word, and recognize and declare him for what he is, "the man of sin, the child of perdition, the vile one, the right end and antichrist.

(Conclusion follows.)

(Submitted.)

j- Paul Israel Baumgart,

whose death was reported in the "Lutheraner" of 15 August, was not one of the "great ones in Israel", but only one of Löhe's "emergency helpers" and that from the very first time. According to his attitude, however, he was "a true Israelite, in whom there was no falsehood.

It is probably not known to many readers that Baumgart came from the people of Israel, the Jews. He himself described how he came to the knowledge of Christ when he was still with Löhe for his further education in North America. He wrote:

"I was born of Jewish parents on February 21, 1815. My mother died on me when I was barely three years old. My father, now already 80 years old, is still alive. In addition to many other good deeds which his fatherly love and care bestowed upon me, I am especially obliged to be childlike grateful to him for having taken great care of my youthful education. When I was 6 years old, he sent me to my grandparents in R . . . There I was to attend the Jewish and Christian school. I was there until I was ten years old. In the meantime the schools in our town (Oberlauringen) were also filled with good teachers; I came home to attend them. At the age of thirteen I was dismissed from the same. After my dismissal I enjoyed for some time the special instruction of the then Pastor Hänlein of Oberlauringen. Then I went to a Jewish school in Hürden near Augsburg, and from there I went home to prepare myself for teaching with a teacher not far from our town, for which my father had appointed me. These lessons

I enjoyed a year, and then, not yet ready for the seminary in terms of knowledge and skills, I took up a position as a private teacher in E. . . I was 17 years old at that time. I remained in the position for about 1 year, but then left it and went home to take on another one.

"During this time of my stay in my father's house, the Lord gave me a light, by the light of which I recognized great error and great truth: the error of my innate Jewish religion, the truth of the Christian religion. The Lord led me to his word; his word was my light. He led me as follows. When I was about 11 years old, my father once bought some old books for consumption in the store; among them was an old German Bible. I thought it was a pity that it should be used so badly, and asked that it be spared, which it was. Since then it lay on my cupboard - unused. When I returned home, it came to me once. More out of curiosity than out of true desire I took it and read for the first time the New Testament, the Gospel of Matthew. Here I found that the evangelist, in his narrative, always refers to the Old Testament with the words: "That it might be fulfilled which was spoken through the prophet. I looked it up and, to my amazement, found the prophecies, which I had not known until then, because in the Jewish schools the Scriptures are read only a little, only in part, while in the Christian schools the Jewish children were not present at the religious and biblical history classes, especially the New Testament classes. Thus led to investigate, I read through the Gospels, looked up the parallel passages, one pointing out the other; little by little I received an overview of the prophecies, from which I recognized that 1. a Messiah is promised, 2. that he should be a suffering one, 3. that the time of his appearance had passed, 4. that Jesus must be this Messiah. I recognized it, but it was too surprising, too unbelievable, - I did not trust myself. Especially the thought aroused great distrust in me, that other more learned men of our people should already have come to the same knowledge, if it were a correct one. Not trusting the German translation of the Bible, I looked up the prophecies in the Hebrew Bible, in an edition which at the same time contained a Jewish-German translation with interpolated explanations. Here I found that some of the strongest passages had not been translated at all, others had been explained in such a way that the forced interpretation was immediately apparent. I now became even more doubtful. The foundation of my previous (Jewish) faith was shaken. The hope that Christianity could be true began to shimmer. However, prejudices imbibed from youth were still a great obstacle to me. I was in distress. I turned to God and asked for light and knowledge of the truth. He, the faithful and merciful one, did not allow himself to be unconvinced. Dr. Schenk, at that time a clergyman in our town, became a faithful teacher to me when I revealed my faith and my doubts to him. Among other good writings I received from him stories of conversion, e.g. that of Augusti. From these I learned what I had not known before, that sincere, learned men of our people had been the

had recognized the same truth, had found the same pearl. This strengthened my faith until later, convinced by inner experience, I was able to say with the Samaritans: I do not believe now because of your words; I have heard and known for myself that this is truly Christ, the Saviour of the world. Joh. 4, 42.

"The more my faith grew through continued learning, reading and research in the Holy Scriptures, the stronger became my desire to leave the false worship of God and to become a member of the new covenant through baptism, to partake of its means of grace and its goods of grace. I would have wished it as soon as possible, but the Lord sent trials and purifications first. Only after half a year was a door opened to me, through the kind use of dear friends. I left my friends, who knew of my intention and were most sternly opposed to it, with a heavy heart, but with confidence in the word of the Lord: "He who has a father or a mother, 2c.

"In Nuremberg I was welcomed. I found them, and according to the words of the Lord, everything I had left was abundantly restored: fathers, mothers, brothers, sisters. Christian benefactors provided for my physical needs, faithful teachers for my spiritual needs. I received an orderly education. However, I had to wait two more years to be baptized, because I, only 19 years old, had not yet reached the legal age for conversion. The better I could be fortified and founded in the faith until then. I had wished, which is so often desired in the first zeal of Christianity, to consecrate my life to the mission to the Gentiles; but according to the advice of dear friends, I should stay with Bernfe, whom I had chosen earlier, and train as a school teacher, which I gladly agreed to. For this purpose I attended the preparatory school in Nuremberg. - After two years, the time of my baptism approached. I received special instruction from Father Löhe, then parish administrator in Altdorf and later in Berthelsdorf, who had already taken care of my spiritual welfare as parish administrator in Nuremberg. On the afternoon of the first day of Pentecost 1836 I was baptized by him in the church of Windsbach in the presence of several baptismal witnesses and an assembled crowd. The Lord let me taste and feel his kindness here. But I will not speak of it; it is sanctuary, which is easily profaned by 'unveiling'."

(Conclusion follows.)

(Submitted.)

Papist machinations in Stearns County, Minnesota.

The following has been the experience of the Immanuel Lutheran congregation of this county during the last five years with the Papists, who have here not only a German Bishop, "Vicar Apostolic of Northern Minnesota," but also a large convent of nuns, and their St. Johns College, which has lately been elevated to a University, and receives State revenues.

The papists baptized children, whom we baptized, also adults, once more, and do

This, after their manner, playing a game with holy baptism, We are not to be admitted "because of a violation of our own conditionally, whereby they can make even the most certain principles. Here the papists again prove anew that they, as baptism doubtful with their art through little human feet. before ages, can certainly slander and blaspheme the truth, but Furthermore, they smuggled into mixed marriages, in order to hardly have the courage to listen to it; they are completely afraid draw the orthodox part to themselves, the book of the present of the public confession of the truth as of a pestilence. Thus we Cardinal J. Gibbons in Baltimore, "The Faith of our Fathers," are repeatedly challenged to responsibility, but as soon as we written with refined serpentine cleverness. When the pastor did really want to answer for ourselves, they cut off our public word. not want to put up with such tricks and resisted this enterprise, It goes further here also, as Luther sang of the Papists of that they denied us the right to exist and demanded that we prove time, "We have right and power alone, what we set is common, our right from the Bible and church history. When we offered to who is he that shall master us?" (Gesangb. 166, 3.) But Christ, do so, they proposed one of their own as arbitrator. When we the HErr, will nevertheless find a way and manner that his refused, and pleaded that in these matters no creature but Christ maligned truth may come to word. J. v. B.

and his word could be arbitrator, they cowardly withdrew. They seek to make the public state schools, so far as their influence extends, their church schools. Books were introduced into the schools with the image and the recommendation of Pope Leo XIII. We had to complain to the State Superintendent, bypassing the County Superintendent, because of such rape and violation of religious freedom, and we sent in such a school book as a sample.

To a letter, which the pastor thought he had to address to the Roman priest, there was indeed a reply, but not in the same way, but published, with marginal glosses, in the "Nordstern", the official organ for Stearns County. After this behaviour had been duly rejected, and with that priest briefly concluded, two other long articles followed in the said newspaper, entitled: "Luther Memorabilia, appetizingly presented for the special insight and edification of all honest Lutherans of Stearns County, by Rev. O. E., O. S. B." Here, for the "enlightenment of the mind to know the truth," is the very soul food put before and served up to Lutherans: Conscienceless misinterpretation and perversion of their Lutheran doctrine, lies, blasphemy, slander of their blessedly deceased teacher Martin Luther, who is portrayed as the most unwholesome man and pelted with dung, in addition to which the poisonous, soul-destroying pabstical doctrine of the supremacy of the pope, the prohibition of priestly marriage and the mutilation of the sacrament, is again defended and exalted. Direct questions are also asked, e. g., "Do you also pray like this, little pastor?" (namely, as Luther prayed against the pope). No doubt these articles were at least planned against us in St. John's College. The editorial staff of the "North Star" in St. Cloud could not help but promise us, in response to a personal inquiry, the inclusion of a short, urgent responsibility, addressed not to that unworthy author, but to the readers of that newspaper who had been badly reported by him, and that in the presence of witnesses, whereby they did not spare themselves, of course, to set the condition of decency, not caring how grossly it had already been violated on the part of our opponents. When, however, the responsibility was -actually- sent in, it was returned to us; the article could, so wrote

Report on the first meeting of the California and Oregon Districts.

Some congregations in California and Oregon having been admitted into the Synod at the last Synod of Delegates at Fort Wayne, and the Synod having not only approved but expressly encouraged their desire to form a separate District, the first meeting of the California and Oregon Districts was opened on Wednesday morning, September 21, at St. Paul's Church, San Francisco. September, at St. Paul's Church, San Francisco, was opened by a solemn service, and a sermon, quite suited to our circumstances, by the Hon. General Presbyter, on the parable of the mustard-seed, Matt. 13:31, 32. Yes, praise and thanks be to God! What years ago would have seemed an impossibility, that in this distant Occident, where the soil is fertile for everything else, but where the noble seed of the Word of God finds much hard and barren ground, that here several congregations could be planted, That several congregations might be planted here, united in faith and love, animated by the desire to stand together faithfully for the preservation and fortification of the unity of the Spirit and for the furtherance of His kingdom on this shore, has, to a small degree, of course, but nevertheless really and actually happened. We are well aware that we are not only the youngest, but also the smallest and weakest district of our synod, but this should be our consolation, that God does not despise even something small and weak, but uses it to accomplish great things.

The district was organized with 4 voting pastors, 4 congregational deputies, 5 advisory pastors and 2 teachers; however, 3 congregations had also elected and sent committees to attend the deliberations of the synod. 3 congregations and 1 preacher were admitted to the Synod in the course of the meetings. The election had the following result: President: J. M. Bühler; Vice-President: P. G. Runkel; Treasurer: teacher J. H. Hargens; Secretary: undersigned.

Quite edifying and faith-strengthening were the negotiations on church fellowship that occupied us in the morning sessions. There

The speaker, Fr. Bühler, began by pointing out that the salvation of one's own soul is, of course, the most important matter for every human being. Personal communion with Christ through faith should therefore be and remain every person's most important concern. Through this fellowship with Christ, however, the Christian is at the same time inwardly united by bonds of faith and love with all believers in the whole world. And from this inward fellowship of all Christians with Christ flows, according to the clear will of the Lord and the nature of faith active in love, the outward church fellowship, that Christians now also unite with their fellow believers in visible churches or local congregations. - Although there is no express commandment of God that the individual congregations should unite in an orderly and lasting union, not only does the same fellowship with Christ and the Christians among themselves drive the congregations to synods, but special causes also drive them to such church fellowship, e.g. the glorious example of the Church of God in the Church of the Lord, the Church of the Lord, the Church of the Lord, the Church of the Lord, the Church of the Lord, the Church of the Lord, the Church of the Lord. For example, the glorious example of the apostolic church; then the will of the Lord that the various gifts should be shown to be of common benefit; furthermore, the spreading of the kingdom of God and other works which individual congregations alone either could not do at all or could not do so successfully. But as this inward fellowship flows from faith, so this outward church fellowship cannot be without a confession of faith, by which it is distinguished, and according to which its common work is directed. And since Satan, the world, and the flesh have introduced false doctrines and false aims, faithful congregations must in all earnestness see to it that the right bond binds them, namely, the faith once given to the saints, and the labor of love conformable to that faith. In a further thesis it was said: "The Word of God is and remains the sole rule and guideline for the faith and work of the right church community; but since the Evangelical Lutheran Church has set forth the right interpretation of the Word of God in its creeds, these confessions, especially the Augsburg Confession, are the right external community bond between the individual Lutheran congregations. Then the rich inward and outward blessings flowing from such a union were pointed out, and finally, in the last thesis, it was said: "It is therefore right and salutary that the confessing German Lutheran congregations of this west coast of our country unite both among themselves in an orderly ecclesiastical union and also enter as a district of the confessing Evangelical Lutheran Synod of Missouri, Ohio, and other states. -These were beneficial negotiations, especially for those who were still filled with prejudices against our synod and synodal institution. It had to become clear to them that we do not seek and pursue priestly rule, our own honor and prestige, interference with the rights of the congregations, and other false and carnal goals in the establishment and expansion of synods, but only the honor of our God and the promotion and expansion of his kingdom.

In the afternoon sessions we were occupied with a paper by Fr. Kogler on Gemeinde

school. It was explained how, on the one hand, the sacred duty of parents to bring up their children, presented to Christ in baptism, in discipline and admonition to the Lord, and, on the other hand, the sacred duty of preachers to feed the lambs of Christ in the green pastures of His Word, is the root from which the Christian church school has sprung and should spring everywhere. And how important it is that we again and again realize the necessity and the benefit and blessing of the church school and warm our hearts for it!

Two full sessions were also devoted to discussions about missions in our large area. There we heard reports about the missionary activity of all our preachers, and since especially in the northern and central parts of California there are still large cities with many German inhabitants and numerous German settlements, which up to now could not and cannot be visited by our preachers in their much work, the Synod recognized the urgent need for its own traveling preacher for the state of California and therefore decided unanimously to instruct its Mission Commission to call and employ such a preacher as soon as possible. In Oregon, too, especially in the city of Portland, which is not only growing steadily, but also exerts a far-reaching influence on the whole state, the need is great. Either Fr. Döring has to devote all his attention to this city and then the mission in the western part of the state will be neglected, or he will have to undertake missionary journeys in the state and then he will not be able to supply Portland sufficiently. Help should therefore also be given there as soon as possible.

It may also be of interest to the dear readers of the "Lutheran" that a Lutheran Japanese, who speaks fluent German, took part in the meetings of the Synod; and since he is not only inspired by the desire to train himself as a preacher of the Gospel, but is also entitled to the best hopes, the Synod encouraged the St. Paul Parish in San Francisco, in whose services he regularly takes part, and especially its Young Men's Association, to take on this young man faithfully and enable him to join one of our institutions. Paulus congregation in San Francisco, in whose services he regularly participates, and especially its Young Men's Association, to faithfully take care of this young man and make it possible for him to enter one of our institutions.

. Thus quickly passed the blessed days of our first Synodal Assembly on the shores of the Pacific Ocean. May God keep and increase this blessing and when we, according to the decision of the Synod, meet again in January of the year 1889, may he, our highly praised Saviour, enter again into our midst and bless us.

I. H. Tisza.

To the ecclesiastical chronicle.

I. America.

The English Lutheran Conference of Missouri held its sessions this year Sept. 2 and the following days at the congregation of the Rev. S. Bartholomew at Springdale, Ark. Rev. R. L. Goodman preached the opening sermon. The same was also elected president, and Rev. C. Spannuth, a newly admitted member, one of our this year's hie

sign Candidates, was elected secretary. Rev. Umbaugh was present as an advisory member. Two pastors were absent on account of sickness. The doctrinal discussions, which were led by Pastor Dallmann, dealt with the following theses: "A genuine Lutheran congregation places doctrine higher than life," and "A genuine Lutheran congregation accepts as members only those people who 1. are in complete agreement with it in doctrine, and 2. lead a Christian life. The conference concluded the publication of "Tractate" on the doctrine of justification and the office of the keys. - Next year the Conference will meet (in August) here in St. Louis, at the church of the Rev. C. L. Janzow. To this meeting the brethren laboring in the English Mission in the East and South are to be invited, to discuss the formation of an English Synod. A commission is to publish a draft of the organization in the "*Lutheran Witness*." The reports of missionary activity given to the conference were most gratifying. For the members of the local congregation the conference days were a true time of celebration. Many members were always present at the meetings and followed the proceedings with the greatest interest, rejoicing with all their hearts over the prosperity of their dear Conference. The report of the proceedings will soon appear in print. No doubt many will purchase it. We would like to remind you of the following: 1. Our blessed Dr. Walther was active in the founding of the English-Lutheran Conference of Missouri, and the welfare of this English-Lutheran Conference, as a dear foster child, was always close to his heart. Three of our local candidates are now working within this Conference. The Western District of our Synod has maintained an English Mission for the promotion of this little English Lutheran Conference, and has appointed a Commission for it. This work the General Synod has made its own. 3. An English Mission has also been established in the Southeast, in Virginia. 4. Our English missionaries also preach in the German language in German settlements. The zeal for the propagation of the pure Lutheran doctrine in the English language is increasing, the contributions are flowing more abundantly, and soon English missions will be able to be started in even more places. - "And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14.

English! An English paper in Chicago, "*Cynosure*," published an essay about the blessed Dr. Walther and his picture in its issue of September 22. An excerpt from the same, together with a picture, is now also published in the October issue of "The Christian Witness," a paper published in New Market, N. H., which also works against the secret societies. From both we share with our readers a passage that shows us the necessity of spreading the pure doctrine in the English language as well. It reads: "It is to be regretted that his (Dr. Walther's) work was only done in German. Therefore he was comparatively little known outside the circles of his church, and the American churches were not generally influenced by his powerful and eloquent lectures."

A sad statistic. A statistician from Washington, W. J. Armstrong by name, has spent several weeks in Milwaukee, Wis. on behalf of the Federal Government, in order to ascertain from the relevant court records how the ratio of divorces to marriages has developed here and in Milwaukee County during the last twenty years.



According to his findings, 30,000 marriages and 1515 divorces took place throughout the county during that period. In most cases the wife had sued for divorce, and in most cases the marriage had not yet lasted five years. Common reasons given for divorce were: Abandonment, non-support, cruel treatment, drunkenness. Other reasons for divorce are relatively rare. One divorce for every twenty marriages! That makes one think. - It is not surprising, of course, when one considers the appalling carelessness in entering into marriage today. On the dance-floor and on similar occasions acquaintances are made; behind the backs of the parents -- or even with the foreknowledge of such parents, who care little for the doings of their sons and daughters -- the young people hang around with each other for a while, then they marry, with or without the consent of the parents. Misery is then usually not long in coming. Dear Lutheran parents, be warned: watch over the company of your children! Young people certainly seek company and entertainment, and it would be quite wrong to want to deny it to them completely; after all, one does not demand and expect from them the seriousness of the elderly. But keep your children under all circumstances out of all frivolous societies, parties, etc. You are responsible to the Lord for this. You are responsible to the Lord for the way you have conducted your ministry to your children. In the same way, however, Christian children should never forget that their parents have been placed before them by God Himself as guides and advisers, and that they therefore owe them filial reverence and obedience, even when they are already grown up. J. Strn.

A Methodist preacher preaches a funeral sermon to a horse. The Shenango Valley (Pa.) "News" reports, "Col. W. O. Colt, who commanded the 83rd Pennsylvania Volunteer Regiment in the Civil War, today had the horse he rode in several battles buried. The old war steed was wrapped in the American flag. The retinue consisted of a band of music and a large procession. The horse was thirty-seven years old. A Methodist minister delivered a funeral oration at the grave, after which the horse was buried with military honors." Isn't that appalling?

II. foreign countries.

Bavaria. The question, which has been raised several times in Bavaria, whether Methodists may be called in as godparents for Lutheran children, has been answered in the negative by a decision of the higher church authority.

The British and Foreign Bible Society, at its last General Meeting, reviewed the past 50 years and made the following announcements. 50 years ago the income amounted to 2 million Marks, today it is almost 4 million Marks. At that time there were 2370 Hülfs-gesellschaften, today 5300. At that time the Society published 600,000 copies of the Holy Scriptures annually, now 4 million. The cheapest copy then cost 1 mark 60 pennies, now 50 pennies; the cheapest New Testament sold at 80 pennies, now 10 pennies. Fifty years ago the Bible was translated into 136 languages, now into 280; soon a translation into Japanese will be added. Bible colportage, which was started at that time by two French bankers, has since expanded to such an extent that 300 colporteurs are now working in Europe and 200 in India. The 4 million copies of the Holy Scriptures printed last year were sent as follows: 1,400,000 to England (Scotland and Ireland have their own Bible societies), 600,000 to Australia and Capeland;

124,000 to France, 7,000 to Belgium, 30,000 to Holland, Do not be displeased with this, but thank God for his 363,000 to Germany and Switzerland, 130,000 to Italy, 56,000 unspeakable gift, and pray that he will keep it. It is not a matter to Spain, 46,000 to Denmark, 450,000 to Russia, 50,000 to of how rich and glorious we are here on earth; if we keep this Turkey, about as many to Egypt and 250,000 to India. However, treasure, we are rich and honored enough. - May God have the Society's income has been declining for some years; last mercy on us, so that we too, like David, Paul, and other saints, year it was more than 300,000 Marks less than in the previous may esteem our treasure, which is the very treasure they had, year; the Society's bequests are also less than before. so great and exalt it above all goods on earth, and thank God

Caroline Islands. When the Spanish took possession of the from the bottom of our hearts that he has honored us with it Caroline Islands two years ago, they promised the United above many thousands of others. He might as well have let us States that they would not harass the Protestant missions that go astray as the Turks, the Tatars, the Jews, and other existed in the islands. The Spaniards, however, imposed heavy idolaters, who do not take anything from the treasure, or let us taxes on the same, and when one of the most influential remain stubborn, as the papists, who blaspheme and condemn missionaries, the 79-year-old Dean of Ponape, objected, he this treasure of ours. But that he hath set us in his green pastures, and provided us so abundantly with good pasture was arrested. and fresh water, is all grace. Therefore we owe him all the more thanks.

The LORD will not let him go unpunished who takes his name in vain.

(Luther, 39, 81 f.)

In Sweet Air, Md., not far from the residence of the undersigned, the following case occurred. A man of advanced years had been suffering from emaciation for a long time, and was wasting away, so that at last the doctor told him he had but a short time to live. This was a terrible message for the sick man, for he still hoped for recovery and could not get used to the idea of death. To the Christian physician's advice that he should summon a pastor and prepare for his end, the wretched man answered with loud mocking laughter and opened his mouth to the most atrocious blasphemies. In terrible curses and imprecations he railed against God and man, so that the bystanders were horrified. He cursed God for having made him suffer so long and for taking him away from the earth, where he could still have lived for a number of years, and he abused his name in the most horrible way. But at last the measure was full; God himself silenced him!

When another horrible curse escaped his lips, he could no longer close his mouth; it remained wide open; his tongue was paralyzed, so rigid and stiff that he could no longer move it; his eyes were closed convulsively. Only by the feeble breathing could one tell that there was still some life in him. The wretched man had to lie like this for a whole week, until at last his spirit left him and his soul went before its judge.

An old negro woman who was in the house exclaimed at his death, "A judgment of God! The Almighty has punished him!" And we think she got it right. We must look upon this man as one whom the hand of the Lord has smitten. Wherewithal he sinned, therewith he was punished. Yea, "be not deceived; God is not mocked!" P. in the "Z. d. W."

The delicious pearl.

We, the dear children and heirs of God, ought not to boast of our wisdom, nor of our strength, nor of our riches, but of having the precious pearl, the dear word, by which we know God our Father, and Jesus Christ whom he hath sent. This is our treasure and inheritance, which is sure and eternal, and better than all the world's goods. Let him therefore that hath these things, let others gather money, and live in a good time, and be proud, and be exalted: but he, being already despised and poor in the sight of the world, let him be ashamed of himself.

He sits down in the temple of God as a god.

When Pope Clement the Sixth, who died in 1352, wanted to win over King John of France, he issued him the following letter of indulgence, among others:

"For all time we grant the indulgence that your confessor shall have power to convert into other works of piety for you and for them those vows which you may have already made and which may be made in the future by you and your successors, as well as those oaths which you have made and which may be made in the future by you and them, and which you and they cannot conveniently (*non commode*) keep." Thus, from that time on, kings could confirm anything with an oath without any hesitation; for if the keeping of their oath became "inconvenient" to them, they could safely break it, since the pope had already released them from the keeping of their oath in advance for this case, which so often occurred!

Grace.

To the words of Deut. 8: "When thou hast eaten and art full, that thou mayest praise the LORD thy God for the good land which he hath given thee" - Luther makes this remark:

Let us also be told, who are called and are Christians, that we also want to be held to receive the gifts with reverence and thanksgiving from God Almighty, and not to the table like a sow to the trough, and again to run from the table when we have filled ourselves, not to think of our dear God with the slightest prayer or sigh, yes, never to remember our Lord God, who fed us ingrates out of pure mercy and mild kindness; Forgetting therefore our dear God, who giveth us all things abundantly to enjoy.

(52, 289.)

God looks on the lowly.

God's way is to see down. He cannot see above himself, for he has nothing above him. Nor can he see beside himself, for he has no one like him. Therefore he alone sees below himself. Therefore the lower you are and the lower you are, the brighter God's eyes look upon you.

(Luther 15, 408.)

Ordinations and Consecrations.

On the 14th Sunday after Trin. Mr. Candidate H. Ch. H. Lühr, was ordained by me in my St. John's parish at Brooklyn, N. A., as assistant preacher and city missionary for Brooklyn, assisted by Messrs. P. E. Bohm and A. Brunn ordained and deputed. I. P. Beyer.

Mr. Candidate A. C. W. Brauer was ordained and introduced by the undersigned on behalf of Mr. President Wunder on the 16th Sunday after Trinity in the midst of his congregation. Mrs. C. Behrens. Address: Rev. L. 6. brewer, Bishop, Alason Co., Ill.

By order of the Honorable President of the English Conference of Missouri, on the 12th Sunday after Trinity, Karl Spannuth, candidate for the preaching ministry, was ordained and installed in his office at Sarcovie, Mo. W. Dallmann. Address: Uev. Oarl 8pauuutk, 8ar6oxie, ckssper Oo., Llo.

Candidate Ernst Stark was ordained and inducted by the undersigned, assisted by Mr. B. Wilder, on the 17th Sunday after Trinity in his congregation at Cypress, Harris Co, Tex. On the same day he was also introduced to Neudorf by Father Wilder, in which the undersigned assisted. E. H. Wischmeyer. Address: Uev. L. 8tarc:k, Oxpress, Uarrl8 Oo., Tex.

On the 17th Sunday after Trin. Candidate L. Orbach was ordained and introduced by me by order of the Honorable President of the Nebraska District; in the forenoon in the church at McCook, in the afternoon in that at Indianola, and then also in the preaching places. Jos. Oesch. Address: Bev. OK. L. Orkaok, LloOook, Lekt.

By order of the Honorable, Mr. President Hilgendorf, Rev. I. Hoffmann was introduced by the undersigned in the midst of his congregation at Battle Creek, as well as in the branch at Burnett. H. Bremer. Address: Rev. .1. UoKmvn, Lattle Oreek, Xekr.

By order of Mr. Praeses Beyers, on the 17th Sunday after Trin. Mr. B. H. Koch was installed in his office at the congregation at Bergholz, N. U., assisted by B. Großberger, by the undersigned. H. A. A. Dor n. Address: Uev. U. Lock, LerZkolr, dliuASra Oo., X. T.

Consecrations.

On the 10th Sunday after Trinity, the church of the Lutheran Trinity congregation at Madison, Nebr. was dedicated to the service of the Triune God. In the morning Mr. B. W. Rudolph preached in German, in the afternoon B. H. Mießler in English. I. Hoffmann.

On the 16th Sunday after Trinity, the Lutheran congregation of St. Peter's, Town Delafeld, Jackson Co, Minn, dedicated their newly built church to the service of the Triune God. Solemn preachers were the Uk. Schulze of Mankato and Schneider of Rose HM. I. F. Rubel.

On the 16th Sunday after Trin. the newly built church was consecrated in Olean, N. U., with German services in the morning and evening and English services in the afternoon. The festival preachers were BB. A. Senne, I. Mühlhäuser and undersigned. G. Buch.

On the 17th Sunday after Trinity, the Lutheran Zion congregation in Roberts County, Dak. consecrated their newly built church (20 X30 with tower) to the service of the Triune God. The festival preachers were B. Rohlsing and Stud. Ferber. E. T h. Claus.

Mission Festivals.

On the 7th Sunday after Trin. the congregation celebrated their mission feast at Effing- ham, Ill. Fcst preachers were the UU. W. Brüggmann, Val. Hornung and W. Kowert. (Lecture.) Collecte: \$44.73. W. Lewerenz.

On the 12th Sunday after Trin. the congregation atHavana, Mason Co, Ill, celebrated Mission feast. The festival preachers were the Uk. G. Traub, Sr. and Th. Böttcher. Collecte: \$56.18. L. E. Knies.

The Lutheran congregations at Moltkc, Rogers City and

On the 13th Sunday after Trinity, the St. John's congregation in Belle Plaine, Wis. celebrated Mission Day with the surrounding congregations. - Preaching were ck. Rehwinkel and Ebert. Collecte: -28.60. By sale of fruit, etc., -5.00 by Martin Hudtloff. W. Hudtloff.

On the 13th Sunday after Trin. the two congregations of Indianapolis, Ind. celebrated a mission feast, at which Prof. Wyneken and Bro. Kähler preached. Collecte: -173.00. C. C. Schmidt.

On the 15th Sunday after Trin. the churches of ck. Dubpernell and Morhart at Erie, Pa. celebrated mission feast, Bro. Dubpernell of North East and undersigned preached. Collecte: -41.10. C. C. Morhart.

On September 4, my congregations in Ruth, Mich. celebrated a mission feast. The festival preacher was Fr. Schroeder. Collecte: -50.37. W. Schwarz.

On the 15th Sunday after Trin. the churches of Humboldt and Owl Creek, Kansas, celebrated Mis- stonssest at the latter place. The festival preachers were ck. G. Voit and H. Lüker. Collecte: -46.94. D. Stemmermann.

The churches at Pleasant Ridge, Ill, Troy, and Col- linsville, Ill, celebrated the 15th Sunday after Trin. Mission feast, k. Janzow and P. M. Meyer preaching. The collete (for negro, English and interior missions) was -129.00. W. Dorn.

On the 15th Sunday after Trinity, a mission festival was held in my congregation in the church. In the morning Father Becker preached, in the afternoon Father Burmeister. Collecte: -43.00. A. W. Bergt.

The churches at Bazile Mills and Plainview, Nebr. celebrated a mission feast at the latter place on the 15th Sunday after Trin. Messrs. kk. Hoffmann and Rudolph preaching. Collecte: -32.50. Th. M öllering.

On the 16th Sunday after Trin. the congregation of the undersigned at Bo nfield, Ill, held mission feast in the church. Members from Dwight and vicinity attended. There was preaching in the forenoon. and a lecture on church history in the

On the 16th Sunday after Trin. the St. Paul congregation at El Paso, Woodford Co, Ill, celebrated a mission feast. Collecte: -86.64. H. Plow.

On the 16th Sunday after Trin. the congregation of the Rev. A. Willner and that of the undersigned at Quincy, Ill, celebrated Missionary Feast. Messrs. ck. W. C. H. Oetting, C. W. Meyer, G. Wolf and L. Zahn preached. Collecte: -107.13. W. Hallerberg.

On the 16th Sunday after Trin. the congregations at St. Paul and Farina, Fayette Co, Ill, celebrated Mission Feast. The festival preachers were ck. Hild and Wegener. Collecte: -68.00. H. W. Heumann.

On the 16th Sunday after Trinity, my congregation in Beardstown, Ill, celebrated a mission feast in their church. A good number of guests from the sister congregations of Arenzville and Indian Creek attended, along with their pastors. The festival preachers were Messrs. kk. A. Mennicke sen., G. Traub sen. and I. Löschen. Collecte: -135.00. F. P. Merbitz.

Due to lack of space several displays of mission feasts

Conference displays.

The Second District of the Lutheran Pastoral Conference of Minnesota will meet, s. G. w., October 18, at the congregation of Mr. P. Schulz, at Faribault, Minn. G. P. A. Schaaf.

The mixed Pastoral Conference of the First District of Minnesota will meet, s. G. w., November 15-17, at St. Paul. - Do not fail to report to the undersigned at least 14 days in advance. M. Tirmenstein.

The Denison Specialconference will meet, s. G. w., November 1 to 3, at Council Bluffs, Iowa. - Applications are requested fromA. C. D örrfler.

The Baltim ore Districtsconference meets at the home of Mr. P. C. H. F. Frincke, November 8-10. - Works: "Inspiration of the Scriptures" (k. O. Schröder) and "Office of the Keys," (k. A. T. Pechtold). I. H. Schwov.



The mixed Southwestern Pastoral Conference (formerly the 2nd District Conference) will meet, s. G. w., November 15-17, at the congregation of Mr. Praeses G. I. Albrecht, at New Ulm, Minn. - Subject of teaching: 1.) Communication of the Properties (continued). Speaker: R. Schulze; substitute: R. Ross. 2) Exegesis on 1 Peter 1. Speaker: R. Rubel; Substitute: Prof. Burk. Preacher: U. Krumsieg; substitute: P. A. Müller. Confessional speaker: R. I. Frey; substitute: P. Fick. I. Baur.

Warning.

By special resolution of the Pastoral Conference of Wisconsin, to which the Conference of Chicago excludes itself, warning is hereby given against Rev. D. Kosche, at Merrill, Wis. because the same has rendered himself unworthy of the sacred office of preaching. In order to pave his way into the Ohio Synod, he has lately gone astray on the doctrine of election by grace in the Missouri Synod, and will now probably seek to justify in every way his quite irresponsible action and conduct in the matter of his engagement, and to throw the blame of the great arousal that has occurred upon others; but he will thereby only cause further disclosures.

Milwaukee, Wis. 10 Oct. 1887. h. Sprengeler,

Wisconsin District President.

Indication.

Series IV of the shares of Trinity Parish at Lincoln, Nebr. has become due for payment by lot. Holders of these shares, if they desire payment, may send the same to the undersigned, whereupon they will receive the money.

H. Frincke,

1309 L 8tr, Inneoln, b7ebr.

Solicitation.

In our last community meeting it was decided by lot that in this year series V of the interest-free shares taken from us should be redeemed. Holders of such shares should send them to Mr. IV. ,1st Hamann, 807 OeorZia ^ve., Omalla, Nebr. to recover the money borrowed thereon.

E. I. Frese.

Incoming to Illinois District Coffee:

Synodal Fund: Collecte on the Day of Penance of Fr. Hild's congregation in Bethlehem \$7.30. By U. Hallerberg in Quincy, part of the Miss. collecte of the St. Jacobi and St. Johannis congregations, 10.00. (p. \$17.30.)

Construction in Addison: By I*. Weisbrodt at Mount Olive, part of Mifs. coll., 10.00.

Inner Mission: Miss. coll. from P. Wessel's parish at Nokomis 40.00. By I P. Bartling at Chieago from N. N. 100.00. Part of Miss. coll. from P. Haake's parish at Neely- ville 15.00. By U. Felten's parish at Washington Heights 20.00. By U. Kirchner from sr. Gem. at Hogan, Ind. 5.00. By U. Great at Hartem by F. L. White 1.00. By Chas. Hansen in Rock Island, part of Miss. coll. 21.50. By P. Bartling in Chicago from Ad. Siekmann 1 00. By IL. Haller- bcrq at Quincy, part of the Miss.-Coll. of St. Jacobi and St. Joh.-Gem. 20.00. By x. I. Bergen, part of the Miss.-Coll. of the Gemm. in New Gehlenbeck, Worden and Prairie Town, 60.00. By I*. Weisbrodtin MountOlive, part of theMiss.Coll. of, 40.15. By !>. Plow at El Paso, desgl, 10.00. By 1^.. Heumann at Farina, desgl, 35.00. (S. \$368.65.)

English Mission: Part of the Miss. Coll. of I". Haakes Gem. at Neelyville 2.50. By Fr. Hallerberg at Quincy, part of the Miss.-Coll. of St. Jacobi and St. Joh. parishes, 3.55. By k. Weisbrodt, at Mount Olive, part of the Miss. coll. 5.00. By P. Heumann, at Farina, the same, 5.00. (S. \$16.05.)

Negro Mission in Springfield: By Father Hallerberg at Quincy, part of Miss. Coll. or St. Jacob's and St. John's congregations, 5.00.

Negro Mission: Through I P. Wunder in Chicago by N. N. 1.50. Through P. Bartling there by Th. Reinhardt 1.00, Ad. Siekmann 1.00. Part of the Miss. coll. of t P. Haake's Gem. at Neelyville 10.00. By P. I. Bergen, part of the Miss. coll. of the Gem. at New Gehlenbeck, Worden and Prairie Town, 15.00. By Weisbrodt at Mount Olive, part of the Miss. coll. 10.00. By Heumann at Farina, same, 15.00. (Summa \$53.50.)

Jewish Mission: By P. Wunder in Chicago from N. N. 1.50. Part of the Miss.-Coll. of P. Haake's Gem. at Neelyville 2.50. By V. I. Bergen, part of the Miss.-Coll. of the Gem. at New Gehlenbeck, Worden and Prairie Town, 8.00. By ?. Weisbrodt at Mount Olive, part of the Miss. coll. at, 5.00. By k. Heumann at Farina, the like, 5.00. (S. \$22.00.)

Heathen Mission: By Father Plough at El Paso, part of Miss.-Coll., 6.64.

Pilgrim's House in New Dort: Part of the Miss. Coll. of !>.. Haake's parish at Neelyville, 5.00. By Father Hallerberg at Quincy', part of the Miss. coll. of St. Jacob's and St. John's parishes, 5.00. By Father I. Bergen, part of the Miss. coll. of the parishes at New Gehlenbeck, Worden and Prairie Town, 15.00. (p. \$25.00.)

Emigrant Mission in New Sjork: part of the Mifs.- Coll. by I*. Wessels Gem. in Nokomis 8.00. By P. Weisbrodt in MountOlive, part of theMiss.- Coll., 5.00. (S. \$13.00.)

Em i gra n te n - Missi vn in Baltim ore: By Fr. Weisbrodt in Mount Olive, Theil of the Miss. coll., 5.00.

Emigrant Mission: part of Miss. coll. of k. Haakes Gem. at Neelyville 5.00. By P. Pflug at El Paso,



Theil. of Miss. coll., 10.00. By P. Heumann in Farina, desgl., 8.00. (S. - 23.00.)

Poor students in St. Louis: Part of the Miss. bill from Fr. Haack's parish at Neelyville 5.00. Through Wagner in Chicago from the lungfr. Association for Fr. Eickstädt 10.00. Part of the Miss. bill from U?Haake's parish at Neelyville for Chr. Droge-müller 4.00. (S.-19.00.)

Washing leaves in Springfield: part of Miss. coll. of k. Haakes Gem. at Neelyville 1.95.

Poor Students in Springfield: By Succop in Chicago by W. Streger for M. Gericke 3.00.

Springfield household treasury: by Hallerberg in Quincy, part of Miss. coll. of St. Jacob's and St. John's parishes, 5.00.

Poor college students in Fort Wayne: By k. Wagner in Chicago from the Women's Association for A. Grambauer 27.00, from the lungfr. Association for H. Preckel 15.00. Through miracles there from the women of his congregation for A. Leutheuser 8.00. Gem. for A. Leutheuser 8.00. From the collection bag of 1>. Brauer's congregation in Crete for August Winter 40.00. (p. -90.00.)

Poor students in Addison: by Cassirer H. H. Meyer in St. Louis 14.30. by L. Wagner in Chicago from the lungfr. society for E. Rischow 15.00, from the Women's society for H. Konow 22.00 and for E. Mueller from the Women's society 1.00, from C. Lübke 2.00, A. Wendt 2.00. by W. G. in Richmond, Va. for B. Göpfarth 10.00. (S. -66.30.)

Household treasury in Addison: by Hallerberg in Quincy, part of the Miss. coll. of St. Jacob's and St. John's Gvn, 5.00.

Sick pastors and teachers: Fr. Feddersen's congreg. in New Berlin 6.00. By L. Hölter in Chicago of Frsu M. Keller 1.00. By Fr. Hallerberg in Quincy, part of the Miss. coll. of St. Jacob's and St. John's congreg. 10.00. (S. -17.00.)

Widow's Fund: By Teacher Dörfner from the Chicago Teachers' Conference 21.00. b'. Th. Bünger in New Bremen 2.00 and Harvest Festival Coll. from his Gem. 12.50. Through I'. Bartling in Chicago from Ad. Siekmann 1.00. By I P. Hallerberg in ' Quincy, part of the Miss. coll. of St. Jacob's and St. John's congregations, 10.00. (p. -46.50.)

Deaf and Dumb Institute: I'. Feddersen's Gem. in New Berlin 6.00. By P. Wunder in Chicago from N. N. 1.00. By P. Hölter there from Mrs. M. Keller 1.00. By Große in Harlem from F. L. Weiß 1.00. By L. W. von Schenck in Algonguin, sent to Joh. Bankoski's wedding, 12.50. By P. Hallerberg in Quincy from N. N. 10.00. (S. -31.50.)

Orphanage near St. Louis: By Father Hallerberg at Quincy, part of the Miss. coll. of St. Jacob's and St. John's congregations, 5.00.

Studying orphans from Addison: Through Fr. Wunder in Chicago from L. Nitschkowski 3.00. Through Fr. Bartling there from Aug. Schreiber 1.00. From the collection bag of L. Brauer's parish in Crete 20.00. (S. -24.00.)

Gem. in Hegewisch, Ill.: From 1^ W. v. Schenck's Gem. in Algonguin 11.00.

Gem. in Council Bluffs, Iowa: I'. Lewerenz' Gem. in Effingham 7.28. By P. Succop in Chicago by H. Hedder 5.00. W. Hülskötter in Venedy 5.00. (S. -17.28.)

Poor college students in Milwaukee: Through Fr. Werfelmann in Chicago from the Women's Association for G. Gotsch 15.00.

Construction in Milwaukee: By P. Wunder in Chicago from L. Nitschkowski 2.00. L. Engels Gem. in Covington 1.80. By Bartling in Chicago from Ad. Siekmann 1.00, Bro. Schwarz .50. by Bro. Hallerberg in Quincy, part of the Miss. coll. of St. Jacob's and St. John's congregations, 15.00. by Weis- brodt in Mount Olive, part of the Miss. coll. 10.00. (Summa -30.30.)

Addison, Ill, Oct. 1, '87, H. Bartling, Cassirer.

Income to the Middle District coffers:

St. Louis building fund: by IN Mohr in Jnglefield by N. N. -5.00.

New Construction in Milwaukee: From IN Horst in Hilliard 3.00.

Synod Fund: IN Seemeyer's congregation at Schumm 25.00, Bro. Schinnerer's that. 10.00. IN Preuss' congregation at Avilla 1.75. B. Franke's congregation at Fort Wayne 7.75. I P. Jox's congregation at Logansport 12.10. IN Walker's congregation at Cleveland 25.60. I?. Hunzikers in Edgerton Joh. comm. 4.10. From IN Sieving's comm. in Fairfield Centre 5.00. B. Niemann's comm. in Cleveland 240.25. (S. - 331.55.)

Gem. in Columbus, O.: By IN Frank in Zanesville, stock of I. M. Bonnet, Jr. 10.00. H. C. Werner 2.50. David Schmid 3.00. By B. Hassold at Huntington by H. Anon .25, W. Sündermann the. .50, H. Käse the. .50. (S. -16.75.)

Gem. in Council Bluffs, Iowa: By I'. Hunziker in Edgerton by Joh. Mueller 5.00. IN Daib and Gem. in Friedheim 9.40. (S. -14.40.)

Gem. at Fremont, Nebr.: IN Schmidt's Gem. at Decatur 6.25. IN Daib and Gem. at Friedheim 9.40. (S. -15.65.)

Gem. in Hamlet, Ind: Part of missionary feast collection in k. Hassold's Gem. at Huntington 5.00. Desgl. of congregations at Van Wert Co. 10.00. Out of missionary box of IN Gross' Gem. at Fort Wayne 5.00. IN Horst's Gem. at Hilliard 1.00. B. Bischoff's congreg. at Bingen 8.30. IN Lift's congreg. at Preble 5.70. B. Michael's congreg. at Vöglein 14.84. IN Dunsing's congreg. at Wanatah 4.00. B. Daib and congreg. at Friedheim 9.40. (p. -63.24.)

Fellow believers in Germany: IN Scemeyer's congregation in Schumm 11 a.m. Thanksgiving Day, in IN Hassold's congregation in Huntington 8 a.m. (S. -19 p.m.).

Emigr. Mission in New York: part of the mission festival coll. of the congregations in Van Wert Co. 10.00. Desgl. of the congregations of BIN Hiller and Kaiser 7.50. Desgl. in South Bend 59.00. Desgl. ofBB. Schmidt and Seuel in Indianapolis 20.00. Desgl. of IN Mueller's congreg. in Lancsville 4.00. Desgl. in Fort Wayne 50.00. (S. -150.50.)

Emigr. - Mission In Baltimore: IN Ernst's Gem. in Euclid 5.67. Part of the Missionsfcstcoll. of the Gemm. of the Bk. Hiller and Kaiser 2.50. Desgl. of the BIN Schmidt and Seuel in

Indianapolis 5.85. Desgl. of P. Mueller's comm. at Lanesville 2.00. Desgl. at Fort Wayne 50.00. (S. -66.02.)

English Mission: part of the mission feast coll. of the Gemm. in Van Wert Co. 5.00. By Bro. Frank in Lanesville from Mich. Lude 1.00. Part of the mission feast coll. of Bro. Mueller's Gem. in Lanesville 5.00. Bro. Hermann by Bro. Heintz, Crown Point, 1.00. (S. -12.00.)

Heathen Mission: By Bro. Frank in Zanesville from widow M. Ungemach 5.00. By Bro. Saupert in Evansville from H. Kratz 2.00. Bro. Heintz' Gem. in Crown Point 2.00. (S. -9.00.)

Jewish mission: part of the missionary feast bill of Fr. Hassold's congregation in Huntington 2.50. Defra. of the congregation in Van Wert Co. 4.00. Defra. of the congregation of KU. Hiller and Kaiser 10.00. Desgl. of the congregation of P. Mueller at Lanesville 5.00. (p. -21.50.)

Negro Mission: Fr. Siegers in Archbold St. Jacob's congregation 5.50. From Fr. Schwan's congregation in Cleveland of Bro. Wachs sr. and jr. 2.00 each. Part of the Missionary Festival Coll. in Huntington 10.00. Desgl. of the congregation in Van Wert Co. for New Station in New Orleans 15.00. Desgl. of the congregation of Kk. Hiller and Kaiser 31.20. part of same Collecte for Springfield, Ill, 5.00. part of Mission Festival Coll. in South Bend 59.00. Desgl. of Gemm. of kk. Schmidt and Seuel at Indianapolis 25.00. k. Schwan's congregation in Cleveland 9.20. Part of the missionary feast coll. of Fr. Hüge's congregation in Briar Hill 7.00. By Fr. Jox in Logansport of H. Potthoff sr. 1.00. Part of the missionary feast coll. of Fr. Müller's congregation in Lanesville 8.00. Desgl. in Fort Wanne 25.00. (p. -204.90.)

Inner Mission: Fr. Daib and congregation in Friedheim 15.00. Part of the Mission Festival Coll. of Fr. Hassold's congregation in Huntington 20.00. Desgl. of the congregations in Van Wert Co. 30.00. k. Werfelmann's congregation in Neu-Dettelsau 14.87. Part of the mission festival coll. of the congregations of kk. Hiller and Kaiser 31.20. 1? Horst's congregation near Dublin 4.00. Mrs. W. there 1.00. Father Sau- perts' congregation in Evansville 12.65. N. N. from Father Gross' congregation in Fort Wayne 5.00. Part of the mission festival coll. in South Bend 59.75. Desgl. of the congregations of the ck. Schmidt and Seuel in Indianapolis (for the West) 75.00. Fr. Schwan's congreg. in Cleveland 41.00. Part of the Mission Festival Coll. in Briar Hill 7.00. k. Mohr's congregation at Jnglefield 14.00. part of mission festival coll. of Fr. Mueller's congregation at Lanesville 30.00. Fr. Heintz's congregation at Crown Point (for traveling preachers) 2.00. part of mission festival coll. at Fort Wayne 700.00. (p. -1062.47.)

Poor students in St. Louis: Through teacher Hafner in Goeglein, ges. at Dannenfelsrr-Hollmann's wedding for F. Randt, 12.70. Fr. Trautmann's congregation in Columbus for Gucken- berger 14.13. Women's club in Fr. Zorn's congregation in Cleveland for I. Reinhardt 37.05. For Haserodt: By Fr. Schmidt in Elyria from some members of the congreg. 26.75. men's choir that. 5.00, birthday coll. 5.00, from Grafton 2.00. By Fr. Sauer in Fort Wayne from widows B. and W. 15.00. (S. -117.63.)

Poor students in Springfield: For G. H. Koch: By 1 P. Jüngel at Fort Wayne, coll. at Such-Barthel's wedding 4.00, at Reinke-Btedenweg's wedding 8.10. By P. Sauer das. for dens. from widows B. and W. 15.00. By k. Schwan from the Gem. at Bedford for Sallmann 7.10. For G. Runge: P. Schmidt's Gem. at Decatur 3.00, ges. on W. Lothmann's wedding the. 8.00. By P. Sieving at Fairfield Centre, coll. on Becht-Engelcr's wedding for A. Zirbell 20.00. By k. Bischofs at Bingen, wedding coll. at Rodenbeck: Fülling's wedding, 13.40. U. Heintz's gem. at Crown Point 2.00. Wittwe H. by P. Niemann, Cleveland, for Hemann 10.00. (Summa -90.60.)

Poor students in Fort Wayne: P. Weseloh's congregation in Cleveland for K. Schulz 34.00. Durck dens. for K. Horsck from H. Lindhorst and H. Schürbaum 20.00 each, whose women's club through teacher Bewie 18.82. Through P. Sieving in Fairfield Centre for V. Kern: Kindtaufcoll. at Ph. Pfaffmann 4.50, in the collection bag of the congregation. found 5.00. Chr. Krömer from Sauer's church in Fort Wayne 10.00, Wittve B. and W. das. for Bnszin 15.00, for Ruhland 15.00. Men's choir in Elyria for Rimbach 5.00, By Fr. Sieving in Fairfield Centre for H. Bügel: coll. on Goehring-Lohmann's wedding 7.26, found in the church's collection bag 5.00. (p. -159.58.)

Poor students at Addison: Mrs. G. Bippus at Evansville 1.00. By P. Franke at Fort Wayne for L. Plothe: from Wittve Elisabeth Meyer 2.00, H. Franke and M. Frosch 5.00 each. By Hüge at Briar Hill, ges. at Klemm-Behrendt's wedding for W. Hacker 3.50. Luther Foundation of St. Paul's Schoolc at Fort Wayne 10.22. (S. -26.72.)

Studying Orphans from the Addison Orphanage: P. Heintz's Gem. in Crown Point 2.00.

Springfield household: P. Siegers in Archbold Joh.-Gem. 5.34.

Household in Fort Wayne: P. Berg's comm. in Adams County 8.00. widow M. Ungemach in Zanesville 2.00. Gottl. Wolter through I". Haffold in Huntington 1.00, Mich. Weber the. 1.00. by Sauer at Fort Wayne 4.50. (S. -16.50.)

Orphanage at Addison: By P. Mohr at Jnglefield by Wittve Elis. Bean 5.00, Christine Bean 2.00. (S. -7.00.)

Orphanage near Boston: Thanksgiving offering of a poor widow by Fr. Zorn in Cleveland 4.00. Fr. Koch's congregation in Huff 3.35. (S. -7.35.)

Orphanage near Pittsburgh: P. Weseloh's parish in Cleveland 6.25.

Orphanage near St. Louis: By Father Mohr at Jnglefield from widow El. Bohne 5.00. From St. Paul's School at Fort Wayne 1.58. (p. 6.58.)

Taub stummen-An stakt: P. Heintz'Gem. at Crown Point 3.00. Teacher Schumacher's pupils at Vincenncs 2.00. C. G. das. 3.00. Weseloh's Gem. at Cleveland 6.50. P. Gross' Gem. at Fort Wayne 60.63. (S. -75.13.)

Pilgrim House in New York: Nachtr. by H. B. from k. Daib's congregation at Friedheim 3.00. I P. Preuß' congregation at Avilla, 2nd tr., 10.00. By P. Horst at Hilliard from Chr. Wollpert 2.00. (S. -15.00.)

Districts support fund: P. Heintz's parish at Crown Point 3.10. By Steger at Archbold, ges. on infant baptism at I. Kruße, 5.46. By 1 P. Markworth by the Gem. at White Creek 9.40, Gem. at Waymansville 6.00. k. Niethammer's Gem. at La Porte 27.35. P. Schmidt's Gem. at Decatur 8.00. By P. Werfelmann at New Dettelsau, thanks.

sacrifice by I. Ph. Bunsold, 3.00. By k Zorn in Cleveland by H. Stükm 3.60. P. Saupert's Gem. in Evansville 10.00. N. N. from k- Groß' Gem. in Fort Wayne 5.00. 1 P. Jüngel's gem. in Fort Wayne 17.60. P. Bethke's gem. in Reynolds 6.30. By I. Beck from Husmann's gem. at Arcadia 10.02, in Tipton Co. 3.80. From the latter's gem. bet Kokomo by C. Sander 2.00. P. Dunsing's gem. in Wanatah 4.62. H. Hoppe from I'. Jox's Gem. at Logansport 5.00. P. Schmidt's Gem. at Indianapolis 20.56. Collecte at 25th anniversary of P. Henkel's Gem. at Aurora 28.38. P. Schmidt's Gem, at Elyria 14.00. P. Hassold's Gem. at Huntington 2.50, 1>. Haffold 1.00. Fr. Schlechte's in Otts 3.00. Zion's comm. k. Hunzikers at Edgerton 2.40. I". Horst in Florida 1.00, whose gem. that. 4.50. P. Sieving's gem. in Fairfield Centre (for Steinbach) 11.50. P. Niemann in Cleveland 5.00, by dens. of Wittwe H. 10.00, W. B. 1.00. P. Preuß in Avilla 1.00. P. Daib in Friedheim (for 1888) 5.00. P. Lothmann's Gem. in Akron 17.80. P. Mueller's Gem. in Lanesville 4.30. (S. -263.19.) Total: -2793.85.

Correction:

In my last receipt read under "Poor Students in Springfield." For Berkhalter: from M. Jordan **30 and** Collecte etc.

Fort Wayne, Sept. 30, '87. D. W. Roscher, Cassirer.

Proceeds to the treasury of the Nebraska District:

Inner Mission: Through Fr. H. Frinke of sr. Gemeinde -1.46. I". Joh. Meyer, Mission Festival-Collecte, 44.00. I". H. Fischer, Confercnz-Coll., 20.00. Fr. H. Wchking of sr. Jmm.- Gem. 5.40. Mission festival coll. of the Gcmm. of the kk. Bode and Brakhage, König, Dannenfclnd and Frincke 79.05. P. W. G. Gans, mission festival coll. of sr. Gem., 27.60. E. Holm of sr. Scotia 10.00. Fr. I. Hilgendorf, evening coll. sr. Congregation, 14.20. Fr. G. Weller, Mission Festival Coll. of St. John's Church, 14.20. in Congregation and that of the church. Th. and G. Grüber, 40.00. Fr. I. G. Lang, mission festival coll. 16.00. Kassirer Spilman 12.00. I Fr. A. Baumhöfener, mission festival coll. sr. Gem., 62.00. IL. W. G. Bullinger of sr. Clear- water comm. 10.75, from his Cash Creek comm. 6.00. P. Tb. Möllering, mission feast coll. sr. Plainview- congreg. 24.50. P. C. H. Becker, mission feast coll. sr. St. Paul's- congreg. 17.00. (S. -389.96.)

Negermission: Missionsfestcoll. der Gemm. der kk. Bode, Brakhage, König, Dannenfclnd and Frincke 13.18. P. W. G. Gans, Missionsfestcoll. sr. Gem., 13.80. P. G. Weller, Misstons- festcoll. sr. Gem. and that of ILk. Th. and G. Grüber, 20.00. k. I. G. Lang, mission feast coll., 5.00. I Fr. Th. Möllering, mission feast coll. sr. Plainview congregation, 8.00. Fr. C. H. Becker, mission feast coll. sr. St. Paul's congregation, 15.00. (p. -74.98.)

Jewish Mission: Mission festival coll. of the comm. of the kk. Bode, Brakhage, König, Dannenfclnd and Frincke 13.18. P. I. G. Lang, Mission Festival Coll., 5.00. (S. -18.18.)

Heathen Mission: Fr. Joh. Meyer, Mission Festival Coll., 22.00.

Emigrant Mission: Fr. W. I. Gans, Mission Festcoll. sr. Gem., 13.80. Fr. G. Weller, mission festival coll. sr. Gem. and the Gemm. of the kk. Th. and G. Grüber 20.00. Fr. I. G. Lang, Mission Festival Coll. 5.00. (p. -38.80.)

Orphanage near St. Louis: Fr. G. I. Bürger of sr. Zion's congregation. 20.00.

Poor students in Addison: Fr. R. H. Biedermann of sr. Gem. 4.03. Deaf and dumb in Norris: H. I. P. Kühnert from his preaching plch at Howells 4.00.

Sick preachers and teachers: Fr. A. Hofius from his congregation 10.00.

For P. A. H. Cämmerer: P. I. P. Müller by P. Frese 5.00, P. Düver 2.00. (S. -7.00.)

Gem. at Fremont, Nebr.: 1 p. H. Frincke, Coll. of his Gem., 16.44. Progymnasium at Concordia, Mo.: A. C. H. Becker, Mission Festcoll. sr. St. Paul's congreg. 15.00. Total: -620.30.

Lincoln, Sept. 30, 1887. i. c. bahls, cashier.

Entered the caste of the Eastern District:

Synodal treasury: from the congregation of P. Ebendicks -9.20. k. Wilhelms St. Lucas-Gem. 3.00. 1 Fr. Hömann's Zions-Gem. 4.60. By P. Walker, bequest of F. Emmel, 10.00. Gem. P. W. A. Freys, contribution for 1887, 23.00. (S. -49.80.)

New construction in Milwaukee: Gem. P. F. Koenigs 10.00. College maintenance: Gem. P. F. King's 11.00.

Pilgrim House: By Fr. Sieker from I. Häfker 10.00. Kassirer Schmalzriedt in the Michigan District 76.75. (S. -86.75.)

Progymnasium: By Fr. Stürken from Mrs. Treide 5.00. Comm. Fr. H. Schröders 11.50. By Fr. Walker, bequest from F. Emmel, 5.00. (S. -21.50.)

Emigrant Mission: Kassirer Schmalzriedt in the Michigan District 5.00. Kassirer Meyer in the Western District 20.00. k. William's St. Lucas Parish 5.00, Zion Parish 1.00. (S. -31.00.)

Emigr. Mission in New York: Mission Festival Collecte of the congregations of kk. Her and Pechtold 5.00. Welfare coffee of the Matth. congregation in New York 50.00. (S. -55.00.)

Emigr. Mission in Baltimore: Mission Festcoll. of the Gemm. of the kk. Her and Pechtold 3.00. Kassirer Meyer in the Western District 5.00. (S. -8.00.)

JnnereMission: By Bro. Stürken of Mrs. Treide 5.00. Missionfestcoll. at Wellsville, N. A-, 6.00. (S. -23.00.)

Inner Mission in the East: Sondagssckule der Gem. k. Stutz' 13.00. From the mission box of the congregation of Fr. Schutzes 10.00. Welfare coffee of the Matth. congregation in New York 75.00. Through Fr. Lindemann of M. G. 1.50, E. Lorenzen 2.00, Prof. Ktsse 1.50. 1>. Wilhelms St. Lucas-Gem. 5.00. From the missionary box of the Gem. P. Stutz' 9.00. By P. Krafft from Karl Schmerling 1.50. By P. Hömann, missionary festival coll. in Accident, 56.77. Part of the missionary festival coll. in Eric 5.00. By k. Walker, bequest of F. Emmel, 5.00. (p. -185.27.)

Mission in New York City: Welfare coffee of the Matth. congregation in New York 50.00.

Mission in Erie: part of the Mission Festival Coll. in Erie 21.00.

Mission at Buffalo: part of Mission Festival Coll. at Erie 10.00. Mission Festival Coll. at Wellsville 25.00. (S.-35.00.)

English mission: part of the mission festival coll. in Erie 5.10.
Heathen Mission: Missionsfestcoll. of the congregation of LL. Her and Pechtold 8.00. L. Wilhelms St. Lucas-Gem. 2.00. (S. -10.00.)
Jewish Mission: Mission Festival Coll. of the Gemm. of LL. Her and Pechtold 5.00. Kassirer Meyer in the Western District 24.90. mission festival coll. at Wellsville, N. Y., 5.00. (S. -34.90.)
Negro Mission: Missionsfestcoll. of Lk. Her and Pechtold congregations, 8.00. L. William's St. Lucas congregation, 3.00. Missionsfestcoll. at Wellsville, N. A., 10.00. (S. -21.00.)
Mission School in Omaha: Mission Festcoll. of the Gemm. of LL. Her and Pechtold 8.00.
Gem. at Fremont: L. Sörgel 1.00, by dens. of L. Mieländer 2.00, H. Pöckler 1.00. M. at Baltimore .50. Gem. I". Oelschlägers 5.98. (p. -10.48.)
Gem. in Haverstraw: By L. Lindemann 2.00. M. in Baltimore .50. Kassirer Meyer in the Western District 3.00. Gem. L. Stürkens 25.00. (S. -30.50.)
Gem. at Palmer, Kansas: M. at Baltimore .50.
Comm. in Vienna, Wis.: Missionsfestcoll. in Wellsville, N. Y., 10.00.
Lutheran Free Church in Germany: Gem. P. Ebendicks 6.00.
Poor students in St. Louis: mission feast coll. of comm. of LL. Her and Pechtold 6.00.
Poor Students in Svringfield: by L. John, s. at L. O. Hanser's wedding, 7 p.m., St. Paul's comm. in Baltimore 13.50 for Wockenfuß. Mission feast coll. of the congregation of LL. Her and Pechtold 5.00. (p. -37.50.)
Poor students in Fort Wayne: Women's Association of the congregation of L. Stürkens 40.00 for F. Meuschke. Women's and Young Women's Association of the congregation of L. Sennes 10.00, from individual members of the congregation. 26.00 for G. Matthaideß. By L. A. T. Hanser from F. Schulze "50, Gem. in Medina 5.25, coll. bet Frau Weises Leichenfeier 2.25. L. Wilhelms Zions-Gem. 1.85. (S. -85.85.)
Poor students in Addison: L. William's St. Lucas- Gem. 4.00. Gem. L. Dubpernell's 20.00 for P. Salchow. (S. -24.00.)
Health insurance: L. Schulze 2.00, by dens. of M. and E. Mehlhorn 1.00. (p. -3.00.)
Deaf and Dumb Institution: Welfare Fund of the St. Matth. congregation in New York 50.00. congregation L. Siecks 14.50. by L. Krafft from his congregation 12.82, by X. 1.00 (p. -78.32). Gem. 12.82, from X. 1.00. (p. -78.32.)
Orphanage near WestRoxbury: By P. Stürken from Mrs. Treide 5.00. M. in Baltimore .50. Gem. L. Stutz' 13.00. By L. Krafft from X. .50. (S. -19.00.)
Orphanage in Union Hill: By P. Stürken of Mrs. Treide 5.00. Gem. L. Stutz' 13.00. (S. -18.00.)
Waisenhausbei St. Louis: DurchL. Stürken by Mrs. Treide 5.00.
Orphanage in Addison: By L. Stürken of Mrs. Treide 5.00.
Orphanage near Pittsburgh: By P. Stürkchl from Mrs. Treide 5.00. L. Wilhelm's St. Lucas-Gem. 2.85, Zion-Gem. 1.00. (S. -8.85.)
Widow's Fund: By L. Stürken from Mrs. Treide 5.00. By L. Biewend from H. K. 5.00, W. K. 2.00, L. Jäger 1.00. Mission Festival Coll. of the Gemm. of LL. Her and Pechtold 5.35 for Mrs. Sommer. Welfare fund of St. Mattb. congregation in New Uork 50.00. L. H. Schmidt 4.00. By L. Walker, bequest of F. Emmel, 5.00. (S. -77.35.) Total -1091.67.
Baltim ore, Sept. 30, 1887. c. Spilman, Cassirer. 619 ^V. Baltimore 8tr.

Emgekommen into the coffee of the Western District:
Synodal treasury: 0 -
New construction in Milwaukee: By L. Nützel in West Ely -6.50.
Progymnasium in Concordia: By Mr. Kühnert from L. Köstering's congregation in Altenburg 33.40. From L. Lüker's congregation in Aroma 4.00. Mission Festival Collecte of the two congregations. I". Lükers in Pittsburg 10.40. (p. -47.80.)
JnnereMissionimWest: By L. Hering, Missionfestcoll. sr. Congreg. at Ellinwood, 8 p.m.' By L. O. Hanser in Sk Louis by Mr. G. Hasecoster 6.00. Missionary festival coll. of the congregation of L. Sennes in Alma 40.00. L. C. W. Meyer's congregation in Macon City 9.70. By Mr. Poggemöllcr aftertr. from the missionary festival in Black Jack 1.25. Missionary festival coll. of the congregation in North St. Louis by Mr. Schwartz 325.00. Missionary festival coll. of the congregation of Zum hl. Kreuz in St.. Louis by Mr. Mießler 100.00. By L. Raub, surplus from a missionary trip to Golden, 6.50. Missionary festival coll. of the congregation of L. Germann in Ft. Smith 50.00. L. Purzner's congregation in Junction City 7.36. Missionary festival coll. of the congregation of P. Keller in and near Palmer 30.00. Missionary festival coll. of the congregation of P. Grosse in St. Joseph 18.65. Missionary festival coll. of the two congregations of L. Lüker in Pittsburg 20.00. Missionary festival coll. of the congregation of P. Grosse in St. Joseph 18.65. L. Lükers in Pittsburg 20.00. (p. -634.46.)
Negermission: Mission festival bill of the congregation of L. Sennes in Alma 10.00. Mission festival bill of the congregation in North St. Louis by Mr. Schwartz 76.86, later by L. Sieck 2.00. Mission festival bill of the congregation of Zum hl. of the congregation of St. Cross by Mr. Mießler 35.00. Mission feast coll. of the congregation of L. Kellers in and near Palmer 13.50. Mission feast coll. of the congregation of L. Grosses in St. Joseph 18.65. (p. -156.01.)
English Mission: By L. O. Hanser in St. Louis by Mr. G. Hasecoster 4.00. By Mr. Schwartz, Mission Festival Coll. of the North St. Louis congregation, 100.00. By Mr. Mießler, Mission Festival Coll. of the St. Cross congregation, 25.35. By L. O. Hanser in St. Louis by Mr. G. Trömel 5.00. (p. -134.35.)
Widow's Fund: P. Jungck in Palmer 7.00. St. Louis Teachers' Conference 5.00. By L. Walther in Brunswick by F. W. 2.00. (S. -14.00.)
Sick Pastors and Teachers: By L. O. Hanser in St. Louis by Wittwe M. Wolf 5.00.
Orphanage near St. Louis: By P. O. Hanser in St. Louis by N. N. .50. Coll. at Schäfer-Dürr wedding 11.25. P. Jungck in Palmer 2.00. (S. -13.75.)
Hospital in St. Louis: By L. O. Hanser in St. Louis by N. N. .50, Mrs. Leop. Gasd3.00, Mrs. Summer .50. **(S. -4.00.)**

Poor students: By L. O. Hanser in St. Louis, thank offering from Mrs. N. N. 5.00, from Mr. M. Sch. 5.00, from the Latin Young Men's Association of Trinity Parish for F. Bangert 25.00. (S. -35.00.)
Deaf and Dumb Institution: By L. Walther in Brunswick by N. N. 1.00. Gem.inCouncilBluffs, Iowa: By L. Walther in Brunswick from N. N. 1.00.
Pilgrim House in New Ajork: By L. Germann iru Ft. Smith of Concordia Association sr. Gem. 5.00.
College in St. Louis: From L. H. Sieck's Gem. in St. Louis by H. Schäperkötter, Konr. Grote, Konr. Behrens, Cb. Querl, H. Schütz 5.00 each, H. Dicke and R. Bramsch 2.00 each. (pp. -29.00.)
St. Louis, 6 Oet. 1887. H. H. Meyer, Kassirer.

Incoming to the WiSronfin District's Coffee:

Heathen Mission: Mission Festcollecte in L. W. Graf's church -18.65.
Poor and sick pastors and teachers: From L. Osterhus' Gem. 5.00.
Gem. in Fremont, Iowa: L. Th. Wichmann's Gem. 12.00.
Jewish Mission: Missionary Festival Coll. in Belle Plaine 3.60.
Emigrant Mission in New Uork: Mission Festcoll. in Freistadt 20.00.
Deaf and Dumb Institution at Norris: I. H. Rullmann, Milwaukee, 1.00.
Orphanage in Wittenberg: L.PH. Wambsganß'Gem. 14.33. Ernst Fischer, Hancock, 2.00. L. E. Aulich's Gem. 8.25. Virgins' Association in Sheboygan 10.00. (S. -34.58.)
Poor students in Milwaukee: I. H. Rullmann 1.00. By L. G. A. Feustel, wedding coll. by G. Bartelt, 11.50. Trinity comm. in Milwaukee 52.28. (S. -64.78.)
Poor students in Springfield: L. Ph. Wambsganß' Gem. 9.48.
New construction in Milwaukee: F. W. Wehle, Milwaukee, 10.00. G. Kranz, Milwaukee, 5.00. L. Osterhus' Gem. 15.00. L. I. I. Oetjens' Gem. 6.30. L. W. Hudtloff 5.00, whose Joh.Gem. 1.50 and .92, whose Martini Gem. 3.10, whose St. Paul's Gem. 2.26. L. F. Keller's Gem. in Racine 18.11. F. E. Kruger, Milwaukee, 25.00. Ernst Fischer, Hancock, 3.00. L. A. Rohrlack's Gem. 14.00. L. F. Wolbrecht's Gem. in Sheboygan 38.70. (S. -141.89.)
Negro Mission: L. Wambsganß' congregation at Adell 8.19. N. N. at Grafton 1.00. Mission Festival Collect: at Kirchhain 14.25, Scott and Auburn 16.75, Belle Plaine 5.00, Calumet 14.20, Freistadt 17.05, Watertown 23.32. (S. -100.76.)
Pilgrim House in New Uork: L. Georgiis Gem. in Cedarburg 5.38. Martin Hudtloff, proceeds from sugar works sold 2c., 5.00. (S.-10.38.)
Preacher's and teacher's widow's fund: Teacher A. Frankenstein 3.00. L. Georgiis Gem. in Cedarburg 5.00. L. Geo. Kühle 4.00. (S.-12.00.)
Free Church in-Taxis: I P. E. Roller 2.00.
Wisconsin District Inner Mission: L. F. Schumann's Gem. at Waterford 4.55. L. Jul. T. L. Bittner 5.25. L. E. Baese's Gem. 8.00. L. P. Plaß' Gem. 5.10. W. F. Koehn, Sr. in Sheboygan by L. G. F. Schilling 1.50 and by P. Leßmann 1.50. L. Georgiis Gem. in Fredonia 1.70. L. I. I. Oetjens Gem. 7.30. W. Berger .50. Karl Schatt- schneider, Milwaukee, 1.00. Ernst Fischer, Hancock, 2.00. From Stephans Gem. belatedly to the Mission Festival Coll. in Milwaukee 4.00. I P. F. Wesemann's congreg. at Grafton 9.04. Missionfestcollect: at Union 30.00, Scott and Auburn 30.00, L. W. Graf's congreg. 18.65, Belle Plaine 20.00, Calumet 22.80, Freistadt 100.00, Watertown 69.97. (S. -342.86.)
Milwaukee, Sept. 30, 1887. C. Eissfeldt, Cassirer.

Received since June 12, 1887:

a. For poor students in general: By Kassirer Bartling -5.00, 1.00, 14.30. By Prof. Selle 74.71, 15.50. By Prof. Backhaus (Kassirer Röscher) 7.00. By Kassirer Bahls (Nebr.) 4.03. By teacher C. Voit in Willow Creek, Minn. on the wedding of Mr. Fr. Schulz and the daughter of Mr. C. Nibbe collected, Oct. 6,
b. For individual pupils: By Kassirer Bartling for Haase 5.00, 9.00, 9.00; for E. Selle 10.00; for Fehner 10.00; for Kramp 15.00; for Gehrs 15.00; for Rischow 6.00, 13.00, 15.00; for O. Schneider 15.00; for Konow 22.00; for E. Müller 5.00; for Hillmann 14.50; for Göpfartb 10.00; for Nuoffer 11.00. By P. Kähler for Beinke 13.00. By Lehrer Mi- litzer for Hildebrandt 10.00. By L. Schöneberg for Röcker 10.00; for Burkhardt and Estel 15.00 each. By L. Sieker for Merkenschlager, Miller and Rosenberg 20.00 each. By L. N. Eirich in Jonesville, O., for Eirich 4.00, 11.39. By teacher Kirsch in Faribault, Minn. for Giese 5.00.
o. For the wash fund: By Kassirer Bartling 3.00; 4.00. By Prof. Selle of Omega 10.00.
Furthermore, through Mr. L. Dröge in Freyburgb, O., received from Mrs. Luise Lunz and Mrs. Franziska Lunz 1 quilt each, and from Mrs. Barb. Ruck 1 bedspread and 1 bed sheet.
While, in the name of the needy recipients, I sincerely thank the dear donors for all these donations and wish them God's rich reward, I am at the same time so free as to draw attention to a double matter.
Although I have instructed a number of well-off students to have their laundry washed at their own expense, the laundry fund has to pay for 24 poor students who could not find laundry people. This means that this school year it must have an income of -240.00, because the bill for each pupil comes to -10.00 per year - but I only have -20.00 at my disposal. Help is therefore urgently needed.
Two years ago, through the kindness of various women's clubs, especially those in Chicago, we were so generously supplied with quilts that there is no shortage of them to begin with. The students receive them on loan and must return them washed at the end of the school year. Bed sheets and pillowcases are also available in sufficient quantity. On the other hand



Every year there is a very strong demand for warm, woolen stockings, as well as for shirts, especially underwear. - I am communicating this so that the dear women's clubs, which intend to please us with their gifts, may have a clue. Addison, Oct. 5, 1887. E. A.W. Krauß.

Received with heartfelt thanks: For D. Ehmann from L. I. F. Müller's parish H10.51. For E. Georgii from the valuable women's association of the local Dreieinigkeitsgemeinde 3.00, also for G. Schlegel 3.00. For H. Ohldag from the congregation of the 1". Osterhus in Williamsburgh 6.00. For Bro. Jaap of the congregation of the k. Lochner in Chicago 16.00. For C. Lochner of the valuable women^ association of the same congregation 30.00. For A. Hoppe of the Immanuels- gem. of the I'. Rüdiger 10.50. For F. Pasche from the congregation of IL Kothe through Mr. C. Steinbach 30.00. For G. Gotsch from the valuable women's association of L. Nützel in Oshkosh 5.00. For poor pupils in general, Collecte at the foundation festival of the general youth association here, 41.54, and from Mr. Joh. Meyer in Crete, Ill, 3.00, and from the local women's association, 2 white shirts, 10 towels, 3 quilts. Milwaukee, 26th Scpt. 1887. Ch. H. Löber.

Received by Mr. P. C. Kollmorgen, Atwater, Minn. from Mrs. A. Cross Pl.00 for Omaha mission.

I. F. S. Her, city missionary. >

Received for the English Lutheran Mission: By Mr. D. M. Linebarger, Springdale, Ark, Treasurer of their English Lutheran Conference of Missouri, H9.85.

St. Louis, Sept. 6, 1887. C. F. Lange, Cassirer.

For the church in Brazil, Ind. gratefully received from the brethren in Indianapolis \$25.00. A. Werfelmann.

For the local seminar library

received with thanks from teacher H. Ilse: Melodien zur Gottesdienstordnung ... des Königreichs Sachsen, 1880. G.

New printed matter.

American calendar for German Lutherans for the year 1888

after the birth of our Lord Jesus Christ. Lutheran Concordia Publishers. St. Louis, Mo.

This well-known guest is knocking again on the doors of his old friends, and he will probably be welcomed with joy by all, and will also win many new ones. Suffice it to call attention to the rich contents: Ecclesiastical Review. The First Lutherans on the Delaware. From the life of Dr. Walther (with picture). An apt word on Christian child-rearing. Karkutschi, and other shorter articles. The price is 10 cts.

The Concordia Formula Core and Star. With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian People on behalf of the Reverend Lutheran Synodal Conference of North America by C. F. W. Walther. St. Louis, Mo. Lutheran Concordia Publishers. 1887.

It gives us great pleasure to be able to announce that a third edition of this magnificent work by Dr. Walther has become necessary. As is known, this work was first published in 1877 and contains the text of the Epitome of Concordia forme! with excellent explanations and a valuable historical introduction. To all who do not have this writing yet it is recommended bringing. An exceedingly puffing read for the coming Reformation festival time! The Concordia publishing house will send it postage-free against a contribution of 40 cents.

Tract No. 9: Do all for the glory of God, or, Of lawful and unlawful games.

This is a new tract published by the Lutheran Tract Association. The subject matter is certainly contemporary and the tract will therefore find a ready market.

The members of the Tractatverein receive the copies sent to them in commission.

Missionaries who distribute it conscientiously can receive it free of charge.

The price for non-members is 20 cts. a dozen. Orders should be placed with No. L. Dette, 710 Lrunkliu ^Vve. at 81 Louis, Llo. The earlier tracts are also still to be had.

Changed addresses:

Uev. Obr. Look, LIK OreeL, ckobusou Oo., Nebr.

Uev. II. Lriueke, 1309 12 81r., Liueolu, Nebr.

Uev. .Ios. Oeseb, Imperial, Obase Oo., Nebr.

Uev. .1. 8ebuo^, 207 N. LIkreU 81r., LlexauUriu, Va.

Uev. IV. LKeubeek, 3116 LUmnii 81r., OkieaAO, IU.

Dr. Doepke, 110j Lorl 81r., Neuc Orlenns, Im.

Luul 12th Liberi, 8ui1ers, IVnsbinpfou Oo., >Vis.

L. Delliuunn, 1309 L 8tt., Liueolu, Nebr.

Luur, 3709 N. 111b 8tt., 81st Louis, No.

Oeo. ck. 8c:bumuke,

1049 ckeüersou 8tt., pre. Lesl, LuKrUo, N.-V. L.. (4. O. 8emmnnn, Narz-sviUe, Ickuiou Oo., Obio.



Herausgegeben von der Deutschen Eva
Zeitweilig redigirt von dem

43rd Year, St. Louis, Mon., Nov. 1, 1887, No. 21.

Of the consent of parents to the marriage of their children.

. "I will begin my work with God and my Lord Jesus Christ."

This is what Christian brides and grooms sing, together with those who were present at the wedding ceremony on their wedding day as witnesses of their marriage and helpers in their joy. But only those bridal couples can sing and say this with truth who enter into their marriage in such a way that God can also confess to their marriage as one arranged according to his will and good pleasure and in obedience to his holy commandments, whereas a bridal couple who intended to enter into marriage with a conscious transgression and disregard of God's commandments would only be playing a lying game and making a mockery of such a confession.

Now among the commandments to which a Christian youth and virgin are to pay attention in their marriage is the fourth commandment, "Thou shalt honor thy father and mother." If a son or daughter were to leave the parental home temporarily for any other purpose, even if it were only to visit a friend, and without saying a word, and without ascertaining whether such a departure would be agreeable to his or her parents, were to tie up his or her bundle and go away, this would certainly not be a testimony of great reverence toward father and mother. But it is said of marriage in Paradise: "Therefore shall a man leave his father and his mother, and shall cleave to his wife. A child entering into marriage leaves father and mother, who have nourished and cared for the son or daughter from infancy, have faithfully and carefully protected him in sick days and nights, and have showered him with love, and unites his weal and woe, in which the parents take the closest part, with that of another person who, through such a union, enters into the family and kinship to which such a child belongs, and who now inevitably becomes a member of the family.



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
-Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. November 1887.

No. 21.

The child must share honor and dishonor, happiness and misfortune, with the new relative to a certain extent. All the misfortunes that a child brings upon himself by his marriage he also imposes in part upon his parents. How many a son-in-law has brought his parents-in-law to the begging-staff, even with grief into the pit! If one rightly resents a businessman who, without asking his business partner for advice and consent, engages in undertakings which, if they should fail, would bring him harm, what can one say, from a purely human point of view, of a child who, without the advice and consent of his parents, or even against their will, takes a step which, if it leads to evil ends, must cause the parents the bitterest heartache? In a child who acts in this way against his parents, one can reasonably look for neither love nor reverence for his parents, such as should be found in a proper child.

But just as a child who enters into marriage without the knowledge or even against the legitimate will of his parents loses sight of the love and respect for his father and mother required by the fourth commandment, so also he who wishes to take a virgin in marriage without the knowledge or against the will of her parents sins against them. Of all the goods which a man may have according to the first article and the fourth petition, his child is the highest, except perhaps his own life. The man who sees his hard-earned possessions sink into ashes and go out in smoke as a robbery of the ravenous conflagration, or sink as a prey of the greedy waves of water, still considers himself fortunate when he can embrace his children snatched from the flames or the floods. If, then, he who has robbed a man of his money or his horses from his stable is considered a wicked villain, to whom the police are sent on his heels, and whom, when he has been seized and convicted, is put behind walls, under lock and key, what must he be worth who, without the man's knowledge and against his justifiable wishes, has robbed a man of his money or horses from his stable?

Who would have approved that I should have brought up a daughter with so much cost, trouble, and danger, with diligence and labor, and have stolen all my life with my body and my goods from her heart? Doctor Luther rightly says: "Who would approve that I should have brought up a daughter with so much cost and trouble, care and danger, diligence and labor, and should have risked all my life with body and goods on her for so many years, and she should be no better kept for me than if she were my cow, lost in the woods, which any wolf might devour? So also should my child stand free, that any knave, unknown to me, or perchance mine enemy, might have power and free access to steal it from me secretly, and take it behind my knowledge and will? There is no one who would leave his money and goods so freely open that he might take them whoever came to them first. But now the knave takes from me not only my money and goods, but also my child, who has become sour to me to bring up, and in addition gets my goods and money with the daughter; must therefore reward him and let him have my inheritance in the goods, which I have acquired with toil and labor, for the harm and misconduct committed against me. That is, of course, to reward wickedness with honors; that is, to open the door and the gate, and to give room to do harm and damage." (St. Louis ed. X, 759.)

That the consent of the parents is necessary for a valid marriage, so far as the legal validity of parental authority is to be recognized, is also laid down by the civil laws of our country. For as long as a son or daughter is subject to the authority of his or her parents, that is, until he or she reaches the age of civil majority, marriage, according to the laws of the states in which such laws exist, can be legally contracted only if the consent of the parents of the minor is proved. In the sight of God, however, there is no minority, no majority, at which a child outgrows the fourth commandment; the word, "Thou shalt honor thy father and thy mother," applies to the bourgeois man as well as to the boy who wanders to the children's school with his primer and slate, and the daughter to whom it is said, "Despise thy mother.

not when she grows old," Prov. 23:22, can never live to see the time that would permit her to put out of her sight the reverence which the fourth commandment requires. This has also been recognized from of old by both natural and enlightened reason. Luther writes: "In the fourth place, the example of the old law and of all the fathers, in whom both law and custom existed, serves this purpose. Law and custom, that parents married their children out of paternal authority, as Genesis 22:17 clearly states and the examples of Isaac, Jacob, Joseph, and Samson 2c. prove. Fifth, it was also a natural right among the heathen, as among the Greeks, who were the wisest people on earth. For one reads in the Greek poet Euripides thus: 'My father has to take care of my marriage, it is not my place to deal with it'. This saying pleases St. Ambrose very well, lib. I. de Abraham, and admonishes all women with it.

images, that, following the example of Rebekah, they should not betroth themselves, nor choose husbands, but leave the care and power to their parents." (St. L. ed. X, 758.)

But, someone might say, the parents must have a sufficient reason for refusing to consent to the marriage of their child with this or that person, if the children are to have their objection heard and taken into account. The answer to this would be: However, parents who forbid a child to marry a person displeasing to them are responsible to God for the motives of their objection. If, for example, they refuse their daughter to a suitor only because he is not rich or respectable enough, they will certainly be called to account by God for the sake of their stingy, greedy earthly sense. A child or the best pastor may also reproach the parents about such a sinful attitude, if it comes to light and wants to make itself heard, and ask and admonish them to drop this reason, which is reprehensible before God, for their refusal to grant the marriage. But it would be very wrong to say to a child, if his father and mother did not listen to such a request and admonition: Now go ahead and marry, even without and against the will of your parents, and the child would enter into the marriage forbidden him by his parents, regardless of their objection. The right of parents is not based on their acting in the right spirit; otherwise a son or daughter might also denounce his father's service and work if he stole the fruits of their labor or otherwise abused them; indeed, a child who had unbelieving or even vicious parents would no longer need to obey them at all or otherwise show filial reverence. The pious Jacob was not guilty of such a misjudgment of the divine order, for he allowed the miserly, dishonest, word-breaking, idolatrous Laban to retain his paternal rights, and did not steal Rachel, whom he desired as a wife, from her father and go off with her without seeking her father's consent or respecting his refusal. The right of parents to demand obedience from their children is not based on the way in which they use their right, or on the attitude in which they use it, but on the way in which they use it.

The only reason for this is that God wants to support and protect the parental state itself: "You shall honor your father and your mother. No man has power and authority to weaken such a divine commandment, to disregard it, or to dispense others from obedience to it, as has happened and still happens in the papacy, and as is also done outside the papacy, not only by unbelieving worldlings, but now and then also by those who want to be Christians, yes, even by pastors, who could and should truly do the best. *)

But while God has not given any man on earth the right to dispense himself or others from obedience to any divine commandment, yet he, the lawgiver himself, has given a rule according to which obedience to the fourth commandment is to be established, and which reads, "One must obey God rather than men." Apost. 5, 29. If parents, if authorities, demand something which God himself has forbidden in his law, obedience to God's own commandment must be higher than obedience to men, as much as God is higher than men, even than such as he has done with majesty to others, and who may command and demand obedience, but cannot originally determine what shall be right and wrong in the sight of God. If, therefore, a father who had first given his child his consent to the intended marriage, but then, after the betrothal had taken place, withdrew his consent without sufficient reason, and demanded that the betrothal should be annulled, the child should not comply with this demand or command, for thereby a marriage rightly existing before God, and actually contracted in the betrothal, would be broken, and a sin committed against the clear commandment of God, which is, "Thou shalt not commit adultery." Or if a father should wish to force his son or daughter into celibacy, perhaps because he would not pay the dowry, or because he wished to take advantage of the child as a servant or maid for cheap wages or no wages at all, the child would certainly not be required to put out of sight the clear word of God, "For fornication's sake let every man have his own wife, and let every woman have her own husband," 1 Cor. 7:2, that is, If thou canst not abstain from marriage without being in danger of grievous sins, take thee a spouse. - In what cases the refusal of a certain marriage is equivalent to a prohibition of marriage per se, can only be judged by examining the individual cases, and as certainly as parents ought to take care that they do not sin against their children, especially against their daughters, by carnally obstinate withholding of their consent, On the other hand, children, too, should be careful that they do not proceed self-cautiously and carelessly, telling themselves that they are bound in conscience to hasten to marriage over their parents' objections. There is hardship and affliction enough in the married state as it is; what Christian should not be anxious to make a good marriage?

*) Such a case, which recently occurred in the state of New York, and in which pastors of a synod called Lutheran were strongly involved, has become the occasion for the present short treatise.

know, when he enters upon the state in which he must expect many a sour step?

So you, father and mother, if a man courts your daughter by asking her to marry you, act conscientiously and as in the sight of God. Do not be dazzled by money and wealth; a rich libertine cannot make a woman happy, but he can make her very unhappy, and the fact that she may have to feed him on a washboard is not the worst thing that may befall the woman who takes him as her spouse. Do not let yourself be taken in against the wooer by the modest circumstances of his fortune; the true worth of a man cannot be calculated in dollars and cents. If the man is righteous, able to support his wife honestly and uprightly, and especially of the right faith and confession, as you and yours are, call your child in God's name and ask her, "Will you go with this man?" and if she answers, as Rebecca did, "Yes, I will go with him," be satisfied and thank God, who has meant well for your child, that she has become a bride with God and honor. But if thou seest that the man is of such a nature that thy child will be ill kept with him, be not faint-hearted; know that God will ask thee: What have you done with the child I entrusted to you? For what purpose have I given thee the right of fatherhood? Why hast thou not done,—that which was thy duty? Don't be quick to apologize either: It is of no avail; one must admit what one cannot prevent. If the children will not hear you, at least keep your conscience clear. But if the case is difficult, ask your pastor for advice when the time comes. God will also confess himself to thee, if thou waitest faithfully in thy office.

And you, Christian virgin, tell the man who wants to take you in marriage with disregard of the fourth commandment, only freshly in front of the forehead: Who despises his mother, he will also not love and honor his wife, as it pleases God, and who can step on my parents' heart, he shall not speak to me of love and faithfulness, and from him may God protect my heart.

And you, young Christian, who desire a virgin in marriage, do not think that you must first win the daughter's heart and consent, and then there will still be time to bargain with the parents. Rather, first convince yourself whether this or that daughter-in-law would be agreeable to your parents; then ask her parents for the daughter, and let them decide whether you may also take her consent, if she wants to give it to you. And so the time may come when you will sing together:

"I will begin my work with God and my Lord Jesus Christ",

and join hands at the altar in God's name.

A. G.

Our whole life stems from divine preservation and preservation, therefore it is right that we also use our whole life for God's honor and service. In him we live, weave, and are natural; therefore it is right that we also live, weave, and are spiritual in him.

(J. Gerhard.)



(Submitted.)

2 Thess. 2:3-12.

or:

The Pope at Rome the Antichrist.

(Conclusion.)

The following words of the Scripture passage now show us what this teaching, that the Pope of Rome is the Antichrist, should serve us Lutheran Christians for. Above all, it should awaken and encourage us to give fervent and constant thanks to God for His gracious salvation from the spiritual domination and abominable tyranny of the papacy through Dr. Martin Luther. "And then," says Paul, "the wicked shall be revealed, whom the LORD shall destroy with the spirit of his mouth, and shall make an end of him by the appearing of his future." God heard the groaning of His Church and Christendom. He raised up and sent his servant Luther. Through him the pope was revealed as the wicked one, as the Antichrist. The more Luther recognized the damages and abominations of the papacy, the more he testified and fought against it, until he finally recognized and declared: The Pope of Rome is not the governor of Christ, but the Antichrist prophesied in the Scriptures. He now unveiled and revealed his wickedness, his abominations, the whole secret of his lies and deceits. Thus in a short time the Pabst was thrust from his throne in innumerable hearts. And so even today the Pope of Rome stands before our eyes as the Antichrist discovered and unveiled. He is a judged and felled enemy; his power and tyranny are broken. Only those who willfully close their eyes to the truth now believe his lie. The Lord has killed him with the spirit of his mouth, not with earthly power and force of arms, but with the sword of the spirit, with his word. By the testimony of the truth, the pope's coat of mail was torn off, his true form was shown, and the secret of his wickedness was unveiled. We ask nothing of his decrees and decrees, and laugh at his rays and curses which he hurls at us. O, how can we ever sufficiently thank God for this great grace that has come to us through Luther's Reformation! Yes, whoever, as a Lutheran Christian, knows by experience the value of the pure, purifying gospel, whoever has experienced in his heart the terrors of a troubled conscience and then the sweet consolation of the Lutheran doctrine of justification, and on the other hand knows how the doctrine of the popes does not comfort poor consciences, but leaves them in anguish and distress; whoever, as a Lutheran Christian, has become certain and glad of salvation and of his state of grace through the doctrine of grace, and on the other hand knows how in the pabstical doctrine poor sinners are led to doubt their state of grace, and how so certainly innumerable people, who are serious about becoming blessed, pass away in uncertainty, yes, in mute despair: who is forever pure and thoroughly divorced from Rome, who even today speaks with Luther: "May God fill us with hatred against the pope!"

But we Lutheran Christians should not think ourselves safe, but diligently flee and avoid all seduction to the teaching and church of the pope. To this end, we are to be reminded of the

The apostle exhorts us not to be deceived in any way," speaking of the apostasy and the revelation of the Antichrist. "Let no one deceive you in any way," the apostle admonishes, speaking of the apostasy and the revelation of the Antichrist. Only with the appearance of his future on the last day will the Lord put an end to him. But the power of his seduction is still great. "His future comes to pass," that is, he comes and makes himself known to us, "according to the working of Satan, with all manner of lying powers, and signs and wonders." By lying powers, signs, and wonders, the pabstry has ever and ever strengthened its power and beguiled the simple. But this is Satan's effect, delusion, and bethinking. It is Satan who even now works to seduce to Pabstry, or holds captive therein innumerable poor Catholics, by powerful errors, by the fame of great age, wealth, power, and prestige of the Roman Church, by outward splendor and pomp, by the title of the "all-holy church," and the like. All seduction to the papacy is always terrible. As a rule, it is preceded by apostasy, and afterwards God's righteous judgment takes place, so that those who have allowed themselves to be seduced finally believe the lie and are lost. Therefore the apostle continues in his description of the Antichrist: "And with all deceivableness of unrighteousness among them that perish, so that they may perish.

They have not received the love of the truth, that they might be saved. Therefore God will send them strong error, that they may believe a lie: that they all may be judged who believe not the truth, but have pleasure in unrighteousness. O parents! Fathers and mothers reading these lines, sad experience shows that our youth is not safe from the seduction to Pabstism. Oh, take care with whom your adult sons and daughters deal, so that they do not fall into the snares of the Antichrist, for example through marriage! And oh, you young men and virgins, who have pledged lifelong loyalty to the Lutheran Church, take care that you do not become disparaging in this time of apostasy and even take the mark of the Pabst. accept!

And finally, if we believe with certainty, according to God's Word, that the Pope of Rome is the Antichrist, we must also bear witness to him as faithful Lutheran Christians in word and deed. "Do you not remember that I told you these things while I was still with you?" is the admonitory tone of our Scripture passage. We Lutheran Christians should always remember that the Pope at Rome is the Antichrist, and therefore, where it is necessary, also confess faithfully. Alas! many do not confess rightly, but deny. How sometimes it may happen that Lutheran Christians, through this or that inducement, get into Catholic churches, and then go along with everything and act like Catholics! How often it may happen, especially in the cities, that when a Roman dignitary, such as an archbishop, makes his entrance, Lutheran inhabitants, especially businessmen, are tempted to decorate their houses.

minirs or to take any other part! How often might the latter, "out of business considerations," be induced to hand over money contributions to the begging "sisters" for the building of a church, an orphanage, a hospital, or even a convent, instead of showing them the door! But how? Is this the right thing to do? Does this mean to profess loyalty to the Pabst Church?

Oh, then, dear Lutheran Christians, let us not ignore the voice of warning against seduction and denial in this time; let us be courageous and steadfast, even though many have faltered in the struggle and witness of truth against the false believers, especially against the Roman Church; let us see to it that we always remain quite grateful for the treasures and blessings of the Reformation and faithfully preserve the good supplement that God has entrusted to us! May the faithful God keep us in right faith in his pure and only saving Word, and may he hear our prayer, which should diligently and fervently go up to him from our hearts:

Keep us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ thy Son from thy throne.

Prove thy might, O Lord JESUS CHRIST, Who art Lord of lords, Protect thy poor Christianity, That they may praise thee for ever.

A. G. Grimm.

(Submitted.)

Paul Israel Baumgart. †

(Conclusion.)

After receiving his baptism, Baumgart still held several school positions in Bavaria, finally one in the village of Wattenbach, near Neuendettelsau, where he often had the opportunity to visit his fatherly friend Löhe. How he now came to the decision to go to America, he describes further:

"During this time of my stay in Wattenbach the North American mission was stimulated. Two young men who had offered themselves to Hiezu were accepted and taught by my aforementioned fatherly friend. They went over and the Lord was with them. Good news came; they rejoiced; - I lived through it all. One evening, as we sat together, letters arrived again with the news that A. E. had collected a school in Columbus, Ohio, which was well received, but that he was thinking of leaving it to someone else after some time and establishing schools elsewhere. I expressed the thought: If I knew that it was right in the sight of God, I would go and take over this school, since there is no one else to whom it could be given? - I immediately felt the meaning of the words spoken, but considered them carefully before God; considered the pros and cons and finally came to the decision to go, if God would not prevent it, but asked him to prevent it, if it was not his will. I applied to the royal government for my release from the Middle Franconian school service and received it, and at the same time the granting of a second request to be allowed to re-enter,

in case I should ever return. On May 1, 1843, after having been there for 2 years and 4 months, I left my post and went to N. in order to further prepare myself for the profession of a North American school teacher. At first it was believed that my departure would be delayed until spring, but certain circumstances made acceleration necessary. So I am leaving today, September 6. I go in God's name. I am walking by his hand. May he guide me according to his counsel. He has so far shown himself merciful and gracious in the conduct of my life; may he not turn his grace and mercy away from me! To him be thanks and praise for my past guidance, and in advance thanks and praise for the further! To him be thanks for all things!"

On October 31, 1843, Baumgart arrived in New York with our unforgettable Dr. Sihler. From there he went to Columbus, Ohio, to resume the school mentioned above. At first everything went well. However, since the ecclesiastical conditions there were of a very sad nature - the congregation had the name "Lutheran and Reformed St. Paul's Congregation" - Baumgart saw himself hindered everywhere, and therefore the school could not enjoy a blessed prosperity. The school was considered "too German, too Christian, too confessional. Baumgart finally had to give it up with a heavy heart. He followed a call to teach at Blessed Wyneken's parish in Baltimore. But even there he was not to stay long. The shortage of pastors was exceedingly great at the time, and it happened that he received a call to the preaching ministry, and that to the congregation at Logan, Hocking Co, Ohio. He followed this call, not from any desire to change, but to the counsel of Pastor Wyneken. So from that time on, within 40 years, he faithfully served his Lord in various churches in all humility and according to the strength that God provided. He was always one of the quiet ones in the country and lived more withdrawn than prominent, which is why he was often misunderstood.

His last congregation was the one in Darmstadt, Ill: a small congregation of only 13 members, where he had to struggle through for about 8 years; but he persevered and did not let himself be moved to follow an outwardly more advantageous call. When he was once given the hiezn. When he was given the prospect, he wrote in reply:

"I have hitherto had the assurance, in every profession I have obtained, that it is right and pleasing to God to follow such a profession. At my present church, in the case of a profession, I would not have this assurance. The congregation would also be heartily sorry if I left it. If I were to leave, it would probably be the end of the little congregation. The people wouldn't call a preacher no more. I've got \$300 in salary and fuel... I got a garden and a patch of land for potatoes. Not only do we make a living, but we've got 'em all tied up in interests! What interests? - Yes, I have assisted my poor daughter, Wittwe N. N., and her little children here and there. So I have no cause to make a change in this respect. I can see the churchyard in front of me from here; I hope I shall soon find my own nesting-place there. Until

Until then let us hold fast with faith to our dear Lord Christ, giving thanks to him for everything, especially for his suffering and death, and handing ourselves over to his guidance in patience. I will endure as long as it is possible and as long as God wills. I lie on our God's shoulders, which can still carry a poor preacher."

In his sermons Baumgart held with the apostle Paul: "I did not consider myself to know anything among you, except JESum Christ crucified. 1 Cor. 2, 2. Christ, his found Messiah and Saviour, was to him his one and all, and to behold him once in his glory was his firm and most blessed hope. A few extracts from his letters, which he wrote to the undersigned on various lines, may bear witness to this. They read:

"Next month I shall be 71 years old. Praise God, the run is soon to be completed and, I hope and pray, will be completed with joy. God has faithfully led me. He has plucked me out of the darkness of unbelief and given me the knowledge of His dear Son. What grace! What mercy! May his faithfulness, love and mercy be eternally praised! We will serve him, the faithful Saviour, as long as we live, praising and glorifying him, though in weakness; in heaven we will do better."

" . . . But though the truth that JESus is the Messiah promised by God flashes into the eyes of the unbelieving Jews, yet they believe not. They close their hearts against the truth. Oh, how I thank the dear God that he has made me know such things, that I can say with all my heart: I believe that Jesus Christ, the Son of God, is true God and man. I have it not by /self-decision^ - it is grace, free grace. The Lord may keep me in the faith and the knowledge of his dear Son until my blessed end. The Lord must do all things, and he is a God that looketh on the lowly, that raiseth up the wretched out of the mire. To him be praise and glory."

"The old hut will not hold together; it cracks with every gust of wind. Well, if the ban of this hut is broken, then we know what is promised to us. The sooner it collapses, the better. Let us wait in faith and patience until then, that we may be ready when the dear Lord Jesus comes to take us home. May he preserve us in faith until our blessed end. And that we shall obtain this by his grace, we will not and cannot doubt. For first, we are sinners, and recognize ourselves as poor, miserable sinners, and seek and desire his grace. - But to the poor the gospel is preached. - The Lord Jesus is a physician for the sick and not for the healthy. He came to save that which is lost. Furthermore, we believe in Jesus Christ, that he is true God and man, and that in him we have redemption through his blood, even the forgiveness of sins. Such faith the Holy Ghost hath wrought in us, and shall keep us in such faith unto the end of our days. If our salvation were in our own hands, it would be in a bad way. But thanks be to God, it is in his hands.

Hands, she is sure. "My sheep shall never perish. No one shall pluck them out of my hand? Third, as old Herberger says, we cost him too much. He shed his precious blood for us. But what one has bought at great cost, that one also preserves with care, so that it is not lost. Fourth, he is faithful and keeps his promise, which we have: He that believeth on the Son of God hath everlasting life. Therefore, in spite of all that troubles us, we say with Paul, 'I know in whom I believe, and am sure that he is able to keep my salvation for me until that day/ Are we not rich and blessed people, that we are sure of our salvation, and are assured of it by the word, by baptism, by the body and blood of Christ in the Lord's Supper, and by the Holy Spirit, who is the pledge of our adoption? Therefore, dear brother, let us be confident. We are already blessed, and shall certainly attain it more perfectly; and though the dear Lord JEsus may here and there give us a drop of his cup to taste, yet there is but grace, glory, and blessedness hid underneath and within."

"Our elders will soon all have passed away, and we are still here. But our hour is not far off. There we will see those who have gone again, and we will see the Lord Jesus. - Then glorious services will be celebrated, glorious songs of praise will resound, and we too will join in them. The glory must be great, for the price is great, by which we are bought to eternal life. My dear E., the first thing we want to do when we get there is to fall down before the dear Lord Christ and thank him that he became man for us poor sinners and died for us on the cross to redeem us and reconcile us to God; that he brought us to his knowledge, kindled faith and love for him in our hearts, and kept us in such grace until our last hour. This will take thousands of years for us to finish; and so we will praise and extol him for ever with all the elect. I think that the time will not be too long for us, and that a thousand years after another will pass like a moment. Behold, I come quickly, saith the LORD."

Our dear Baumgart is now at home with the Lord and sees what he has believed. His end was easy and quick. He only suffered for one week. Three days before his dissolution he read a sermon from Luther to his congregation, because he was too weak for a sermon. With that his last strength was exhausted. Wednesday, August 10, he passed away gently in the cradle chair. He brought fine age on 72 years, 6 months and 5 days. - The writer of this is not ashamed to confess that when he read the news of his death, he wept a silent tear for his oldest friend, and said in his heart, "I am sorry for you, my brother Jonathan; I have had great joy and delight in you. " A. Ernst.

It is all God's grace and mercy, what I am and have; yea, it is his dear blood; and sour sweat. Therefore, if God wills it, all things shall serve him in honor with gladness and with all my heart.
(Luther.)



To the ecclesiastical chronicle.

I. America.

The 100th anniversary of the death of Blessed Dr. Heinrich Melchior Muhlenberg, founder of the Pennsylvania Synod, was celebrated at New Providence, or Trappe, on October 7, by members of that Synod. The services were held in the new church. The old church, which was built under Muhlenberg in 1742, is still standing; but no services are now held in it. The furnishings of the same are like those of a German village church: pews with very high stiff backs 2c. Mühlenberg and his family are buried behind this church.

How conversions are often brought about in **Methodist churches**. Bishop Bowman showed this in his address opening the General Conference of the Evangelical Fellowship (Albrecht Brethren). He spoke of a "direction" which he called "superficiality," "which manifests itself in various ways." "Sometimes it appears in noisy demonstrations, consisting in carnal excitement, in which not even good decency, much less the power of the Holy Spirit, is found. One reports both at the conference, and in the newspapers a great number of conversions; but when the next preacher comes from the conference, those who have lately set out on pilgrimage are nowhere to be found but in the back pews, and teats where the scoffers sit.' The so-called new converts were not thoroughly instructed and taught either before or after their conversion, and mistook excitement for change of heart. Such revivals always leave evil consequences and are a great harm to a neighborhood. - Another danger is presented by the modern method of conversion, which is so very easy and so delightfully simple. One indicates by standing forth that he desires the intercession of the church, then prayer is offered once or twice, and the seeker for salvation is asked if he loves the Saviour, and his timid answer is, "Yes, I think I love JEsus." All right, then, you are saved; and in this way many are admitted as converts without having experienced divine sorrow from on account of their sins, or divine joy as a result of inward regeneration."

In the American churches the "new theology", that is, unbelief, is becoming more and more prevalent. Thus even an Episcopal preacher, Rev. Bray of Boonville, Mo. is now spreading the most atrocious unbelief. He holds fast the doctrine of the evolution of man; he is not afraid to say that the books of other religions are also inspired by God, that errors are also found in the Bible. Because he has been taught this from his youth, he believes in the divinity of Christ, but says that it is not necessary to believe in it for salvation.

II. foreign countries.

A postcard addressed to the teaching staff of the theological seminary in St. Louis arrived from **Canton in China with the** following inscription: "Venerable dear gentlemen and brothers! The last number of the 'Lutheran' brought me the news of the blessed passing of the dear man of God Walther. A deep sorrow fills our hearts that a great man has fallen in Israel and that the voice of this mighty caller in the controversy has been silenced. The Lord has called him to His congregation in the glory of victory, which gathers around His throne from all nations, tongues and languages. What the great deceased has wrought in proof of the Spirit and power in the dear Lutheran Church, - it is before all eyes. In the midst of

In the swirling and tumult of human opinions about God's word, The king sold the gold pieces, for which Judas would have in the rage and hatred against the true church of God, he has betrayed Jesus; Mary was supposed to have sent the gold stood like a firm city, an iron pillar and a wall of brass. With pieces to the king. Orendel is said to have put on the skirt and prayer and trembling, with the patience and faith of the saints, to have become not only invincible, but also invulnerable 2c. - the Lutheran Church has risen up before his gaze like an island The first exhibition and veneration took place in 1512, and was in the sea of the world, green and flourishing to the praise of the intended to support the falling Pabstthum by superstition and Lord. We know that the city of God should remain beautiful with contrived miracles. Luther counted the new fraud at Trier its fountains, where the holy dwellings of the Most High are. among the "dangerous, lying, shameful folly" that was being May the Lord raise up in it many men who are filled with the played with relics and pilgrimages. strong, living faith of the dearly departed, with the deep gaze of the Spirit into the needs of the time and into the depths of the Word of God, with the living hope of final, complete victory.

Canton.

Voskamp, missionary.

In Salzburg there is a Protestant (non-Roman) parish of 100 square miles, where a single old pastor is in charge of the pastoral care, constantly ascending and descending the 11,000 foot high Tauern. The building of the beautiful, practical little church of the parish was made possible by the Emperor a few years ago by a donation of 3,000 Mk. On the altar lies a large, old, half rotten and burnt bible. This Bible, although no longer usable, lies there as a venerable souvenir of the faithfulness of the Protestants in the times of persecution. It dates from 1548, has been burned five times and buried about twenty times, until it was finally retrieved after Joseph II's edict of tolerance. The congregation consists mostly of small poor woodworkers, but there is love, morality, hospitality and a great seriousness and zeal for God's word.

"Holy nail, pray for us!" The "Church Messenger of St. Denis" reports, "In a church of Bamberg (Bavaria) may be seen a pretended nail of the Holy Cross, and before the same a prayer, wherein are the words: -Holy nail, pray for us! I "

The annual income of the pope is stated as follows: Annual interest of capitals bequeathed to him by Pius IX. and lying on interest in English banks: \$540,000; annual income from rents: circa \$2,000,000; St. Peter's pennies amount to \$3,000,000. - The apostle Peter, whose successor the pope wishes to be, said, "Silver and gold I have not."

The "holy skirt" at Trier will probably soon be exhibited for veneration again. It was last exhibited for veneration in 1844. The papists would like to see and venerate it once again. The Bishop at Trier is glad of this. "But," he says, "the future is not in the hands of man. God himself determines the moment. It has always been world events which have necessitated the exhibition of the Holy Robe. Whether this world event is already here, I do not know. I can only promise that when the good Lord brings about the moment, then the skirt shall be exhibited." - Of this skirt go the most whimsical legends (liars). The skirt, it is said, was spun by the Virgin Mary, woven by the Empress Helena (!) on the Oelberg, and already worn by the boy Jesus and worn with his body.

After the crucifixion Herod gave it to a Jew who tried in vain to clean it and then threw it into the sea. After many years, the skirt was found on the beach by a pilgrim who threw it back into the sea because he did not consider himself worthy to own it. Now the skirt was devoured by a whale; after a number of years a fisherman caught the whale and sold the skirt to King Orendel of Trier for 30 gold coins.

How Luther put the pope down.

To the words of the 8th Psalm: "Out of the mouths of babes and sucklings thou hast prepared a power," 2c., Luther remarks: "The pope judges nothing against us. We do nothing more than open our mouths and confidently speak the word. Such is the battle we fight with the pope. We do not draw swords, we do not shoot guns, but with the Word, the Lord's Prayer, the childlike faith, the Gospel, we bring to justice a power so strong and powerful that it destroys piety, monasticism, nunnery, and the whole papacy. He thinks our gospel is foolish preaching, even heresy; but he must shrink from it and go down. For the Lord our ruler is much stronger than the devil, the pope, and the world. He can do the art, when he is weak, then he is strongest. With weakness and lack of strength he preaches his word, which the world considers childishness, foolishness, and foolishness. But through such weakness and lack of strength he is so powerful that he puts to shame all the other words, authority and wisdom of the world. This is the way that the Lord our ruler establishes his kingdom through the outward oral word, which the apostles preached, and which we also now, by the grace of God, preach, hear, listen to, and accept.

take and believe. Many hear it, and receive it with us. We compel no man by force; they compel themselves, that no man can hinder them, as Christ saith, Matt. 11: The kingdom of heaven suffereth violence, and they that do violence take it away. The pope and his followers are angry, mad and furious, raging and raging, but they do nothing with their anger and fury. The Lord our sovereign establishes a power, establishes a strong and mighty kingdom, which puts to shame the devil, the pope, and the world. And this he doeth by the mouth of babes and sucklings, that is, of the foolish and simple, who hold fast to the pure word. For he that would be in this kingdom, and be saved, must turn and become as a child. (39, 28 f.)

Playful!

The magistrate of the city of Barcelona once wanted to have several galleys or rowing ships equipped in case of an emergency, and to do so in the quickest and most expeditious manner possible. Since this required many oarsmen, and there were no slaves or serfs, they invented this means: a table was set up in the market, covered with a lot of money and dice; whoever felt like it, could play with the one who had been appointed to do so; if he won, he received a considerable sum of money, if he gambled away, his freedom was lost and he had to leave by ship. Now it is better known in those parts than in ours what a toilsome, miserable life it is to pull at the oars in the galleys; wherefore also many who have committed an evil deed and probably forfeit their lives are condemned to such punishment, many of whom would rather die than live in such a miserable condition. Nevertheless, there were enough of them who dared to take this dangerous gamble and, in the hope of a small gain, risked their temporal well-being.

and freedom, so that in a few days the desired number was fulfilled. Are they not fools, some will think, who have so ruthlessly forfeited their liberty? Are they not rather the greatest fools, my Christ, who for the sake of temporal gain, fleeting honor, pleasure, and joy, gamble away their blessedness and put it in the redoubt? And yet there are so many of them who do it daily. But all this comes from the fact that these people do not understand and mean the high worthiness of their immortal souls; they consider it a bad thing; on the other hand, the worldly state seems mighty to their eyes, whereby a powerful effect of Satan is involved in their delusion. (Scriver.)

Ask for the preservation of pure doctrine.

The devils do not go among the Turks and the deputies to establish new doctrine there, but where God has begun to build a church and a true worship service, the devil soon sets his chapel by the side, and the devils endeavor to bring forth their false doctrine and to draw the people away from the true doctrine. Therefore, when you have heard the word of God, do this also, namely, pray diligently that God's name may be hallowed, saying, "Dear Lord, keep me in the pure doctrine. Keep us, that such doctrine be not corrupted, and that thy kingdom be not disturbed nor hindered by heretics. (Luther, 44, 50.)

The Bible in Rome.

It was September 20, 1870. Since 5 o'clock in the morning the city walls had been fired upon by the Italians; soon a breach was made at the Porta Pia and the victorious army made its entry through the street which is now called the street of September 20. A strange sight now presented itself to the Romans, who were cheering their liberators. Between the cannon came a cart drawn by a dog; to one side walked two young men. They were colporteurs of the British and Foreign Bible Society. They wanted to get the Bible into Rome as quickly as possible. So they got themselves a cart, bought a dog from a shepherd, and harnessed it to the cart loaded with Bibles.

Now the Bible cannot be driven out of Rome. It is sold publicly. It does not need to be imported from England or even smuggled in, but is printed in Rome itself. The printing press used to distribute the Bible, however, is located in the torture chamber of a former prison. In 1885 more than 90,000 Bibles, New Testaments and Bible parts were sold in Italy.

Faith and love

is the whole essence of a Christian. Faith receives, love gives. Faith brings man to God, love brings him to man. Through faith he receives good things from God, and through love he does good to men, for he who believes has all things from God and is blessed and rich. For this reason he no longer needs anything, but all that he does and lives he does for the good and benefit of his neighbor, doing to him through love as God has done to him through faith. Thus he creates good from above through faith and gives good from below through love. (Luther.)

Ordinations nnd introductions.

On the 18th Sunday after Trin. the newly called traveling preacher for the Southern States, Candidate S. Hörn ické, was ordained in St. John's Church, New Orleans, La. by the undersigned, assisted by RR. P. Rösener, N. I. Bakke, A. Burgdorf and Ad. Gahl ordained. T. Stiemke.

Address: Rev. 8th Uoernteke, v. o. Rev. N. 8tiemke, 30 N. tariern- 8tr. New Orieau7 Ri

On the 18th Sunday after Trinity, Candidate H. Voß was ordained and introduced in the Jmma- nuels congregation near Deshler, Nebr. by order of the Honorable President Hilgendorf. Joh. Meyer.

Adreffe: Rev. 8. Voss. 1688ü1er. H'üever On. Nebr.

On the 18th Sunday n. Trin. Mr. E. Scheibe, Candidate, was ordained and introduced by the undersigned, assisted by Mr. R. F. F. W. Engelbert, in the congregation at Birmingham, Ala. by order of the Honorable Mr. President Stiemke. C. Burkart.

Adreffe: Rev. R. 86üiehe Rev 673 BirirünKüam Hu

On the 18th Sunday after Trin. by order of the Hon. Mr. President Eastern District, Mr. R. I. Bernreuther was introduced to his new congregation at Farnham, Erie Co., N. U., by the undersigned. W. Bröcker.

Adreffe: Rev. ck. Lernrentker, Rarnkum, Rrle Oo., N.

Church dedications.

The Trinity congregation in Howick Township, On- tario, was privileged to dedicate their newly built brick church on the 17th Sunday in Trin. Celebratory preachers were RR. Andres, Frosch and Dubpernell. The latter founded the above congregation 20 years ago. The congregation is a branch of Mr. R. Bruers. FD.

On the 17th Sunday after Trin. the Lutheran St. Peter's Church (24X36) at Coal City, Grundy Co., Ill, (branch of St. Peter's Church at Joliet) was dedicated to the service of the Triune God. R. Aug. Frederking and undersigned preached, the latter in English. A. Schuessler.

On the 18th Sunday n. Trin. the first German Lutheran congregation of St. Paul in Eldora, Iowa, consecrated their newly built church (30X50) to the service of the Triune God. The solemn preachers were RR. Diederich and Händschke. G.

On the 18th Sunday after Trin. the congregation at Tigerton, Shawano Co., Wis. dedicated their nice little church (30X40 with altar niche and tower) to the service of the Triune God. In the forenoon R. H. Erck preached (German), in the afternoon undersigned (English). I. W. H. Da t b.

On the 18th Sunday after Trin. the newly acquired church of Trinity Parish at South Brooklyn, N. A., was dedicated to the service of the Triune God. Solemn preachers were RR. Beyer, Sieker, and G. Franke (the latter in English). G. King.

Mission Festivals.

On the 14th Sunday after Trin. the congregations of Gehlenbeck and Worden celebrated mission feast at Prairie Town, Ill. The festival preachers were Prof. Pieper and RR. F. Bergen and Goehringer. Collecte: 398.00. I. Bergen.

The congregation of R. A. Baumhöfeners and that of the undersigned celebrated Mission Feast at Grand Island, Nebr. on the 15th Sunday after Trin. The RR. Baumgärtner and Bergt, Jr. preached. Collecte: 364.30 for inner mission. F. H. Iahn.

On the 15th Sunday after Trinity, St. John's Lutheran congregation near Golden Lake, Wis. celebrated Mission Day. The festival preachers were RR. I. I. Oetjen and W. Graf. Collecte: 344.40. I. G. Grüber.

On the 15th Sunday after Trin. the congregation in Union Township, Efsingham Co, Ill, celebrated Missionary Feast. Festival preachers were RR. H. Kowert and G. Kuehn. Collecte: 331.00. V. Hornung.



On the 16th Sunday after Trinity the Lutheran congregation in Sheridan Township, Iowa, celebrated a mission feast, in which members from Grant City and Carroll also participated. The festival preachers were Mr. I. Ch. F. Herrmann and undersigned. Collecte: \$23.38. I. Seßler.

On the 16th Sunday after Trin. the congregation at Wartburg, Ill, celebrated Mission Feast. The UU. G. Erdmann and E. Schlink- mann preached. Collecte: H37.80. F. Bergen.

On the 16th Sunday after Trinity, the congregation of the undersigned (St. Charles, Mo.) celebrated a mission festival in the church. In the morning Mr. U. Sieck preached, in the afternoon Prof. Gräbner gave a lecture on the history of missions. Collecte: K48.31.

I. H. Ph. Gräbner.

On the 16th Sunday after Trin. the congregation at Wine Hill, Ill, celebrated Mission Feast with neighboring congregations. The UU. I. A. F. W. Müller and C. Mueller preached, and A. Bünger and A. H. Mayer gave lectures. Collecte: H49.50.

C. F. Mayer

At Washington Township, Jackson Co, Ind, on the 16th Sunday after Trin. U. H. Kuehn's congregation and that of the undersigned mission feast. From the congregations of U. U. Ph. Schmidt and E. Lehmann many guests had turned out. The UU. H. Kühn and E. Lehmann preached. Collecte: \$110.50.

W. G. Polack, zrm.

On the 16th Sunday after Trin. the congregation of the undersigned at Giddings, Lee Co., Tex. celebrated mission feast with the two neighboring congregations (Mr. U. Kaspars and Mr. U. Wolframs). Preaching were the UU. L. Ernst and Th. Wolfram. Collecte: H64.60. G. Birkmann.

On the 17th Sunday after Trin. the congregation of the undersigned (Ashippun, Dodge Co., Wis.) celebrated mission feast, to which members from neighboring congregations were also present. Preaching were the UU. Knuf and Oetjen. Collecte: H39.00. P. Place.

On the 17th Sunday after Trin. the congregations of Kimmswick, Sandy Creek, and Pevely, Mo. celebrated their mission feast at the latter place. The festival preachers were UU. H. Norden and M. Meyer. Collecte: -H37.00. F. E. Rothe, U.

On the 17th Sunday after Trin. my congregation (Kene-saw, Adams Co., Nebr.) celebrated a mission feast with the active participation of the Minden congregation and my branch. Mr. U. I. G. Lang preached. Mr. U. E. Flach gave a historical lecture. Collecte: P29.00. F. Düver.

On the 17th Sunday after Trin. both my congregations celebrated mission feast at Pittsburg, Kans. The festival preachers were D. Stemmermann and undersigned. Collecte: \$30.40.

H. Lüker.

On the 17th Sunday n. Trin. the Lutheran Cross-Congregation of Renault, Ill. celebrated a mission festival, to which many guests from the neighbouring congregations had come. The festival preachers were Messrs. UU. Br. Erdmann and Br. Bergen. Collecte: -H40.72. G. Erdmann.

St. Paul's Parish near Boone, Iowa, celebrated the 17th Sunday after Trin. Mission Feast. Collecte: \$21.00 for inner mission. L. H. Dornseif.

On the 17th Sunday after Trin. the congregation at Buckley, Jroquois Co, Ill, celebrated Missionary Feast. Festival preachers: Messrs. Ui?. F. Ave-Lallemant and O. Döderlein. Collecte: H52.82.

G. Blanken.

On the 18th Sunday after Trin. my preaching places in Pattison, Texas, celebrated Mission Feast. Collecte: \$17.25, of which H7.25 was designated for heathen mission and H10.00 for inner mission. I. Trinklein.

On the 18th Sunday n. Trin. the congregations of the U. Adam and those of the undersigned at West Point, Nebr. celebrated mission feast. The festival preachers were Messrs. Lk. I. M. Maisch and I. F. S. Her. Collecte: K41.00. I. P. Kuehnert.

On the 18th Sunday after Trin. the Lutheran congregation at Red Bud, Ill, celebrated Mission and Harvest Festival. The UU preached. A. H. Mayer and E. O. Lenk. Collecte: H69.30.

F. Switches.

On the 18th Sunday after Trin. my Zion congregation at Hampton, Hainilton Co. nebr. celebrated Mission feast. Mr. U. Joh. C. F. Burmeister and Mr. U. I. G. Lang preached. Collecte: H55.50. G. I. Citizen.



On the 18th Sunday after Trinity, the Lutheran Trinity congregation at Fort Wayne celebrated Missionfest. Father Sauer and the undersigned preached. Collecte: 33.52.

F. W. Franke.

The congregation of the undersigned (Ned Bud, Ill.) celebrated the mission feast on Sunday, October 16, and Thanksgiving the day before. Festival preachers for both days were C. F. Liebe and H. Kollmorgen. The collection was a little over 8163.00.

Mrs. Erdmann.

On the 19th Sunday after Trin. the congregation at Big Cypress, Tex. celebrated mission feast with members of neighboring churches. U1 P. Stark and Kilian preached in German, undersigned in English. Collecte: 882.00

A Wilder

On the 19th Sunday after Trin. a mission service was held at Freman, Dak. in the morning and afternoon. Messrs. Eickhoff and Wächter preached. Collecte: 893.65.

E. F. Welcher.

On the 19th Sunday after Trinity, the Trinity congregation in Toledo, O., celebrated a mission feast in the church. There was preaching in the morning and evening. Collecte: 833.94. H. W. Querl.

On the 19th Sunday after Trinity, my congregation in Warda, Tex. celebrated a mission festival, in which guests from neighboring congregations also participated. Ernst and Wolfram preached. Collecte (for inner mission in Texas): 884.00.

G. Buchschacher.

On the 19th Sunday after Trin. the congregation of the undersigned celebrated a mission feast at Sterling, Nebr. Collecte: 830.90. Joh. Burmeister preached before and in the afternoon.

The general widows' and orphans' fund.

The widow's fund has been very sparsely funded in the last six months. It almost seems as if many are under the impression that it has already been abolished. However, according to the synodal resolution, it is to continue in its present form until January 1, 1889; only then will something be changed in its administration, but even then it will not cease. How could it? Who would or could relieve us of the duty of providing for the needy among the widows and orphans of our departed pastors and teachers? Who could even wish to deprive us of this glorious opportunity to show our gratitude for the gift of the pure Word of God in church and school?

At present 44 widows and over 50 orphans are to be supported from the general widows' and orphans' fund. However, although the year is already drawing to a close, there is still a shortfall of 8,600.00 for this year. However, to distribute money where there is none is a task which the undersigned cannot solve, and therefore asks all dear Christians in the name of our poor widows and orphans to cover this fund and to send their gifts to the relevant district treasurers as soon as possible.

Bloomington, Ill, in October, 1887.

C. F. W. Sapper,

General Treasurer of the Widows' and Orphans' Fund.

Income to the Illinois district treasury:

Synodal treasury: Harvest Festival Collect from U. Brauer's congregation in Niles P21.46. Communion Collect from I Flaxbeard's congregation in Dorsey 3.75. Part of Harvest Festival Collect from I Engel's congregation in Covington 2.00. From Teacher Steinbach in Chicago, Synodal Contribution, 2.00. Harvest Festival Collect from I Mueller's congregation in Schaumburg 44.00. U. Bergen's congregation in Wartburg 6.45. (p. 879.66.)

Synod Building Fund: By U. Flaxbeard in Dorsey of N. N. .25.

Building in Addison: I. Beck's Gem. in Jacksonville 4.00. By U. Schuessler in Joliet, ges. on Caesold's baptism of children, 4.00. k. Braunwarth at Rush Cito, Minn. 2.00. By U. Herrmann at Jda Grove, Minn. by H. Schroeder 5.00. Part of Miss. coll. of I'. Blanken's Gem. in Buckley 10.00. by P. Ehlers' Gem. in Norborne, Mo. 10.00. School Harvest Coll. by I. Schwartz' Gem. in Mount Carroll 5.00. (S. 840.00.)

English Mission: By U. L. Dorn, part of Miss. Coll. from the Gemm. at Pleasant Ridge, Troy and Collinsville, 20.00. By Ich Merbitz at Beardstown, part of Miss. Coll. 5.00. (S. 825.00.)

Mission in Hege wisch: U. Röders Gem. in Arlington Heights 15.00. Ich Burfeind's Gem. in Richton 5.00. Harvest Festival Coll. of U. Pfothenhauer's Gem. in Palatine 10.65. Ich Wagner's Gem. in Chicago 29.00. (S. 859.65.)

Inner Mission: I Beck's congregation in Jacksonville 5.15. By U. Landgraf in Decatur by C. Jeworowski 1.00. By U. Dorn, part of the Miss. coll. of congregations in Pleasant Ridge, Troy and Collinsville, 80.00. By I Merbitz in Beardstown, part of the Miss.Coll., 25.00. By I Mary's Gem. at Danville, 14.00. By P. Roesch's Gem. at New Brunswick, 7.00. By Part of the Harvest Festival Coll. of I Engel's Gem. at Covington, 2.50. By F. M. Wäscher, Coll. at the Mission Festival at Champaign, 45.00 (part). By I Frederking at Dwight, from the bell-bag, 1.00.

By Bro. Muller at Shiloh Hill from N. N. 1.00. Part of the Miss.-Collecte from Bro. Blanken's congregation at Buckley, 20.82. Part of the Miss.-Collecte from Bro. Bergen's congregation at Wartburg, 22.00. By k. Hornung at Bible Grove, part of the Miss. coll. 18.00. By k. Love at Wine Hill, part of the Miss. coll. 30.00. (p. 272.47.)

Negro Mission at Springfield: By P. Merbitz at Beardstown, part of Miss. coll. at 4.45. By F. M. Wäscher, part of Miss. coll. at Champaign, 5.00. (S. K9.45.)

Jewish Mission: By P. Merbitz at Beardstown, part of the Miss. coll. at 5.00. By P. Wartens' congreg. at Danville 7.00. By F. M. Wäscher, part of the Miss. coll. at Champaign, 5.00. Part of the Miss. coll. of P. Bergen's congreg. at Wartburg, 7.00. (S. \$24.00.)

Negro Mission: By Bro. Döderlein at Homewood by Bro. N. N. 5.00. By Bro. Dorn, part of the Miss. coll. of the congregation at Pleasant Ridge, Defiance and Collinsville, 13.35. By K. Merbitz at Beardstown, part of the Miss. coll. 10.00. By Bro. Roeder's congregation at Arlington Heights 27.80. By Bro. Mary's congregation at Danville 7.50. .Coll. of P. Blanken's congregation at Buckley 10.00. Part of Miss. coll. of P. Bergen's congregation at Wartburg 8.00. By P. Hornung at Bible Grove, part of Miss. coll. 8.00. By P. Liebe at Wine Hill, part of Miss. coll. 15.00. By P. Heinemann's congregation at Okawville 9.45. (p. P114.10.)

Emigrant Mission: By P. Dorn, part of the Miss. coll. of the Gemm. at Pleasant Ridge, Defiance and Collinsville 13.35. By P. Merbitz at Beardstown, part of the Miss. coll. 5.00. (S. \$18.35.)

Pilgrim House in New Uork: By P. Merbitz in Beardstown, part of the Miss.-Coll., 5.00. By P. Flacksbart's Gem. in Dorsey 6.75. By P. Hornung in Bible Grove, part of the Miss.-Coll., 5.00. (P16.75.)

Poor students in St. Louis: By Father Merbitz in Beardstown, Tbeil of Miss.-Coll., for G. Büscher 30.00, for Chr. Drögemüller 10.00. By Father Succop in Chicago from the Women's Association for Schülke 18.00. By Father Wagner there for Father Eickstädt from Auguste Wendt 2.50, A. Beduhn 1.00, Mrs. Lübke 1.00, H. Bülow .50. (S. H63.00.)

Laundromat in Springfield: part of Miss. coll. of k. Blanken's comm. in Buckley 10.00.

Poor Students in Springfield: By Bro. Merbitz in Beardstown, part of Miss. Coll. 10.00. Bro. Doederlein's congregation in Homewood for Herm. Wacker 16.00. By Fr. Wunder in Chicago from the Young Men's Association for W. Licht 5.00. (p. \$31.00.)

College household in Springfield: P. Döderlein's comm. in Homewood 8.92. P. Roesch's comm. in New Brunswick 8.00. Harvest Festival coll. of P. Schieferdecker's comm. in Neu- Gehlenbeck 15.25. (p. \$32.17.)

College household in Fort Wayne: By P. Merbitz at Beardstown, Theil. of Miss.-Coll., 5.00.

Poor College Students at FortWayne: By P. Merbitz at Beardstown, Theil. of Miss. Coll. for Ludw. Dorpat 5.00. k. Wartens' G(m. at Danville for Nuoffer 12.45. By k. Wunder in Chicago from the Jüngl.-Verein for A. Leutheußer 5.00. Durck P. Wagner there, s. at F. Fischer's wedding, for F. Mahnke 7.00. (p. \$29.45.)

Seminary Household in Addison: By P. Merbitz in Beardstown, Theil. of Miss. Coll. 5.00. From P. Roesch's Gem. in New Brunswick 8.00. (S. \$13.00.)

Poor students in Addison: P. Döderlein's congregation in Homewood 6.50. By P. Merbitz in Beardstown, Theil. of Miss. Coll. for Paul Buszin 5.00. P. Engelbrecht's congregation in Chicago from the Jungfr.-Verein for Christopher 15.00. By W. B. in Richmono, Va. for B. Göpfarth 5.00. By P. Brauer in Brecher "out of the bell-bag" for Röcker 15.00 and by k. G. Rump for G. H. Nuoffer 5.00. By P. Jung in Collinsville for L. Eigel from the Women's Club 5.00, from the Young Women's Club 5.00 and from Mrs. M. Eberhart 5.00. By P. Wunder in Chicago from the Young Men's Club for C. Haase 5.00. (S. H71.50.)

k. Wagner in Missouri: P. Brauer in Niles 1.00.

Mrs. P. Engelbert: By Fr. Brewer in Niles by W. Kolb 5.00.

Widow's Fund: By P. Landgraf in Decatur from Magd. Fretus 2.00. P. Th. Kohn in Belvidere 1.00. By P. Döderlein in Homewood, Coll. bet Hibbing's wedding, 9.26. By Teacher Dörffler of the Chicago Teachers' Conference 23.00. k. Brewer in Niles 3.00. By and through Bro. Roesch in New Brunswick 10.00. Bro. Engel in Covington 1.00. By Bro. Gose of sr. Gem. in Uellowhead 5.00. By P. Liebe in Wine Hill, thank offering by Mrs. D. B., 1.00. (S. H55.26.)

Deaf and Dumb Institution in Norris: By Teacher Tisza in Danville from N. N. 1.00. Part of Harvest Festival Coll. from k. Engels Gem. in Covington 1.00. By P. Frederking of the Gem. at Dwight 8.00. By P. Lußky in Sterling from H. Holz 1.00, N. Strößner.25, Mrs. M. Großmann .25, Mrs. I. Üfken, Jr. .25, Mrs. H. Ditz .25, Mrs. Pedersen .25. Teacher Simon's pupils in Schaumburg 4.25. (P. \$16.50.)

Studying Orphans from Addison: By P. Bartling in Chicago from Karl Gülzow 2.00. P. Roeders Gem. in Arlinton Heights 10.00. By P. Mueller in Lake View from F. C. Labahn 5.00. By P. Succop in Chicago from H. Heuer 2.00. L. Stuenkel in Addison 5.00. (S. \$24.00.)

Comm. in Fremont, Nebr.: P. Luecke's Comm. in Jefferson 13.42.

Cong. in Council Bluffs, Iowa: by P. Mueller in Lake View from N. N. 1.00. by P. Luecke in Jefferson from I. Lange.50. by P. Succop in Chicago from I. Duessing 1.00. by P. Dorn, Evensong Coll. from Cong. in Pleasant Ridge, 10.00. (S. \$12.50.)

College household in Milwaukee: by P. Merbitz at Beardstown, Theil. of Miss.-Coll., 10.00.

Debt Settlementin Milwaukee: P. Flachsbart's Gem. in Dorsey 9.25.

Poor college students in Milwaukee: Through P. Wunder in Chicago from the Jüngl.-Verein for A. Ullrich and I. Burkart each 5.00. (S. \$10.00.)

Building in Milwaukee: by Bro. Wunder in Chicago by C. Warneke 5.50. Bro. Kohn's Jmm. comm. in Belvidere 10.15. k. Burfeind's comm. in Richton 13.00. Fr. Wartens' comm. in Dan

From Fr. Rösch's congregation in New Brunswick 10.00. Through F. M. Wäscher, part of the Miss.Coll. in Champaign, 10.00. By P. Eißfeldt in South Chicago, Kirchencollecte 12.50 and from individual members 7.50. By P. Bartling in Chicago from Ferd. Zahlmann .50, Fr. Schütte I.OO, Chr. Grawe 1.00, F. Papenthien.50, Joh. Reich .25, W. Kobow .25. (S. P85.85.)

Addison, Ill, Oct. 15, '87, H. Bartling, Cassirer.

Incoming to Michigan District Coffee:

Synodical Fund: From Reed City congregation H3.25. Manistee congregation 10.00. Big Rapids congregation 3.15. (Summa \$16.40.)

Building fund in Addison: comm. in Kilmanagh 3.00.

Building fund in Milwaukee: By P. Cämmerer of his Trinity congreg. 3.75. Richville congreg. 14.13. Mrs. M. Huber .50. Lake Ridge congreg. 6.37. Arcadia congreg. 9.37. Sebewaing congreg. 25.00. (S. H59.12.)

Sick pastors and teachers: congreg. at Manistee 5.00. congreg. at Sandy Creek 4.00. By P. C. Franke of N. N. .25. (S. H9.25.)

Household in Addison: Community in Sebewaing 18.90. Community in Manistee 5.00. (S. \$23.90.)

Household in Springfield: Gem. in Manistee 5.00.

Students in Springfield: By P. A. Ch. Bauer of Wittwe Graus 1.00.

Michigan Sophomores: By Bro. Hantel of his Gem. 4.00. By Bro. Hahn of Wittwe Bach 4.00. Gem. in Manistee 8.67. By Bro. Speckhard of Mrs. S. 2.00. Gem. in Centreville 1.36. Gem. in Three Rivers 1.60. (S. \$21.63.)

Inner Mission: By Fr. Habn of Bro. Also 2.00. Gem. in Manistee 10.00. By Fr. Speckhard of Mrs. N. .50. Durck Fr. G. Verntal of Mrs. M. Kamm 5.00. Wittwe M. Pump 1.00. Gem. in Fabius 4.00. Gem. at Sandy Creek 6.50. (S. \$29.00.)

Widow's Fund: Through Fr. Hantel of his own. Gem. 4.00. By Fr. Hahn, sent to K. Heinitz's wedding, 2.10. Gem. in Frankenmuth 21.75. Gem. to Sandy Creek 5.70. Fr. Lohr- mann 5.00. Gem. in Arcadia 10.00. (S. H48.55.)

Deaf and Dumb Institution: By Kassirer H. H. Meyer 15.00. By P. Habn of Wittwe Bach 5.00. By P. Partenfelder, on Quast's wedding sent, 9.42. Gcm. in Frankenmuth 15.75. By P. L. Fürbringer, on I. S. Ebrlinger's wedding, 4.91. By P. H. W. Schröder of N. N., who had a deaf-mute brother in Germany, 10.00. Emilie Feldmeier 1.50. By I'. C. Franke by G. Kronback 2.00. (p. P63.58.)

Negro Mission: By P. Hahn from Wittwe Bach 5.00. Gem. in Manistee 5.00. By P. C. Franke from N. N. 5.00. (S. G15.00.)

Jewish Mission: Gem. in Manistee 5.00.

Emigrant MissioninNewUork: Gem. in Frankenmuth 20.17.

Emigr. mission in Baltimore: Community in Frankenmuth 10.08.

Hospital in St. Louis: By Father Hahn from Wittwe Bach 2.00.

Orphans' House at St. Louis: By P. Hahn from Wittwe Bach 2.00.

Pilgrim House: By P. Hahn of Wittwe Bach 5.00. Gem. in Tawas City 7.23. Gem. in Benona 5.00. (S. \$17.23.)

For individual pupils: 1) For Fr. and H. Hahn: congregation in Sebewaing 40.00, C. W. Licken 5.00, W. Emmert sen. 5.00. 2) For Donner: Young Christian Association of the Trinitatis congregation in Detroit 10.00; through teacher Falch, donated at H. Jüngel's wedding, 4.70. 3) For Selle: congregation in Jonia 8.00. 4) For L. Wißmüller: through P. L. Fürbringer, on I. S. Ehrlinger's wedding, 4.91. (S. G77.61.) Gem. in Council Bluffs: By I*. Hahn of Br. Auch 3.00, by 1'. Fackler by N. N. 1.00, by P. Krüger by I. Beland 1.50. (S. H5.50.)

Gem. in Omaha: By P. Schwartz, on Regenthüms wedding s., 3.28. Total: H438.30.

Detroit, Oct. 20, '87. Chr. Schmalzriedt, Cassirer.

Incoming to the coffee dcS Western District:-

Synod treasury: From Fr. O. Hanser's parish in St. Louis by Mr. Schuricht \$18.50. P. Gräbner's parish in St. Charles 19.25. P. Senne's parish in Alma 4.65. P. Wangerin's parish in St. Louis by Mr. Umbach 28.25. P. Germann's parish in Ft. Smith 1.25. P. Gümmer's parish. at Longtown 11.10. Fr. Pennekamp's parish at New Wells 9.75. From St. Paul's parish in St. Louis by Mr. Schenkel 20.20. Fr. Frese's parish at Port Hudson 3.00. Fr. Zimmermann's parish at Columbia Bottom 17.00. Fr. Demetrios parish at Concordia 7.80. ?. Rupprecht's Gem. at Cole Camp 2.00. (S. H 142.75.)

Construction in Milwaukee: P. O. Hanser's congregation in St. Louis by Mr. Schuricht 300.00. P. Griebel's congregation in California 4.70. P. Schalter's congregation in Cape Girardeau 5.00. P. Zschoche's congregation in Frohna by Mr. Weinhold 50.40. (p. \$360.10.)

Construction inAddison: P. O. Hansers Gem. in St. Louis by Mr. Schuricht 240.06. Durck Prof. Günther of the Gem. in Kirkwood 5.50. (S. \$245.50.)

Progymnasium in Concordia: P. Jehns Gem. in Independence 8.00.

Debt Repayment: P. Prost's comm. in Stringtown 8.60.

College in St. Louis: Mr. F. Brockmann in P. H. Siecks Gem. in St. Louis 4.00.

Inner Mission in the West: Fr. O. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival collection, 132.00. Mission festival collection of Fr. Gräbner's congregation in St. Charles 40.00. Mrs. Flottmann through Fr. Wangerin in St. Louis 3.00. Through Fr. Pennekamp in New Wells, collected on E. Meyr's baptism of a child, 2.75. From St. Paulus congregation in St. Louis through Mr. Schenkel 17.80. Paulus-Gem. in St. Louis by Mr. Schenkel 17.80. From the general mission fund by Mr. E. F. W. Meier 150.00. Mission festival coll. of the congregation?.Jvhannings20.70. By Fr. Heyne in Lake Creek from N. N. 1.00. By Prof. Günther of the solitary virgin association in Kirkwood 2.90. (p. H370.15.)

Negro Mission: Fr. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival coll-, 35.50. Mission festival coll. of the Gem.

k. Gräbner's in St. Charles 8.31. missionary festival coll. of comm. k. Johannings 20.70. (p. -64.51.)

English Mission: P. O. Hanser's parish in St. Louis by Mr. Schuricht, Mission Festival Coll., 35.00. By 1 P. Schalter in Cape Girardeau aftertr. from Mission Festival.85. By P. Heyne in Lake Creek from N. N. 1.00. (S. -36.85.)

Widow's Fund: 1 p. Frese in Hanover 2.00, by sr. Gem. 6.35. by Mr. Herrling from P. Rohlfing's Gem. in Alma 9.50. by P. Nehwaldt's Gem. in Clarks Fort 11.00. by P. Meyr in Friedheim 1.55, wedding coll. 3.45. by I P. Frese in Port Hudson, thank offering from B. F., 5.00. by Mr. M. C. Barthel from P. Gehrmann in Babbtown 1.00. (P. -39.85.)

Sick pastors and teachers: by Prof. Guenther, Coll. at the foundation feast of the Virgins' Association at Kirkwood, 4.25. By Bro. Holls at Osage Bluffs by Mrs. Otto 1.00. (pp. -5.25.)

Hospital in St. Louis: Mrs. Flottmann by k. Wangerin in St. Louis 2.00.

Deaf and Dumb Institution: Through Mr. Herrling of k. Rohlfings Gem. in Alma 9.45.

Poor Students in St. Louis: P. Frese's Gem. in Port Hudson 3.00. By I'. Carpenter in Columbia Bottom by N. N. 1.00. P. Holls' Gem. in Osage Bluffs 7.50. (S. -11.50.)

Poor students in Fort Wayne: P. Jehn's Gem. in Jndependence for Hudtloff 8.60.

Fremont, Nebr.: P. Heyne's Lake Creek Gem. 3.00.

Gem. in Clay Centre, Kansas: P. Heyne's Gem. in Lake Creek 3.25. Pilgrim House in New Uork: 1 p. Lükers Gem. in Pittsburg 3.40.

St. Louis, Oct. 22, 1887. H. H. Meyer, Cassirer. 1328 btortü Market 8tr.

Incoming into the coffee of the WiSronfin-Diffirts:

Poor Students in St. Louis: By W. Kroos in Sheboygan -5.00. Poor Students in Fort Wayne: From the Women's Club of St. Stephen's Parish 32.00, from the Maid's Club 10.00. (Summa -42.00.)

Poor Sick Pastors: L. W., Milwaukee, 1.00. Langes Gem. in Fremont: 1 P. A. E. W. 1.00. Jewish Mission: From a member of the congregation of P. I. C. Heyner 5.00.

Emigrant Mission in New Uork: part of the Mission- festcollecte in Lebanon 5.00, in Milwaukee 48.00. (S. -53.00.) Orphanage in Wittenberg: Jmm.-Gem. in Milwaukee 3.50. By P. Sprengeler of N. N. 2.00, Fräulein N. N. 10.00, Fräulein Schröder 1.00, C. Schubert 1.00, I'. A. E. W. 1.00. By I P. Wesemann, ges. on theWedding of Laubenstein-Götter, 5.79. (p. -24.29.)

Professorial salaries in Milwaukee: P. A. E. W. 1.00. H. Gade 1.00. (S. -2.00.)

PoorStudents in Milwaukee: Wehrs' Gem. in New London 5.00.

Wisconsin District Inner Mission: Mrs. Marie Seidel, Milwaukee, 1.00. Mission Festival Collect: at Hartland 25.00, Edgerton (Joh.-Gem.) 24.00, Portage 29.01, k. Feustels Gem. 58.00, Lebanon 48.03, Milwaukee 318.35. By k. O. Hanser of Ehrlinger 1.00, Fechtner.25. By G. Kuechle in Milwaukee of N. N. 5.00, Mrs. N. N. 1.00, N. N. .50, Mrs. Rohe .50. By B. Sievers by N. N. 5.00. k. E. Grothe's comm. 7.00. surplus for travel expenses of Wis- consin pastoral conference 8.61. By teacher Beyer, ges. at wedding of Krenke-Meyer, 3.02. F. Köhn, Sr, Sheboygan, 1.50 & 1.50. U. C. I. Schwan's congreg. 21.00. P. G. Rosen- winkel's congreg. 19.50. A. E. Winter .50. By P. F. Wol- brecht of A. K., Sheboygan, 15.00. I P. C. Baumann's congreg. 6.50. (P. -594.27.)

English mission: part of the missionary festivities in Mil waukee 48.00.

Negro Mission: Mission Festival Collect: in Hartland 8.71, Lebanon 5.00, Milwaukee 48.00,1 P. C. I. Schwan's congreg. 15.00. By P. G. Küchle of Mrs. Weylich 5.00. Member of P. I. C. Heyner's congreg. 5.00. By M F. Wolbrecht of A. K., Sheboygan, 5.00. (S. -91.71.)

New construction in Milwaukee: F. I. Rank in Chicago 5.00. Member of the congregation of U. I. C. Heyner 5.00. Of the congregations of Wesemann in Grafton 14.47, Herzer in Plymouth 36.00, Hänel 10.20, C. I. Schwan 8.00. Gust. Küchle in Milwaukee 5.00. Mrs. Kleinbuche 5.00. C. Schubert 2.00. Karl Klann 25.00. Gem. in Springfield, Ill, 15.00. By P. Leyhe of Karl Göks 1.00. (P. -131.67.)

Pilgrim House in New York: Member of the Gem. of I P. I. C. Heyner 5.00.

Preacher's & Teacher's Widows & Orphans: By t P. G. Küchle of N. N. 5.50, Teacher Beyer's pupil 1.27, E. Wetzol, Sheboygan, 5.00. (S. 11.77.)

Synodal treasury: P. F. Keller's congregation in Racine 20.44. ?. Rennike's Gem. 6.50. (p. -26.94.)

Milwaukee, Aug. 31, 1887. C. E.ißfeldt, Cassirer.

Received for the college household at Fort Wahne: From John Oesh 100 lbs. of flour, Friedrich Blecke desgl. (k. Sauer), Karl Prange 50 lbs. do. (k. Groß), Mrs. Louisa Reinking 1 quilt for the sick rooms (U. Groß), from the sewing room of Emanuels parish (1>. Groß) 2 filled and 3 unfilled pillows. From P. Hassold's Gem. in Huntington, Ind. from: Frederick Schroeder 2 sacks of wheat, 2 p. potatoes; Friedr. Rohlstng 1 p. wheat; Job. Brand 1 p. do.; Mrs. G. Gerken 1 sack of potatoes; Heinr. Sündermann 1 sack of wheat; Christ. Schöppler 2 p. do.; Joh. Haucnstein 2 p. do., 2 p. oats, 1 p. potatoes; Karl Hauenstein 1 p. wheat; Heinr. Starke 1 p. grain, 1 p. potatoes; Gottlieb Pöhler 1 p. wheat, 10 gall. Molasses; Wilh. Feuerbach j p. wheat; L. Hecker 1 p. do.; Henry Hartmann 1 p. potatoes, 1 p. oats; Henry 1 p. wheat; Mich. Wilhelm 1 p. do.; Joh. Hartmann 1 p. do.; Mrs. Kath. Hartmann 2 p. do.; Jakob Lusch 1 p. wheat. A. Aehnelt, superintendent.

For emigrants - Mission

received from 1 July to 30 September:

By N. N. - .83. Mrs. Müller 2.50. Albert Schulz .50. N. N. .37. Dr. Scheffler 1.00. By Kassirer E. F. W. Meier 185.04. Marie Bogner 1.25. N. N. .75. N. N. 5.00. N.N. .40. Kassirer C. Spilmann 1.50. Kassirer Renfer 1.50. Anna Vowald .25. by Kassirer Röscher 41.05. by Kassirer C. Spilmann 17.07. W. Schubach 1.00. by Kassirer H. H. Meyer 15.00. S. Tiede .50. F. R. Köhn 2.00. (Summa -277.51.) S. Keyl.

For the Pilgrim House

received from 1 July to 30 September:

By Christian Döpke -2.00. By Kassirer Menk 14.87. Prof. G. Burk 3.45. Kassirer Freye 1.00. W. Preger 1.00. Mr. Deubler 2.50. By Kassirer E. F. W. Meier 161.83. By Kassirer C. Spilmann 61.58. by I. C. Hornbostel 5.00. by the women's club in P. Mödinger's parish 25.00. by N. N. 5.00. Bielenberg .25. by N. N. 1.00. by Kassirer H. H. Meyer 80.70. by Kassirer Tiarks 70.00. Preger 1.00. k. Ernst's Gem. in Euclid 15.00. Aug. Vieper 5.00. by Kassirer C. Spilman 230.50. Mrs. Kuppel 1.50. I. G. Faber 3.50. Otto Lund 1.00. P. O. Lenk 1.00. teacher Nützet 1.00. H. F. Ktrchhoff 2.00. H. H. Niemann 3.00. B. Knopf 1.00. by Kassirer Röscher 256.65. by Kassirer Renfer 57.16. Mrs. Sarah Birkner 15.00. by Kassirer C. Spielman 88.91. k. I. v. Brandt 2.00. by Joh. Müll 5.00. by P. Holz' Gem. in Bayonne 50.00. by Mrs. Block 1.00. by Kassirer C. Spilman 14.14. by Kassirer H. H. Meyer .50. (Summa -1191.04.) S. Keyl.'

For the preachers' and teachers' widows' and orphans' cafe

(of the Jowa District)

have been received: From the kk. Mattfeld, Heinke, F. Ehlers, Gülker, Seßler each -4.00, Strobel, Gläß each 5.00, Budach 3.00, Haar, Heffe, L. Dornseif, Aron each 2.00, Lohr 2.50, L. Dornseif 1.00, Goßweiler 1.00. From teacher Thomä 2.00. By k. M. Herrmann, Dankopfer sr. Frau, 2.00. By Fr. Deckmann from Mrs. Krumbholz 1.00. Collecte of St. John's parish at Monticello 18.75. By Fr. M. Herrmann, half of the Pentecost Collecte of sr. Congreg. in Grant Township, Jda Co. 4.50. By Mr. G. Kretschmar, thank offering of N. N., 5.00. (Summa -78.75.) Monticello, Oct. 10, 1887. F. v. Strohe, Cassirer.

The following gifts have been received for the ProgymnasiumS budget at Concordia: From teacher Hamm 1 pot of apple butter and sausage; Bro. Dedeke 2 gall. Vinegar, 1 bag of apples; I. Weber 1 p. potatoes, 1 p. apples; F. Weber 2 shoulders; W. Weber, 1 do.; I. Ekkob 1 side bacon; C. Brandt, F. Kuhlmann, I. Brunkhorst, W. Fricke, F. Schwehr 1 shoulder each; I. Kücken 1 shoulder, 10 sausages; Chr. Finke meat, 1 bag of apples; W. Vogt 1 shoulder; A.Thiemann 1 ham, 1 chicken, sausage, baked apples; Dannenbrink 1 ham, sausage; H. Bohnen- stab, F. Schilp, G. Ekkob, W. Schilp, H. Heidorn 1 shoulder each; F. Weber I shoulder, 6 sausages; I. Hemme 1 shoulder, sausage; I. Brandt 1 shoulder; E. Häsemeyer 1 do.; Wittwe Decke 1 p. wheat, 1 p. apples; H. Häsemeyer 1 ham, 1 shoulder, 1 side bacon, 61 lbs. Flour; A. Häsemeyer 50 lbs. flour; I. Steffens 1 ham; H. Brödehüfer 1 ham, 1 goose; I. Brödehöfer meat; Wittwe Hemme 1 ham; H. Steinkubler 1 pp. Bacon; I. Saß 1 shoulder; W. Schlüter -1.00; W. Oehlschläger 1 ham, 1 p. apples; D. Oetieng 2 shoulders; Chr. Brödehöfer 1 p. apples, 1 p. cart, 50 lbs. flour; F. Brockmann 75 lbs. flour, 1 p. apples, 1 p. cart; I. Stürmer meat, lard, 8 chickens, 1 p. cart; I. Sylvester 1 p. cart; E. Stünkel baked apples, onions; G. Kücken 1 p. apples; Ad. Frerking 1 p. do., 1 p. flour; F. Rabe 1 p. mebl; Wittwe Ziegelbein 1 ham, eggs, butter; I. Lange baked apples; H. Röber 1 p. cart; I. Kammeyer lard; I. Frerking 1 p. apples, 1 p. cart, molaffes; F. Ehlers 1 p. apples, 1 p. cart; Wittwe Niermann 1 p. apples, 1 bush. Cart.; H. Schüsselmann 1 p. cart, -1 p. apples; H. Kücken 1 p. cart, baked apples; I. Runge 1 p. flour, molaffes; H. Flannemeyer 2 Gall. Molaffes; H. Bruns meat; M. Bruns potatoes, apples; from the Women's Club in Concordia 6 gall. Apple butter.

Elisabeth Nörper, Administrator.

With thanks received for the church building of his congregation at Hamlet, Ind. from the congregation of Mr. P. Bethke -6.25 A. Schupma nn.

Received with thanks for the mission to Coal City, Ill: -10.25 from the church at Dwight, -4.50 from the church at Dwight. Aug. Schuessler.

New printed matter.

Advent Sermons. Exposition of the noblest prophecies of the Old Testament. By G. Stöckhardt, professor at Concordia Seminary, St. Louis, Mo. Concordia Lutheran Publishers. 1887. price: -1.25.

During the season of Advent, the church of old contemplates the promises and prophecies of Christ that God gave to the fathers in the old covenant. This is to prepare for the joyous season of Christmas. The church sings: "What the fathers of old most desired and longed for, And what they prophesied, Is fulfilled in glory.

Zion's help and Abram's reward, Jacob's salvation, the virgin's son, The well-turned hero Has faithfully hired."



"Since salvation was promised and believed before," Luther writes, "but now fulfilled and begun, we still keep the remembrance of the old promise and then of the future salvation; for since we live, as it were, between the two advents, we ought to praise God's mercy, who promised it then, and God's constancy, who has kept his promise and will finally fulfill it in eternal life."

Now, in the weekly services during Advent, the Old Testament prophecies of Christ are explained one after another, but long ago one would have liked to have a book in which these prophecies were explained, which our dear Christians could also use in their home devotions, in order to refresh themselves also at home with the glorious prophecies of the Old Testament.

Such a book is now offered to our Christians in this collection of sermons. It contains 22 Advent sermons and 6 sermons on Old Testament texts. The author has received the gift from God to unfold the rich content of these texts clearly and distinctly. "It is the peculiarity of Old Testament prophecy," says the author in the preface, "that it for the most part sets forth as in brief summa the whole counsel of God concerning our blessedness, that it describes in broad outlines the salvation which is present in Christ. All the prophets have prophesied of the grace of Jesus Christ, which is also given to us. Superficial listeners and readers may be wearied by the apparent monotony that confronts them in prophecy and thus also in the interpretation of prophecy. Souls eager for salvation, on the other hand, rejoice when they find everywhere the one thing that is needed, the One apart from whom there is no other salvation; they would not feel satisfied if something other and lesser than Christ the Lord were presented to them in Scripture and the explanation of Scripture. And when they meditate more closely on the Scriptures, they recognize in the One the inexhaustible riches of divine thoughts. It is in the Old Testament prophecies that the Holy Spirit has painted before our eyes the grace and truth of the New Testament in the most manifold expressions, in the sweetest, richest colors, images, and parables, and thereby wants to awaken in us heartfelt joy and delight in the one Savior of sinners, the Son of God and the Son of Man, and to make us quite certain of the one great main thing in which everything rests."

So then this book is urgently recommended to all readers who seek edification in the coming Advent season and desire to grow in wholesome knowledge.

The calendar of our brothers in Germany

has been published again for the coming year under the title: "Der evang.-luth. Hausfreund." It is again rich in content. Of the longer essays, we highlight the following: "Sympathy and Magic." "D. Carl Ferdinand Wilhelm Walther" (with picture). "The Lutheran Church at Steeden in Nassau" (with picture). "What to think of dreams." In addition to the pictures listed, there are others, including a beautiful cover picture of "The Good Shepherd." To those of our dear readers who would like to have a good German calendar in addition to our "American" one, this one is highly recommended. And if they occasionally write to their friends and relatives, they might call their attention to this calendar. In Germany it costs 40 pfennigs and can be obtained from Mr. Heinr. I. Naumann, bookseller, in Dresden.

Here our readers can obtain it from the "Concordia-Verlag" at the price of 20 Cts.

Macht hoch die Thür! Festive Christmas Carol for Mixed Chorus by W. Burhenn, 112 West 21st St., Chicago, Ill. Price per copy 20 cents, per dozen \$1.50, postage prepaid.

Conductors of mixed choirs should consider the above composition by Mr. Burhenn for Christmas. It is very pleasing and appealing; easy to practice. The order of the individual parts is: Prelude; Chorus: Gesangb. No. 31 V. 1; tenor solo, No. 42, V. 2; the two last stanzas repeated by the choir; verse 3 of the same song as a duet for tenor and alto; the choir again repeats the last two stanzas. This is followed by bass solo with the fourth verse as text, and a duet for soprano and alto: "Ach mein herzlichstes Jesulein" 2c. After the chorus repeats the words: "to rest in my heart's shrine," the whole concludes in a powerful final chorus with Hallelujah. - The two duets are especially lovely. Anyone who can somehow should persuade their choir to purchase this piece. The equipment is good; the price cheap. H.

Changed addresses:

Bev. Blr. Beelrtol, Lrorvntorvn, IAol.ood 60th, Llinn.

Bev, 6th ck. Blsellor, Billiard, BauIII 60th, Unk.

Bev. Br. Ickndoinanu, 290 8tlavvinut ^ve., Boston, Llass.

Bov. .1. 8olrnpmann, 6ar Oroolc, Inck.

Bov. B. .1. xalln, Lust, ornor., Bedüeld, 8xink6o., I)ak.

Chest ^ullelr, Oaluosville, Oreon 6o., ^rlr.

Charles Doellor, Box 78, Balatlne, Ooolr 6o., III.

IV. Kanmrann, 3039 Bzinan 8tr., (IliieaZo, III.

.Tolln I). LlanZelsdork,

420 Hanna 8tr, Bort TVaxne, Ind.

(I. IV. 8olln6tor, 3141 Blnian 8tr., Ollieazxo, III.

B. IVonclt, o. o. Bov. B. .Tolln,

608 Lust 16. 8tr., Kansas Oltx, IVIo.

Lutereck st tlre Dost OIlllee st 8t. Bouis, LLo., ss seeout-elsss matter.



43rd Year, St. Louis, Mo., Nov. 15, 1887, No. 22.

(Submitted.)

The so-called brotherly love of the secret Societies.

Who has not heard members of secret societies extol their "brotherly love"? Scarcely can one open one's mouth to testify against the secret societies, when they are pointed out to the best of one's ability at the expense of the church. "How?" they say, "do you want to say something against these connections? They still practice true brotherly love, which one looks for in vain among the church members. How scantily and unwillingly the congregations support their poor, widows and orphans! How many insinuating and crude speeches the poor supported by the congregations have to endure! The secret societies do it quite differently. The widows and orphans of deceased members are amply provided for, and during sickness members of secret societies can live quite without care. They then receive everything they need. And is there anything to be said against such societies?" -

It is unfortunately true and much to be deplored that even in Lutheran congregations the poor, widows, and orphans are often not cared for as they should be, or are looked down upon by members who are not in the right position, because in their opinion they are a burden to the congregation. But the secret societies must not yet boast of their brotherly love. For once they only give support to sick people, widows and orphans whose husbands or brothers have first paid contributions, and that regularly according to the rules of the constitution. But what kind of love this is, which demands payment, may be told by every one who still has a somewhat correct conception of real charity. For to every one who, as an honest man, calls the matter by its right name, it is business - and not love. Then, however, the secret societies, as certain business men like to do, also look for the back-



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. November 1887.

No. 22.

The only way to bring about the contractually promised support is somehow, whether under the appearance of law or not, through the remaining members of such societies, who have paid for it. We take an example of this last kind of "brotherly love" of secret societies from a political paper. The same writes as follows:

"An interesting decision was recently rendered by the Superior Court of the State of Wisconsin. A Mrs. Mary Stylow, the widow of F. Stylow, who died in Watertown, sued the 'Odd Fellows Mutual Life Insurance Company' for payment on her husband's life insurance policy. It appears that Stylow was not very prompt in the payment of his assessments. He often let the legal deadline of 60 days pass, but still paid the premiums due afterwards. When he died, he was also in arrears on two Assessments. The widow wanted to pay the arrears, but the company refused to accept them and also would not pay the amount of the policy - \$1000. The widow sued, and the district court awarded her the amount of the policy plus interest. The superior court affirmed, holding that since the company had several times accepted subsequent payment of overdue assessments, it did not now have the right to declare a policy forfeited for failure to pay on time. Similar decisions have been handed down elsewhere. For us and for the public in general, by the way, the matter has, quite apart from the very gratifying judicial decision, another interesting side. This concerns the lodge system in this country. On this the case of the widow Stylow throws a very significant, though by no means new, light. Where is the much-vaunted -Bfraternity^ of the Lodges in relation to the action of the Odd Fellows? For years the Society in question virtually encouraged the late Stylow in the idea that it was not so important that the dates of payment fixed in its constitution should be observed; it took -apparently out of pure -fraternity- its good

Money still long after the time of decay. But when the man was dead and buried, there was also an end to fraternity. There one no longer stood on the ground of the much-vaunted -fraternity-, but on the rigid letter of the constitutional provisions. 'Your husband is in arrears with his dues, we won't pay you a farthing'-that's how they ruled the widow. A fine brotherhood that."

This is the verdict of a secular newspaper. What is told here is, of course, only one case, but one of many, as those know who read the court cases in the secular newspapers. There one can often find such lawsuits listed, in which secret societies, or associations consisting of members of such societies, out of pure "brotherhood" not only try to deprive a widow of what her husband has paid for, but also charge her heavy legal costs. It is also known that many a lodge member who has paid the fixed amount in his lodge for years is finally cheated out of everything he has paid in. They have deprived their family of the most necessary things - in order to be able to pay only the Lodge money; they have borrowed money, incurred debts - in order to be able to pay the amount only on the date fixed by the Lodge Constitution. But at last they can no longer manage the money on day and date. What is the consequence? They lose everything they have paid in so far, and their families are saddled with debts. Another "fraternal trick" of the lodges is becoming more and more known. Two cases have been reported to the writer. A member of the Lodge dies. The officials of the Lodge come to the widow and undertake the funeral of the "brother" with the greatest kindness. After the funeral the gentlemen tell the widow of the man, who has paid his regular dues for perhaps 30-35 years, - that the Lodge is actually obliged to pay her \$1500. But the Lodge would not be in a good position to do so. They want to pay her (the widow) about H450, and

to take over the costs for the funeral if she will have the goodness to sign a receipt for \$1500 and to publicly certify the receipt of \$1500 in a newspaper with heartfelt thanks. If she does not see her way to this, she may try her salvation by litigation. That is all she would get. Another case is as follows: If a Lodge is obliged to pay \$1800 to a widow, the treasurer has the widow concerned issue a receipt for the full amount (receipt in full), but only pays her \$400 or \$450. And many a widow certifies with heartfelt thanks the receipt of a sum of which she has not received a third. This is really an exceedingly strange "brotherhood".

Oh, if only people would not let themselves be deceived again and again by the lodges through the catchwords: support, charity, philanthropy! But that is the very least that the secret societies practice such "brotherly love. The worst of all is that they deprive so many of their faith and happiness, and plunge them not only into temporal but into eternal misfortune and ruin. O Christians, avoid the secret societies as the devil's net!

C. L. I.

(Submitted.)

Is it permissible to let lowly preachers... despise?

The other day I heard people from different churches talking about their preachers. A faithful, dear pastor, who, however, does not have any brilliant gifts, but only few, came off badly. So I thought it would be good and useful if this sin of despising a preacher with few gifts were to be exposed and a serious warning given against it. And this is the purpose of the following lines, which are mostly taken from the writings of an old theologian.

Preachers are not competent to think any good thing of themselves, nor to preach any good thing, but of themselves; but that they are competent is of God, which maketh them competent to execute the ministry of the New Testament, 2 Cor. 3:5, 6. If the moon should shine, it must receive its light from the sun. If Joseph's brethren should find silver in their sacks of corn, their brother must have it put into them. So God must endow the preachers with gifts, if they are to administer the holy office of preaching aright. He must give them mouth and wisdom. But God does not distribute such gifts equally, but unequally. When a house is to be built, the workmen are not commanded to do the same kind of work. Some must do this, others that. God does the same in the building of his church. He divides his gifts among those who are to work on it according to his will; to one he gives the gift of glorifying the Scriptures, to another the gift of shutting the mouths of the adversaries, to a third the gift of vigorously punishing the wicked, to a fourth the gift of powerfully comforting the afflicted. So Paul teaches 1 Cor. 12. An old preacher writes: "St. Chrysostom had received from God an excellent mouth and knew how to preach sermons with beautiful words.

and graceful parables. Athanasius, on the other hand, could only speak a few words, but there was more power and juice in them. Augustine had received from God the gift of splendid discourse, but Jerome did not have this gift, on the other hand he was better practiced in the main languages. Blessed Luther was not as learned in certain things as Ph. Melancthon, but he could not preach at all, and even if he tried several times, it would not work, but he always stuck. That is why he said: If preaching were an art, I could do it, but it is a gift of God/ On the other hand, Luther was an excellent preacher. When Justus Jonas read and explained the Epistle of Paul to the Titum to the preachers present at Nordhausen, and after the lection he spoke to his listeners about preachers, how God had given such excellent preachers in this last time, and also named some of them, and Luther was also mentioned, he answered: "Oh, dear brethren, when we speak of preachers, we should not count Luther among us, nor count him, for he was much another man. Such his speech he concluded with these words: ille *vir potuit, quoad voluit*, i. e. the man could do what he would. Old Jerome Weller was a very learned theologian, but he could neither preach nor dispute, but he had received from God the gift of interpreting the Scriptures very gloriously and of emphatically comforting the afflicted, as his core writings prove." -

But to whom God has given glorious gifts, let him not boast and magnify them, but remember the words of Paul: "What do you have that you have not received? But if thou hast received it, what boastest thou, but that thou hast not received it?" 1 Cor. 4, 7. If a preacher has received small gifts, he should be content with them, and not quarrel with God, but use such gifts for God's glory and the edification of the church. That old preacher says, "If thou canst not bring gold, silver, precious stones, to the building of the tabernacle of the congregation, it is enough if thou add goats' hair according to thy ability." For God asks of no one more than he has received from him.

The world usually wants to have exquisite and excellent preachers, even though it itself is nothing less than exquisite and excellent. And though some have fine gifts from God, yet the world knows how to point out this fault and that fault. The world wants perfect preachers. It is said that a city wrote to Luther that he should send it such a perfect man, a preacher who was long in person, had a brave appearance and pronunciation, was well versed in the Greek, Latin, and Hebrew languages, and was a kind, gentle man who could get along well with the papists. Luther had a preacher painted on paper and sent him to them in a letter with these words: "Here is a preacher such as they would like to have. So did the theologian Andreä, when an imperial city desired a preacher who should have all qualities, all good gifts. He sent them a preacher of gingerbread, saying, "Here you have a sweet honey preacher, and if you are tired of him, you may eat him. Such preachers as they have

he wouldn't know anywhere, you couldn't have vain Augustinos.

If a congregation receives a preacher who does not have particularly splendid gifts, many of them tend to despise him. To one he does not preach loud enough, to another not learned enough, to the third he preaches too sharply, to the fourth too lukewarmly, sometimes he should preach too long, sometimes too short, sometimes too vehemently, sometimes too sleepily, and what more such reproaches there are. But if the preacher is faithful with his little gifts, if he works out his sermons conscientiously with the greatest diligence, if he lets this be his main work, as indeed it is and ought to be, then beware, beware, of despising him because of his little, weak gifts. For he that despiseth him for this

1. Despises God in heaven. For a man can take nothing from himself, except it be given him from heaven, John 3:27. "Every good gift, and every perfect gift, cometh down from above out of the Father of lights," Jac. 1:17. As the glorious gifts which a preacher hath come from God, so also the small ones. Now he that despiseth the preacher because of these little gifts, despiseth not both the preacher, and God, who hath not given him better gifts. For it is not the preacher's fault that he has no better gifts, for he would much rather have greater and more glorious gifts than others.

002 By this he revealeth his ignorance. For it is not the gifts that a preacher has that make his hearers devout, righteous, or blessed, but the word of God, when it is taught and preached purely and truthfully, does this; it is the power of God to save all who believe in it. Rom. 1:16: If therefore a preacher preacheth not glibly and learnedly, but plainly; if he preach not things that ought to be high, with sweet tones full of unction; but if he preach God's word purely and loudly, in clear and transparent order, he is more edifying thereby than they that go forth with lofty words. Hence also Paul preached at Corinth, not with "high words or great wisdom," 1 Cor. 2:1, but in Christian simplicity. Now if any man would disparage a preacher because he preaches the word of God with simplicity, he would show his lack of understanding. Even though Moses' staff was not studded with silver and did not have a golden knob, it still performed great miracles. A key need not be of gold and silver if it is to unlock a door; an iron key will do. The world pricks up its ears at artificial, pompous, especially political sermons, but not its heart. No matter how beautifully a commodity is wrapped in paper, it does not help its inner goodness.

003 By this is manifested the want of a real hunger after the word of God. If a man is really hungry or thirsty, he likes the food if it is good, though the bowl in which it is served is not silver but earthenware; he also likes the drink, though it is not served in a golden cup. But if a man is full, he naturally has no appetite. Therefore, if a man is righteously hungry and thirsty for God's word, he is also very eager for the same; it may be that a preacher who preaches such things has splendid shining gifts or low and plain ones. This is often seen in Lutherans who live in scattered places.



and seldom hear a preacher. How eager they are for a sermon, how far they have to go, with what rapt attention they listen to the sermon, even if the preacher has only few gifts! On the other hand, how full some people often are in our old churches, and there the criticizing and grumbling and despising of the poorly gifted preacher goes on.

004 Thus it is made that other people also despise preachers who have small gifts. If a man despises a physician, or a shoemaker, or a tailor, especially if he is thought to be very wise and understanding, those who hear it will easily despise him. So also he who speaks contemptuously of a preacher because of his little gifts, and shrugs his shoulders, makes those who hear such things of such wise and respectable men begin also to hold him contemptible on that account. And by this they commit great sin, in that they seduce other people to evil.

005 By this they incur the wrath and punishment of God. The Most High is moved by this, that he takes from such people their edifying preacher, and gives in their place such preachers, who either have still lesser gifts, or who have great gifts, but who do not really look to the edification of the congregation, but only want to show their great eloquence, and seek their own honor, and so edify but little. Their sermons then often consist only in mere words, which fall into the ears, but not into the heart, or in high, very learned things, of which the congregation understands little or nothing. Just as the people went into the church, so they go out again. And this is a chastisement from God, which they know to their hurt. They begin to sigh, "Oh, if only we had our former preacher back again. - The following two stories are in a book entitled: "Punished Sins of the Tongue." A distinguished man disliked to hear a preacher because his language was not sweet. Once he sent his servant to the sacristy to ask the sexton who would preach, for there were several preachers employed at the church. But the preacher was already in the sacristy when the servant arrived and asked about it. Hearing this, and knowing that the gentleman did not wish to go to his sermons, he said to the servant, "Give my regards to your master, and if he will not hear me, let him hear the devil. Now these words, spoken in anger, were by no means praiseworthy. But it happened afterwards that this noble man was severely challenged by Satan. In this affliction he had an ardent desire for this preacher; he sent for him, and sorely repented that he had hitherto held him in contempt on account of his preaching, and with tears begged him to include him in his prayers, and to assist him faithfully, which the preacher did. - Another story goes like this: A wicked boy used to mock a preacher wherever he went and made people laugh with it. By God's fate, a roof tile fell on his head from the church tower just as he was mocking again, and struck him dead.

006 They wilfully deprive themselves of faith and salvation. He who despises his preacher because of the few gifts he has received

Either he stays out of his sermons altogether, or, when he comes to church, he either pays no attention at all, or only watches where he finds something against the preacher he dislikes, in order to make him contemptible. Now if such a one has faith at first, it will soon go out like a light that lacks nourishment. This is the preaching of the divine word. But if he has lost faith through prevailing and knowing sin, it cannot be rekindled in him by the preaching of the divine Word, because he does not hear such because of the preacher's poor gifts, or of the numerous congregation resounded mightily. A special contempt. God can suddenly call him off. But he who deprives himself of faith, thereby deprives himself of blessedness. -

Let every one who has hitherto despised his inferior preacher look closely at these six points, consider them carefully, and remember them deeply.

E. A. B.

(Submitted.)

Fiftieth anniversary of St. Paul's parish in Fort Wayne.

The "Lutheraner" always brings reports on the founding of new congregations or the dedication of new churches to the delight of its readers. It has also brought news about the anniversaries of faithful ministers of the Word in church and school. Certainly the readers of the "Lutheran" will be pleased when a report appears in its columns about the fiftieth anniversary of a synodal congregation. For if it is already a cause for general joy when God has once again established the memory of his name in a new place and has given his beatific word to a congregation, if it is already a cause for general joyful praise and glory to God when the Lord has shown a single person the grace of being allowed to preach the word of life for decades, how much more cause for general joy, praise and thanksgiving to God is there when he has preserved his pure word in a congregation for fifty years and through it has allowed it to grow, increase and spread into many congregations. But this great joy, this unspeakable, undeserved grace, God has shown to the St. Paul Lutheran congregation at Fort Wayne, Ind. And in order to prove that they well recognize this act of grace of their God, the congregation decided to commemorate it in a worthy manner by a jubilee celebration in special festive services. In order to allow our fellow believers to share in this joy, our congregation decided to send a report of our jubilee celebration to the "Lutheraner" through the undersigned.

The first jubilee service was held on Friday, October 14. On this day 50 years ago, on October 14, 1837, the congregation was founded by Pastor Jesse Hooover, a member of the General Synod. When he died the following year, Father Wyneken, who is well known among us all and who has already passed away blessed in the Lord, continued the work that had been started. And when he responded to a call in 1845

there were only ten of them - were given places of honor at the altar in this, as in the following services.

The main jubilee celebration, however, took place on Sunday. If the church was already almost overcrowded during the first service, it could hardly hold the large crowds that flocked to the main service on Sunday morning. And it was truly uplifting and filled the heart with joyful emotion, even inflaming it to the praise and glory of God, when this crowd of the entire congregation sang their praises in the beautiful, powerful chorales of our church. It was no less uplifting, however, when a jubilant choir, formed from young members of our congregation especially for this jubilee celebration, a mass choir consisting of about 100 voices, sang the "Kyrie", "Gloria" and "Credo" ("We all believe in one God") from Mozart's magnificent Second Mass with instrumental accompaniment. The undersigned then preached the sermon on Eph. 1, 3, in which he presented "the abundant blessing with which God has blessed our congregation for fifty years as the object of our jubilee celebration" and encouraged constant praise and thanksgiving for such blessings.

But because in the course of the years six other flourishing, large congregations had arisen from our congregation, namely the Immanuel congregation of Pastor Groß and the Zion congregation of Pastor Jüngel in the city, then the Trinity congregation of Pastor Franke, the Martini congregation of Pastor Stock and the St. Petri congregation of Pastor Michael in the country, and because we wished that these would also participate in our jubilee celebration and great joy, Petri congregation of Pastor Michael in the countryside, and because we wished that these congregations would also participate in our jubilee celebration and great joy, we held a joint jubilee service together with these congregations on Sunday afternoon in the beautiful park of our Concordia College, during which Pastor Jüngel preached to the large congregation of several thousand with a voice that rang out far and wide about the hundredth Psalm of the right jubilee celebration.

But because we heartily desired that our children, above all others, should be comrades in our joy, and that they too should be properly impressed with what great grace they have enjoyed together with us up to now, a children's service was to form the conclusion of our jubilee celebration. This took place

*) To report the history of the parish in more detail does not take up space. It is contained in a booklet published by the congregation and printed by Concordia-Verlag: "Die Geschichte der ev.-luth. St. Pauls-Gemeinde."

Sunday evening. This was indeed a particularly lovely and beautiful service. We would have wished that many more, yes, that all of our fellow believers could have taken part in it and witnessed how the Lord has bestowed praise on this congregation of ours from the mouths of hundreds of young children and minors. At this closing service, however, there was such a rush that not only were all the pews occupied, but all the aisles and stairways and the vestibule were filled with standing people, and hundreds had to turn back because they could not find room in the church. But because God had given us such wonderful weather for our jubilee, hundreds were able to take part in this closing celebration, standing outside at the open windows of the church.

This service also opened with a hymn of praise by the entire congregation. Then the congregational choir, which had existed for years, sang a Tedeum by a newer composer, and a double quartet sang the chorale: "Allein Gott in der Höh sei Ehr. If these two magnificent choruses had again put the congregation in the right festive mood and given it expression, then the most beautiful, the main part of this service followed. The 530 children of St. Paul's congregation stood up and confessed the six main passages of Luther's Small Catechism in the way that is done with the Christian teachings in our synod. Thereupon they raised their children's voices in prayer to God that he might preserve this catechism teaching for them in the future, singing the catechism hymn 179 in our hymnal: "HErr Gott, erhalt uns für und für" (Lord God, preserve us for and for) and so on. This was followed by a dialogue, in which the children testified in a loud voice before the assembled congregation what abundant grace God had shown to the children of the congregation and what a great cause they, the children, had for praise and thanksgiving to God. This was followed by an alternating liturgical song between the pastor and the children of the Oberklaffe; and the service ended with the hymn: "Praise the Lord, O my soul", the first verses of which were sung alternately by the children and the congregational choir, and the last verses by the entire congregation. Each schoolchild was given a beautifully bound booklet containing the history of the congregation, decorated with pictures of the two pastors Wyneken and Sihler and of St. Paul's Church, not only as a memento of this jubilee celebration, but also as a lasting, grateful reminder of the grace shown so far. It is self-evident that at this jubilee celebration a jubilee collection was raised, namely for the coffers of our synod. This amounted to a little over 300 dollars.

Certainly the beautiful services of this jubilee will be unforgettable to all participants. May God also grant grace that our entire congregation, through the work proclaimed during it, as well as through contemplation of the great deeds of God that have so far taken place among us, in that He has so long preserved His pure Word and Sacrament among us, may have been kindled to new gratitude, new zeal and new faithfulness in the preservation of this glorious jewel that has so far been entrusted to it! To all the synodal congregations

May the Lord give them, old and young, the same jubilee celebration, in which they too can praise Him for preserving the word of truth, so that in our Synod one generation may always deliver the banner of the pure Lutheran confession intact to the other, and so that until the end of time the Lord may preserve His Lutheran Zion in our Synod as well.

H. G. Sauer.

(Submitted.)

Our church in North Alabama.

Only a few years ago we did not have a single church in North Alabama. An attempt was made in Tuscumbia, but failed. Only at Hanceville was there a small group of discerning Lutherans, who quietly and secretly adhered to the pure doctrine, confessed it, gathered for common reading services, and taught the growing youth the pure milk of catechism. Praeses Stiemke visited this region on a long journey of exploration and strengthened the single brethren. His stay in that area became known and led to a petition from several Lutherans in the nearby town of Garden City to remember them and provide for them where possible. These were two feeble indications which could never have justified such hopes as have now been fulfilled above entreaty and understanding. A student from Springfield began the work in Garden City and Hanceville, and now already the little mustard seed has grown into a capable, promising little tree. The writer of these lines (Rev. Fr. Rösener), who recently made a visitation trip to North Alabama, cannot refrain from sharing some of the joyful experiences with his fellow Christians to strengthen their faith. From Garden City, Pastor Burkhardt began the difficult work of proselytizing in the strangely flourishing city of Birmingham. The work was difficult because the Christians in this city had been so often deceived and cheated by money-grubbing, immoral adventurers, who pretended to be pastors. The work was also difficult because another German pastor had already gathered around him those who, in spite of all sad experiences, still clung to the Word, and had penetrated into this field of work before we were so far advanced as to bring the Word to those with whom we were in contact. The work was difficult at last, because in such rapidly rising cities as Birmingham the fury of speculation prevails, and the greed for wealth easily stifles the last shred of faith. And yet the word preached has borne glorious fruit. Although many of the listeners were preoccupied with work and business, and many were also prevented from attending by illness, the service was very well attended at an inconvenient time, namely two o'clock in the afternoon. There is now a congregation that has organized itself and is full of burning zeal to build a church and school. After the service, a member of the congregation promised to donate a piece of land for this purpose, which sacrifice is all the more worthy, since all real estate in the city fetched fabulous prices.

is swinging. A building lot on a corner of the most important streets was recently sold to a bank for \$90,000. A German land agent, asked whether a site could not be rented cheaply and a school built on it for the time being, explained that in the centre of the city no site could be bought for less than \$10,000, and no empty site could be rented for less than \$800 a year. People flocked from all sides to get a share of the profits. So crowded was the city at times that the traveller who, for the payment of a dollar, was allowed to spend the night on a chair in the hallway considered himself fortunate. And in this place there is now a congregation of earnest, willing Christians, around whom is gathered all that among the Germans aspires to nobler goods than transitory money. That inveterate pastor has given up his work and become a building contractor. A pastor for Birmingham has already been called, and, God willing, will be ordained and installed there in a few days. (This has been done since this article was written). A good beginning is there, and if all prospects are not deceiving, this congregation will quickly flourish and become independent.

In Garden City, almost everything that lives there now belongs to the community. Although the land is not very rich, anyone can live there if he is industrious. One advantage of that mountainous region is the delicious, pure air and the fresh, cool spring water, as well as the wonderful, varied scenery. The members of the Garden City congregation, in spite of their poverty, have made fine progress in church work. They have a large, spacious house of worship, with a beautiful cabinet organ, and a most splendidly situated, beautiful parsonage, from which the pastor can almost overlook the whole town. He sits up there on his mountain under shady forest trees, like the old knights on their mountain castles, only that he makes his raids from above, not for gold and silver (of which the region is poor), but to steal immortal, dearly purchased souls from Satan.

Three miles from Garden City is Hanceville. Here the congregation has grown visibly, and with its own hands has erected its house of worship. Two acres of land in the little town were given to the congregation. Undaunted, the members of the congregation labored, some for 40 days, until their neat little church was completed. In this parish there are excellent singers, who rehearse our beautiful melodies in four voices. This area is also poor, but healthy. Some farmers who came here from Indiana wanted to leave the area again because there was neither church nor school here, and looked elsewhere. But after church and school blossomed here, they preferred to stay. The more the iron industry brings new towns into being, the more profitable the sale of their land products becomes. That the poverty at Garden City, Hanceville and Cullman was so oppressive was due to the fact that the farmer could not sell his products other than at ridiculous prices. This is now changing enormously.

Ten miles from Hanceville is Cullman. Here Pastor Engelbert began his labors two years ago, assisted by a faithful aged Lutheran, in the best of homes he received hospitable

found. There had long been a German congregation in Cullman, but what a congregation! The most miserable subjects, open drunkards, blatant worldlings, worked there in rapid succession to destroy the last vestige of Christianity. It happened that the pastor announced from the pulpit the time of the next ball and dance. The leading heads of the town were free spirits and wanted such men. With a trembling heart, Pastor Engelbert began his missionary attempt. And today? The congregation numbers well over 40 members and is continually growing. The enemies raged; those who stood by Pastor Engelbert were hounded out of their jobs and earnings because they did not want to continue to participate in the ungodly activities of the other congregation, but they stood firm and confessed their Savior. To this day, members of the congregation are forced to work in the surrounding cities of Birmingham, Decatur, Sheffield, etc., and to send what is left over from food and housing to their families living in Cullman. This was a hard beginning, in oppressive poverty, ridicule and persecution. And yet not one has fallen away. Like lions they work. Their church is one of the most beautiful in the whole southern district, their parsonage likewise, built by the sweat of their brow and worn out by the most oppressive worries about food. They have had to incur debts of several hundred dollars, because so many have left their work and earnings for the sake of their confession, but they have a cheerful spirit and are heartily grateful for the little support they have received from our southern district.

After the visitation, the congregation unanimously decided that I should in some way express my heartfelt thanks to the brethren of our southern district and assure them that their gifts of love had been a great help in times of need and a mighty strengthening of faith. I hereby undertake this task, only with the regret that our dear, very busy congregations could not have done more for these brave confessors of the Saviour. Now the situation in Cullman is such that it is only a question of time when all the righteous inhabitants of Cullman will belong to the congregation. Pastor Engelbert still serves two branches, about 10 to 12 miles away, but their members are parishioners in Cullman. A third considerable branch of farmers had disposed of their unworthy pastor shortly before my visit, and had also turned to Pastor Engelbert, so that the latter will soon have to devote his full energies to Cullman and vicinity alone. The old mission in Tuscumbia and vicinity, once abandoned, is to be taken up again, and a new beginning attempted in Decatur. God further grant his blessing. The relationship between our congregations and pastors in North Alabama is very sweet, and the heart swells with joy at the wonderful testimony the pastors give to their congregations, and how the congregations openly boast of their pastors, that they are publicly envied by their bitterest opponents for such pastors and shepherds. May this be an incentive to all of us to become ever more humble, zealous, and faithful, and to work the rich field of mission ever more decisively and sacrificially!

To the ecclesiastical chronicle.

I. America.

General Synod. A certain Rev. Swartz had taken a calling as a General Synod missionary in India, but had soon left the ministry, come back to America, and taken a calling to a Calvinistic, Presbyterian, church. This is not to be wondered at, as the General Synod is swarming with all sorts of raptures. It is incomprehensible, therefore, when members of the General Synod express their astonishment at this step of the Rev. Swartz. After all, at its last session, this body, as usual, also held church fellowship with Presbyterians. And what shall we say to the fact that Pastor Butler of Washington deplores this step, since he himself, at the reopening of his renovated church, called in 8 Presbyterian, 1 Congregationalist, 1 Episcopalian and 1 Reformed preacher? Is this not making a mockery of the Lutheran name?

General Synod. Some time ago a missionary of this body, eyes of the state is a contract. Therefore, the United States which wanted to be Lutheran, wanted to distribute the Lord's Supper in one of his places. He had instructed the chief to fetch some **unearned** wine. The chief returned without it. What did the missionary do? He took **water** instead of wine. He used an old box as an altar and spread over it a number of a New York newspaper that he had in his pocket. A broken water pitcher and an old teacup served as communion vessels. -Is this not truly rapturous, that the missionary of the General Synod orders unearned wine for communion, and then, not being able to obtain it, takes water instead of wine?

A false representation of the pure teachings of Luther. In the "Christian Messenger" (of the Albrecht Brothers) of September 10, a speech by Mr. Lauer is reported, which he held before a missionary society. In it he also discusses Luther and the Reformation of the 16th century, and draws a comparison between Luther's teaching and Wesley's, the founder of Methodism. Mr. Lauer shows that he either does not understand or know Luther's teaching and work at all, or that he has dishonestly distorted it. For he says: "The Reformation under Wesley . . . consisted more in a reformation of the heart and of the life. Luther had to do largely with the rights of princes and peoples, chiefly with those of the German people." According to this, his hearers and the readers of the "Messenger" could gain no other opinion of Luther than that he was really a worldly reformer and gave nothing to the betterment of heart and life. Is not this a shameful distortion? After Mr. Lauer has somewhat praised Luther's Reformation, he continues: "Wesley has the king, the priest, and the beggar, seized by the power of truth, kneel beside each other as poor children and pray for mercy and forgiveness. All must be born again here, or they cannot see the kingdom of God." - Again, from this the hearers, and can the readers of the "Messenger," take nothing but: Luther taught that not all are in need of equal grace and forgiveness, that not all must be born again. Further, Mr. Lauer said, "Out of the first Reformation" (Luther's) "has come the theory by which it is to be investigated how much sinfulness we still retain in and about us in this life, and yet can be true Christians and followers of JEsu. In this theory it is even asserted that we may or must remain sinners all our lifetime, and yet in the end be saved by grace." How, must not every one be appalled at Luther's doctrine, who knows it no further than from this discourse of Mr. Lauer?

But even our school children can teach Mr. Lauer better and prove to him that Luther did not teach and believe this way and that no Lutheran teaches and believes this way. Mr. Lauer's account is either based on ignorance or is a malicious distortion.

H. R.

A peculiar lawsuit has been filed against the well-known Trinity Episcopal congregation in New York. It concerns the validity of a law which Congress passed some years ago against the importing of workers with whom a contract had previously been concluded. That law of February 20, 1885, prohibits "the importation and immigration of aliens and non-citizens under contract or understanding to perform labor in the United States" and imposes a penalty of one thousand dollars for each violation of the law. The only exceptions are "professional theatrical performers, artists, singers, and persons traveling the country to give lectures." Now the Trinity Episcopal congregation has appointed a certain Rev. E. W. Warren, of England, to the position of assistant preacher. But a call in the

United States is a contract. Therefore, the United States which wanted to be Lutheran, wanted to distribute the Lord's Supper in one of his places. He had instructed the chief to fetch some **unearned** wine. The chief returned without it. What did the missionary do? He took **water** instead of wine. He used an old box as an altar and spread over it a number of a New York newspaper that he had in his pocket. A broken water pitcher and an old teacup served as communion vessels. -Is this not truly rapturous, that the missionary of the General Synod orders unearned wine for communion, and then, not being able to obtain it, takes water instead of wine?

(H. u. Z.)

For the Papist Emigrant House, the "Leo House", only 820,000 have been collected. The "Katholische Glaubensbote" calls this "a tiny pittance" in view of the large number of German Catholics.

The Unitarian preacher Blake, on one of the last Sundays, treated in his lecture the subject, "The Reasons why the Anarchists ought not to be hanged."

Indians. In the United States there are still 68 Indian tribes without missions.

II. foreign countries.

On June 14, **two Roman priests** entered the room of the colporteur Antonio Cocca, in the inn at Carpino Gorganico, and ordered him in harsh words to leave the country and avoid it forever. Finally they seized a sack containing sacred writings, opened it, and began to tear them to pieces. The colporteur resisted, and at the noise created, people came up, including Gensdarmen and the Syndicus. An action was brought against the priests, and about a month later the tribunal at Lucera sentenced them to 36 days' imprisonment, a fine of 51 francs each, and also to pay damages and the costs of the trial.

(Chr. Botsch.)

In Bulgaria, as the pope recently announced, "whole parishes" are to convert from the Greek to the Roman Church. The pope seeks to win over the Catholic powers, yes, even the Sultan for the (Catholic) Prince Ferdinand, and thus hopes to bring the entire Bulgarian people into the papistical church.

The "holy skirt at Trier". At the last Catholic Assembly in Trier, Bishop Koppes of Luxembourg asked the Bishop of Trier to again publicly display the holy skirt for veneration.

"Thorns and thistles sting much, false tongues much more. But I will rather wade in thorns and thistles, Than be burdened with false tongues."

(Val. Herberger.)

Ordinations and introductions.

On the 19th Sunday after Trin. Candidate N. Krenke was ordained in the midst of his congregation at Gretna, La. by the undersigned, assisted by RR. P. Rösener, N. Bakke, A. Burgdorf, and A. Gahl, and ordained into his office. T. Stienke.
Address: R "v. R. Lrknlle,36kk6r8on RurisL, l<a.

On the 21st Sunday after Trinity, Mr. Candidate Ernst Meichsner was ordained and introduced in his congregation at Tintah, Traverse Co, Minn, by order of Hon. Praeses Sievers, byA . C. Rohlfm g.
Address: Rev. R. Lteidsner, llvtntll, Traverse 60th, LLJuii.

On the 19th Sunday after Trin. Rev. C. Bock was installed by me at Long Branch, Nemaha Co., Nebraska, by order of Pres. Hilgendorf.
A. W. Bergt.
Address: Rev. O. Lock, R1K Oreek, ckollnson 6o., Redr.

Due to lack of space the announcements of several inaugurations, church consecrations and mission celebrations had to be postponed.

Call and request.

Some weeks ago, the directorate of the Concordia publishing house sent a circular to the pastors, in which they were asked to send to the directorate for publication the expert opinions in their possession from the faculty of St. Louis and the letters of the same Dr. Walther, in which he had given an expert opinion or expressed reservations in difficult cases of knowledge. Since the matter seems to have been forgotten again by many, and since there are certainly letters by Dr. Walther in the hands of some members of the congregation, who are best informed of our plans by the "Lutheraner", which should not be missing from the intended collection of expert opinions, we hereby again ask all those who have such an expert opinion to send in the manuscripts as soon as possible. It would be a pity if these precious treasures, by which so many could be served in the future, both the opinions of the entire faculty as well as the pertinent advice which the same Dr. Walther has given by letter to many a pastor and many a parishioner, were to be lost or remain known only in smaller circles. They should be printed in book form and thus become common property of the whole church. No one thinks that the intended collection would become complete enough without what is in his possession. We would like to have as many opinions as we can get. If each one sends in the manuscripts which are in his possession, we shall have an excellent American Lutheran casuistry. There are probably many who would not like to part with the manuscript, but would like to keep it as a precious memento of the Blessed. But this case is also taken care of. Upon request, the President of the Directory, Pastor Janzow, will conscientiously return the documents sent to him to the sender. It goes without saying that no private messages and personal matters, as they sometimes occur in such letters, will be published. All manuscripts that arrive are to be handed over to the local faculty in order to arrange them and prepare them for printing.

All submissions and inquiries should be addressed to: Rev. 6th l., lunrov, 3613 19tli 8tr, 8b. Louis, Llo.
H. Sieck, Secretary to the Management Committee.

Incoming to Canada District Coffee:

For the Student Fund: Collecte in R. Kirmis' congregation at Poole - 4.10. Desgl. at Wellesley 1-7.05. Wedding Coll. at H. Pollex's at Ottawa 3.25. Coll. at R. Kirmis' congregation at Linwood 1.75. By I. Seip at Linwood 1.00. Wedding Coll. at I. Wegner, Jr.'s at North East, Pa. 5.50. Part of mission feast coll. at R. Bruer's congreg. in Normanby 20.00. A. Lauten- schläger in Petersburg 1.00. By R. Weinbach in Sebringville .25. W. Pretznow in Carrick 1.00. Thanksgiving feast coll. at R. Weinbach's congreg. near Sebringville 29.00. (P. -82.90.)
Inner Mission: Coll. in R. Bortk's congregation in Ottawa 10.00. I. Schönherr in Ottawa .50. Wedding Coll. in A. Sylvester's congregation in Ottawa 2.31. Part of the Mission Festival Coll. in R. Weinbach's congregation near Sebringville 95.11. Various in R. Kirmis' congregation, in Poole 8.80, desgl. in Wellesley 5.75. Part of the mission feast coll. in R. Kretzmann's congregation in Eganville 30.00. Desgl. in R. Bruer's congregation in Normanby 20.00. Wedding coll. in H. Feick's congregation in Normanby 5.62. Mrs. Maria Carter in Wallace 1.00. (S. -189.09.)
Emigrant Mission: Wedding Coll. at H. Holz in Ottawa 1.94. Part of the Mission Festival Coll. at R. Kretzmann's congregation in Eganville 10.00. Desgl. at R. Bruer's congregation in Normanby 10.00. (S. -21.94.)
Pilgrim House in New Uork: Theil of Mission Feast Coll. in R. Weinbach's comm. near Sebringville 10.00.
Jewish mission: part of the mission festival coll. in Normanby 5.00.

Preacher's and teacher's widows and orphans: Wedding coll. at Wilh. Witt's in Alice 5.41. Caspar Sutter's in Poole 1.00. (p. -6.41.)
Negro Mission: Part of the Mission Festival Coll. in R. Kretzmann's congregation in Eganville 13.77. Also in R. Bruer's congregation in Normanby 5.00. (p. -18.77.)
Building fund in Milwaukee: Coll. in R. Kretzmann's comm. in Gratton 6.80. Desgl. in Wilberforce 8.70. (S. -15.50.)
Wellesley, Ont. 26 Oct. 1887, G. Renfer, Cassirer.

Entered the coffee of the Illinois - District:

Synodical Collect: By R. Bötticher in Mount Pulaski -10.00. From RR. congregations: Ervmann in Renault 6.00, Hiebei in Town Rich 6.40, Hansen in Worden 8.00, Eirich in New Minden 24.44 (Harvest Festival Collect), Bartling in Chicago 37.00. Reformation Festival Collect from R. Great's congregation in Addison 42.00 and R. Great's congregation in Hartem 15.62 (half). (S. -149.46.)
Building in Addison: half of the Harvest Festival Coll. by R. Brauer's Gem. in Eagle Lake 18.40. By R. Bötticher in Mount Pulaski 20.00. R. Hieber's Gem. in Town Rich 5.63. By R. Sck röder in South Litchfield, part of the Mission Festival Coll, 15.00. By Cassirer Frye of the congreg. in Houston, Tex. 1.60. By R. Bartling in Chicago of C. Kernnitz, Sr. 2.50. (p. -6S.13.)
Inner Mission in the West: By R. Weber in Bon- field, part of Mission Festival Coll., 20.50.
English Mission: R. Schroeder's congregation in South Litchfield 6.00. R. Meyer's congregation in Lincoln 10.00. (S. -16.00.)
Mission in Hegewisch, Ill: By R. Bartling in Chicago from Bro. Bornhöft 50 and Coll. of the Gem. 31.00. R. Brauer's Gem. in Eagle Lake 10.00. R. Noack's Gem. in Dolton 10.00. By R. Weber in Bonfield, Theil of the Mission Festcoll. 10.00. By R. Bartling in Chicago from Bro. Heidom .20, A. Stridde.25. (P. -61.95.)
Inner Mission: By R. Brunn in Strasburg, part of the Mission Festival Collection, 30.75. By R. Bötticher in Mount Pulaski 20.00. By R. Erdmann in Renault, part of the Mission Festival Collection, 13.58. By R. Hiebei of sr. Gem. in Town Rick 7.12, sr. Filialgem. 5.00. By R. Schroeder in South Litchfield, part of mission feast coll., 50.00. Mission feast coll. of R. Kowert's congreg. in Harvel 24.50. By R. Hansen in Worden of Mrs. N. N. 1.00, C. N. 1.00. Part of mission feast coll. of R. Traub's congreg. in Peoria 100.00. By R. Große in Harlem of Christ. Bergmann 1.00. By R. Graupner from G. Marquardt in Broadland 1.00. R. Meyer's Gem. in Lincoln 20.00. (P. -274.95.)
Negro Mission in Springfield: By R. Brunn in Strasburg, part of the Mission Feast Coll., 10.00. Part of the Mission Feast Coll. by R. Traub's congregation in Peoria 18.00. (Summa -28.00.)
Jewish Mission: By R. Bötticher in Mount Pulaski 7.00. Part of the Mission Festival Coll. by R. Traub's congregation in Peoria 15.00. (S. -22.00.)
Negro Mission: By R. Bötticher in Mount Pulaski 20.00. By R. Erdmann in Renault, part of the mission festival coll., 13.57. By R. Schröder in South Litchfield, part of the mission festival coll., 11.50. Part of the mission festival coll. of R. Traub's congregation in Peoria 15.00. By R. Succop in Chicago by H. Lindemann 2.00. (S. -62.07.)
Heathen Mission: By R. Bötticher at Mount Pulaski.50. R. Meyers Gem. at Lincoln 10.00. (S. -10.50.)
Emigrant Mission: By R. Bötticher at Mount Pulaski, 7.00. By R. Erdmann at Renault, part of the Mission Festival Coll. 13.57. By R. Schröder at South Litchfield, part of the Mission Festival Coll. 11.50. (S. -82.07.)
Pilgrim House in New Uork: part of Mission Feast Coll. by R. Traub's congregation in Peoria 3 p.m. By R. Weber in Bonfield, part of Mission Feast Coll., 10 a.m. (S. -25 a.m.)
Poor Students in St. Louis: By R. Weisbrodt in Mount Olive from the Woman's Club 5.00. R. Great Comm. in Addison 30.00. (S. -35.00.)
College household in St. Louis: Harvest Festival coll. by R. Kattthain's congreg. in Hoylcton 17.00. R. Schroeder's congreg. in South Litchfield 8.25. By R. Noack in Riverdale by Bro. Bachmann 1.00. (S. -26.25.)
College household in Springfield: Harvest Festival Coll. from R. Goehringer's Gem. in Stannton 21.65. By R. Noack in Riverdale from Bro. Bachmann 1.00. (S. -22.65.)
Poor students in Springfield: By R. Brunn in Strasburg, part of the Mission Festival Coll., 1.00. By R. Weisbrodt in Mount Olive from the Women's Association 5.00. By R. Meyer in Lincoln from sr. Gem. 6.00 and by F. Wittkopf 4.00. By R. Sapper in Bloomington, sent at I. Gottschalk's wedding, 6.08. By R. Bötticher in Mount Pulaski for Sckedler 6.20. By R. Reinkc in Chicago from the Women's Association for Karl Hubert 20.00. By R. Schröder's Gem. in South Litchfield for Bro. Westpdal 7.65 and 12.10. By R. Noack in Riverdale for C. Hubert, ges. on Ad. Pohler's wedding 7.95 and by N. N. 2.05. By R. Weber in Bonfield for Heinr. Schröder, part of the Mission Festival Coll. 10.00. Communion Coll. by R. Kämmerer.Coll. by R. Kämmerer's congregation at Chandlerville for Düsenberg 4.00. Part of coll. at I. Eberlein's wedding at Mishawaka, Ind. for Licht 4.00. R. Döderlein's congregation at Homewood for H. Wacker 14.00. R. Mezger's congregation at Okawviue for Stromer 9.00. (p. -119.03^)
College Haushalh in Fort Wayne: By R. Noack in Riverdale by Bro. Bachmann 1.00.
Poor college students in FortWapne: By R. Bötticher in Mount Pulaski for C. Fleckenstein 3.00. By R. Uffenbeck in Cbicago, Coll. at the foundation feast of the Jüngl.- und Jungfr.-Verein, for Paul and Tb. Döderlein 15.00. By R. Müller in Lake View for Aug. Zitzmann 2.00. By R. Succop in Chicago for C. Abel 27.00, for Nuoffer 23.00 (p. -70.00^).
Seminar Hausbalt in Addison: By R. Noack in Riverdale by Bro. Bachmann 1.00.
Poor Students in Addison: By R. Weisbrodt in Mount Olive from the Women's Club 5.00. R. Döderlein's Gem. in Homewood 7.00. R. Great Gem. in Addison for F. Mandanz 30.00. By R. Mangelsdorf in Venedy from W. Hülskötter for B. Mangelsdorf 5.00. By Kassirer Frye in New Orleans for G. Pallmer 9.00. (S. -56.00.)



Sick pastors and teachers: by Bro. Mießler in Carlinville of the Southern Illinois Pastoral Conference 1.75. H. B. in Addison 1.00. (S. §2.75.)

Widow's Fund: Harvest Festival Coll. by Bro. Ramelow's comm. in Elk Grove 17.33. By Brunn in Strasburg from N. N. 1.00. By Bro. Bötticher in Mount Pulaski 5.00. By k. Hansen in Worden by Mrs. N. N. 1.00. By P. Weisbrodt in Mount Olive, ges. in a misfion hour, 5.21. I'. Succop in Chicago 5.00. Fr. Mangelsdorf's congregation in Venedy 7.00. (S. §41.54.)

Taub stummen-An st in Norris: By P. Brauer in Eagle Lake from D. Meyer 3.00. By V. Bötticher in Mount Pulaski 5.00. By P. Rabe at Uorkville, thank offering from Mrs. W. Frcise, 5.00. By t'. Schroeder at South Litchfield by N. N. 2.00. (S. §15.00.)

Orphanage near St. Louis: By 1 Fr. Brunn in Strasburg, half of the Harvest Festival coll. from Mrs. Schmidt, 9.50. By P. Erdmann in Renault from Mrs. Schmidt, 1.00. By P. Schröder's Gem. in South Litchfield, 8.51, from L. S. .85. By V. Göbringer in Staunten, Hockbeits coll. from E. Werner, 4.90. By P. Weisbrodt in Mount Olive, thanksgiving from H. Gehner, 5.00. (Summa §29.76.)

Studirende Waisen aus Addison: By P. Bartling in Chicago from Ferd. Remle 1.00 and Coll. at SiekmannLehmann'scben Hochzeit 8.38. By Brauer in Eagle Lake, ges. on Kindtaufe bei W. C. Wilkening, 3.58. By k. Große in Hartem from Mutter Bergmann 1.00. Aug. Gockel in Pilot Knob, Mo. for W. Nickel 1.00. (S. §14.96.)

I Fr. Alexander's congregation in Kansas: Fr. Brewer's congregation in Eagle Lake 10.00.

Gem. in Council Bluffs, Iowa: By 1>. Bötticher at Mount Pulaski 5.00. By 1L. Succop in Chicago by Mrs. Bostedt 1.00. (S. §6.00.)

College household in Milwaukee: By V. Noack at Riverdale by Bro. Bachmann 1.00.

PoorCollegeStudentMilwaukee: By Fr. Miracle in Chicago from the women in sr. Community for I. Burkart 5.00.

Construction in Milwaukee: By I'. Bartling in Chicago by Ferd. Remle 1.00, Aug. Beutler .25, Joh. Bohnhoff 5.00, Gust. Mueller 2.00, C. Kernnitz Sr. 2.50. half of harvest festival coll. from k. Brauer's congreg. at Eagle Lake 18.40. by Bro. Bötticher at Mount Pulaski 20.00. by Bro. Schroeder at South Litchfield, part of the Missionary Festival Coll., 15.00. I'. Goehringer's congregation in Staunton 20.00. By Fr. Lenk of sr. Gem. at Millstadt 10.25, sr. Cross's congreg. at Millstadt 4.75. By Engelbrecht in Chicago from Mrs. Köritz 10.00. Fr. Sapper's congreg. at Bloomington 26.75. I'. Mezger's Gem. at Okawville 9.80. Reformation Festival Coll. (Half) of P. Great's Gem. at Hartem 15.62. (S. §161.32.)

Corrigendum:

In my last receipt ("Lutk." No. 21) read under "Bau4 in Addison": by P. Herrmann in Jda Grove, Iowa, (nothing Minn.) from H. Schroeder §5.00.

Addison, Ill, Oct. 31, '87. H. Bartling, Cassirer.

InCome into the coffee of the Jotva district:

Synodal treasury: By Mr. G. Kretzschmar from the congregation in Waterloo, §4.50. By Brammer, Abendmablscollecte sr. Jmm.-Gem., 2.00. By P. Seßlcr, surplus of a collection to cover the travel expenses of the Visitor, 2.18. By P. Bretscher, Reformationsfest-Coll. sr. By U. Strobel, the same, 5.00. By P. Brust, the same, 7.00. By K. Zürrer, the same, 10.00. (p. §38.68.)

Gem. in Council Bluffs: By I'. Brandt of the

Gem. at blarinda 4.65. By H. Hanken at Monticello 2.00. H. Elbreckt at South Euclid, O., 1.00. F. I. Rank at Chicago 2.00. P. Schneider at Lenzburg, Ill. 2.00. A. Unser at Merrill, Wis. 1.00. B. H. Succop, Pittsburgh, Pa. 1.00. By U. Baumböfener of sr. Gem. at Homestead, 11.66. By U. I. Aron, part of the Mission Fest coll. at, 12.83. By P. A. Ehlers, part of the Mission Fest coll. sr. Gem. at Gray, 5.00. By k. F. v. Strohe of N. N. 1.00. N. N. at Leavenworth, Kansas, 2.00. E. v. Ette at Boston 2.00. By P. A. C. Dörffler of W. Reese 2.00, A. Procknow 5.00. By Kassirer Meyer at St. Louis 7.45. Mrs. Treide at Baltimore 5.00. By I. H. Brammer of K. 1.00. Gottl. Minkus, Caledonia, Mich. 1.00. by P. Fr. Eblers 1.00, by same from G. Grauer 1.00. by U. G. Gülker from H. Volte 1.00, from N. Hanken 1.50. by P. Horn, Colt. sr. Gem. in Maxsield Township, 4.17. By P. I. Seßlcr, Coll. sr. Gem. in Sberidan Township, 6.50, in Grant City 1.78. By Kass. D. W. Roescher in Fort Wayne 14.40. By u. G. Bayer of Joh. Buhler in Blairstown 1.00. By U. Pk. Studt, Coll. sr. Gem. in Luzerne by Bro. Völz 1.00. (S. §112.09.)

Inner Mission in Iowa: By U. W. T. Strobel, part of the Mission Festival Coll. 14.50. By U. Bretscher, Mission Festival Coll. sr. and U. M. Herrmann's Coll, 46.00. By U. Güntber, part of the mission feast coll. of the three congregations in Boone Co. 32.50. By U. Ph. Dornseif of Chr. Otto 2.50. U. F. S. Bünger .47, communion coll. sr. Cbristus-Gem. 5.26, Job.-Gem. 1.27. By U. L. Dornseif of Cl. Murkc and H. Murken 1.00 each. By t>. Grumm, Confercnzcoll. at Lyons, 18.33. By P. Heinke, Coll. sr. Gem. at Bauer, 7.00. By P. Mattfeld of sr. Gem. at Centre Tsbp. 2.44. By 1L. H. Gläß of sr. Gem. at Waverly 12.93. By Bro. Aron at Atkins, ? of the Mission Festcoll. 51.34. By Bro. A. Ehlers, Tkeil of the Misst onsfestcoll. sr. Gem. at Gray, 50.00. By Bro. I. F. Nuoffer of sr. Gem. 3.16, part of the Missionsfestcoll. 10.00. By k. L. A. Müller, part of the Missionsfestcoll. 20.00. By I". Th. Händschke, harvest festival coll. sr. Gem. at Sumner, 13.94. By k. E. Zürrer, § of the mission festival coll. sr. Gem. at, 20.20, by Karl Nckckls 1.00. By I'. M. Herrmann by Heinr. Schröder 5.00. By G. Gülker, Coll. sr. Jmm.-Gem. at Harvest Festival, 3.75, from s. preaching place in Aurelia 6.10. By Pb. Dornseif, mission festival coll. sr. Job.-Gem., 38.66. By P. Grafelmann from H. Cordes 1.50, in the bell-bag sr. By P. W. C. Lauer, member of the missionary party, 13.70. By I'. I. Seßlcr, Tbeil of the Mission Festcolle. sr. Gem. in Sheridan Tsbp. 17.38. By Kassirer E. F. W. Meier 200.00. By P. C. F. W. Brandt, harvest festival coll. sr. Gem. at Clarinda,



7.84. By P. C. W. Baumhöfener from N. N. 1.00. By k. Zürrer from sr. Joh.-Gem. 8.75. By l'. L. W. Dornseif, mission festival coll. sr. Gem. at Boom, 21.00. By l. F. Nuoffer of sr. Gem. 4.55. (p. 4646.07.)

English Mission: By P. W. T. Strobel, Theil of the Mission Festival Coll., 4.00. By Ist E. W. Heinicke of G. Wolken 5.00. (P. 49.00.)

Negro Mission: By Ist W. T. Strobel, part of the Mission Festival Coll. 4.00. By l'. Guenther, part of missionary festival coll. of three commons in Boone County, 5.00. By Ist Grafel- mann, found in bell bag of his comm. Gem. found, 1.00. By k. Aron at Atkins, part of missionary festival coll. of, 12.83. By k. A. Ehlers, part of missionary festival coll. sr. Gein. at Gray, 10.00. By 1 P. l. F. Nuoffer, part of the mission festival coll. at, 5.20. By k. E. Zürrer, of the mission festival coll. sr. Gem., 10.10, by Mrs. Rickter, Sr. for the new church at New Orleans, 1.00. By Ist W. C. Lauer, part of the Missionary Festival Coll. Comm. at Page Centre, 2.76. (P. 465.59.)

Jewish Mission: By Fr. Guenther, part of the mission fesicoll. of the three parishes in Boone County, 5.00. By Ist Grafelmann, found in the bell bag of his parish, 1.00. Parish, 1.00. By n. A. Ehlers, part of missionary festival coll. sr. Gem. at Gray, 5.00. (S. tzll.00.)

Emigrant Mission in New Uork: By Bro. Guenther, part of the missionary feast coll. of the three congregations in Boone Co. 5.00. By Bro. A. Ehlers, part of the missionary feast coll. of sr. Gem. at Gray, 10.00. (P. 415.00.)

Heathen Mission: By Ist Grafelmann, found in the bell bag sr. Gem. found, 2.00. By Ist Goßweiler, coll. sr. Gem. at Van Meter, 6.62. (p. 48.62.)

Building fund in Milwaukee: By F. L. White of St. Pauls congreg. in Fort Dodge 13.50. By P. Strobel, Collecte of his congreg. in Denison, 4.00. By Ist A. Lohr & congreg. in Sherrill 5.25. By Ist Horn, Coll. sr. Gem. in Maxfield Township, 10.00. (S. H32.75.)

Building fund in Addison: By Ist A. Lohr, Coll. sr. Cong. in Sherrill, 9.00. By Ist H. F. Herrmann, Reformatious- festcoll. sr. Cong. 4.00. By l P. Ansorge, Communion Coll. sr. Cong. at Fort Dodge, 10.00. (L>. 423.00.)

Poor Iowa Students: By Ist Baumhöfener of sr. Congregation at Homestead for O. Kitzmann 16.71. By 4?. L. A. Mueller, part of missionary feast coll., 5.00. From the Job. congregation's collection bag at Monticello 16.00. By Ist Guenther, communion coll. to sr. Trinity Gcm. 6.25. By ic. Seßler, part of the mission feast coll. sr. Shcridan Tshp. congregation, 6.00. By Ist Zürrer, part of the Harvest Festival congregation, 4.50. By Ist Wiegner from sr. Gem. at Clear Lake, 6.00. (p. 460.46.)

Pilgrim House in New Uork: By Ist Grafelmann, found in bell bag sr. Gem. found, 1.00. By Ist Reinhardt, coll. sr. Gem. at Ban Horn, 13.50. (p. 414.50.)

Institution for the deaf and dumb: By ik. Brandt, Ueberschuß beim Kinderfest sr. Gem. at Clarinda's, 2.28. By Ist E. Wiegner from sr. Gem. in St. Ansgar 7.00. By U. P. Meinecke, collected at L. Eckhardt's wedding at H. Fricke's, 9.44. By ik. F. W. Heinke, coll. sr. Gem. at Bauer 4.00. (p. 422.72.)

Aged and sick pastors and teachers: By Ist F. v. Strohe from W. B. Hanken 5.00. By Ist Ph. Dornseif from Karl Zwemke 2.00, Christoph Otto 2.50. By Ist Th. Mattfeld 2.00. By Ist Zürrer from Frau Richter sen. 1.00. Durck ik. Ph. Dornseif from the bell bag sr. Gem. 17.63. By Ist G. Neisinger, Coll. sr. Gem. in Wilton, 9.15. Through

P. Meinecke, coll. of congreg. at State Centre 5.91, in State Centre 1.40. By P. Wiegner of s. preaching place in Garner 2.00. By U. F. S. Büngr, communion coll. sr. Christ Church, 8.00. (p. 456.59.)

Gem. in Fremont, Nebr.: By P. l. F. Nuoffer out of sr. Gem. 2.75.

Gem. in Cedar Rapids: By Kass. H. H. Meyer in St. Louis 1.00.

Orphanage near St. Louis: By Eugen Suter in Siouy City, coll. on d. wedding of Eugen Suter and Amalie Kruck, 5.00.

College Church in Springfield: By Ist Th. Mattfeld of l. Lembke, Th. Zierke, C. Bahls & C. Berncr each .50.

k.J. Horn's Sons: By Ist Th. Händschke, Harvest Festival Coll. sr. Branch at Westgate, Fayette Co. at 3.56.

Monticello, Iowa, Nov. 10, '87, H. Tiarks, Cassirer.

Incorporated into the Minnesota and Dakota Distrirts Caste:

Synod treasury: By Ist Nickels' congregation at Rochester -5.45. l P. Frick's congregation at Arlington 4.24. P. Rupprecht's congregation at Hart 7.00. l P. Landeck's congregation at Hamburg 15.00. By Ist Maurer, on a preaching charge, 2.00. (Summa 431.69.)

Progymnasium in Milwaukee: Is Heyer's parish at Minnesota Lake 3.35. P. Landeck's parish in Hamburg 5.00. Is Streckfuß's parish at Mounq America 10.00. P. Hitzemann's Jmm.-P. Hertrick's comm. at Hollywood 8.50, at Helvetia 6.50. Fackler's comm. at Maple Grove 8.40. Köhler's comm. at Mountville 11.51. P. Brandt's comm. at Albany 2.51. P. Maurer's comm. at Belvidere 4.75. P. Horst's comm. at Courtland 20.00. (p. 485.09.)

Milwaukee household: P. H. l. Mueller's comm. at Bergen 4.83.

Building Fund in Springfield: By Fr. Grabarkwitz of etl. members of sr. Congregation at Blue Earth City 25.00.

Building fund in Addison: Is E. L. Kretzschmar's comm. at Gaylord 5.55. P. Landeck's comm. at Hamburg 5.00. Is Hitzemann's Trinity comm. 5.66. (S. 416.21.)

Deaf and Dumb Institution: Rådeke .50. By the same of Mrs. Peters .50. Is Brandt's congregation at Albany 4.40. Praeses Sievers' congregation at Minneapolis 9.15. Is Clöter's congregation at Valley Creek 3.54. (p. 418.09.)

Negro Mission: l P. Rumsch's congregation at Klarem ont 5.00. By P. Roß, thank offering by Mrs. Tuch oll, 2.00. By k. Sckulenburg, part of a mission festival collection, 10.00. lL. Rådekes Gem. in Chaska 9.43. By Ist E. L. Kretzjchmar from Mrs.

Gütschoff 3.50. By P. Mäurer from Jakob Ehlers 2.00. (P. -31.93.)
 Congregation in Stillwater: Kaff. H. Bartling in Addison 2.00. Jewish Mission: P. Rumsch's parish at Claremont 5.00. Gentle Mission: P. Frick's parish at Arlington 4.00.
 Sioux City, Iowa: P. Schaaf's congregation in Plainview 2.00.
 Widows and orphans: Mrs P. I. v. Brandt 2.00.
 Orphanage in Wittenberg, Wis...: By teacher W. Gierke from his pupils 5.00. By Fr. Claus, sent on F. Kun- der's wedding, 2.00, from St. Paul's congregation 6.62, Bethlehem's congregation 3.29. By Fr. Horst, sent on F. Gieseke's wedding, 16.25. (p. -33.16.)
 Orphanage near West Roxbury, Mass.: Mrs. P. I. v. Brandt 1.00.
 English Mission: F. C. Schutte at Maple Grove 1.00. P. Lange's Gem. at Hay Creek 5.37.
 Pilgrim House in New York: Rolf's Gem. in St. Paul 11.25.
 Orphanage at Addison: P. Clöters Gem. to Valley Creek 3.60.
 Poor Students from Minnesota and Dakota: Through Fr. Kolbe, ges. at Fr. Gahl's wedding at Winsted, 7.00. Fr. Rådeke's congregation at Ckaska 3.00. Fr. Schulz's congregation at Fari- bault 7.17. Through Fr. Bernthal, sent to H. Brüsehoff's wedding at Cologne, 28.00. Fr. Fackler 2.00. Fr. Nickels' sewing society in Rochester 5.00. (S. -52.17.) .
 ArmeSchülerinAddison: P. Horsts Gem. in Courtland for W. Bobsin 15.00.
 Inner Mission in Minnesota and Dakota: ?. Rumsch's congregation at Claremont, 30.00. Fr. Krumfieg's congregation at Janesvttle, 23.40. Fr. Sckaaf's congregation at Potsdam and Plainview, 6.65. Fr. Rådeke's congregation at Chaska, 15.57. Fr. Kolbe's congregation at Albion, 6.50. Fr. Metz's congregation at Webster City, Dak, 9.00. ?.. Ruprecht's comm. at Hart, Minn, 6.88. P. Landeck's comm. at Hamburg 6.00. P. Koehler's comm. at High Forest 7.05. ?. Clöter's Gem. at Town Woodbury 6.28. P. Metz's Gem. at Dodge, Brown County, Dak.^ 6.25. P. Streckfuß's Gem. at Uoung America 11.00. P. Rådeke's Gem. at Carver 10.00. 1 P. Destinon's Gem. at Glencve 6.60, at Plato 4.00. P. Frick's Gem. at Arlington 13.00. P. Schulz's Gem. at Faribault 41.50. P. Hertrick's Gem. at Hollywood 2.60, at Helvetia 2.40. ?. Rolf's Gem. in St. Paul 22.54. Mr. Kirchner in West St. Paul 5.00. Fr. Claus' St. Paul's Gem. 3.35. By ? Fackler of F. C. Schutte's at Maple Grove 2.00. by H. Rolfs 1.00. by P. Lange's Gem. to Hay Creek 5.21. by P. Mäurer's Gem. at Belvidere 4.80. by P. Horst's Gem. at Courtland 15.00. by P. Hinck, Conference Coll. 10.00. I'. Clöter's Gem. at Valley Creek 4.25, 2.25, and 5.00. (S. -295.08.)
 St. Paul, Nov. 8, 1887. T. H. Menk, Cassirer.

Incoming to the Middle District Coffee:

New construction in Addison: from Fr. Markworth's parish on White Creek -12.00. Fr. Schmidt's parish in Indianapolis 50.00. Fr. Lange's parish in Valparaiso 10.00. (S. -72.00.)
 New construction in Milwaukee: P. Schmidt's Gem. in Indianapolis 50.00.
 Building fund in Springfield: P. Häfners in Jnglefield Dreieinigkeits-Gem. 8.10. By dens. from B. Umbach and A. Schwiersch each 1.00, Mrs. Berger 2.00. By P. Kaiser in Liverpool from Mrs. Chr. Schneider and Maria Schneider each .25. By etl. members from P. Koch's congregation in Huff 6.70. (S. -19.30.)
 Synod Fund: P. Häfner's in Jnglefield Petri-Gem. 2.50. P. Kleist's Gem. in New Haven 5.75. P. Niethammer's Gem. in La Porte 25.09. P. Kaiser's Gem. in Julietta 7.25. P. Sitzmann's comm. at North Amherst 4.30. P. Zschoche's comm. at Marion Township 16.00. 1 P. Stock's comm. at Fort Wayne 24.43. P. Jox's comm. at Logansport 5.70. (S. -91.02.)
 Gem.inHamlet,Ind.: P. Hitler's comm. at Minden 5.00. I'. Zschoches Gem. in Marion Township 13.00. P. Stocks Gem. at Fort Wayne 16.50. (S. -34.50.)
 Congregation in Council Bluffs, Iowa: By P. Häfner in Jnglefield of B. Umbach 1.00. P. Hitler's congregation in Minden 5.00. H. Hormann of P. Franke's congregation near Fort Wayne 1.00. Ch. Schneider of P. Werfelmann's congregation in Neu-Dettelsau 1.00. (S. -8.00.)
 Emigrant mission in New York: part of the mission feast gathering at Father Lehmann's church in Brownstown 4.00. Also at Father Franke's church near Fort Wayne 10.00. (S. -14.00.)
 Emigr. mission in Baltimore: part of the mission feast coll. in P. Lehmann's parish in Brownstown 2.00.
 English mission: part of the mission feast coll. in P. Lehmann's parish in Brownstown 6.00. Desgl. in P. Franke's parish near Fort Wayne 5.00. Desgl. in P. Polack's parish in Dudley-town 12.85. (S. -23.85.)
 Jewish mission: part of the mission festival coll. in Fr. Thieme's congregation in Columbia City 5.05. N. N. by Fr. Rupprecht in North Dover 1.00. (S. -6.05.)
 Negro Mission: Part of the Mission Festival College in Columbia City 19.00. Desgl. of the congregation of P. Lehmann in Brownstown 6.00. Desgl. of the congregation of P. Polack in Dudleytown 24.00. R. N. by P. Rupprecht in North Dover 1.00. (S. -50.00.)
 Inner Mission: By Fr. Horst from the mission feast in Florida 7.25. By Fr. Hiller from the mission feast in Minden 1.50. Part of the mission feast coll. in Fr. Thieme's church in Columbia City 25.00. W. H. by Bro. Kretzmann in Cleveland 1.00. Part of theMissionsfestcoll. in Bro. Lehmann's congregation in Brownstown 25.00. Desgl. in Bro. Kock's congregation in Huff 17.20. Desgl. in Bro. Franke's congregation near Fort Wayne 18.52. Desgl. in? Polack's congregation at Dudleytown 73.70. Mrs. W. Chisel's congregation at Terre Haute 5.00. Two members of Bro. Rupprecht's congregation at North Dover 1.00. Bro. Zschoche's congregation at Marion Township (for Dakota and Minnesota) 8.00. (p. -183.17.)
 Poor Students in St. Louis: P. Kleist's Gem. in New Haven for F. L. 7.00.
 Poor students in Springfield: Mrs. W. by ?. Horst in Hilliard 1.00. By Fr. Goesswein in Vincennes by Twietmeier for Gayser 5.00. Women's Club in Fr. Daib's Parish in Frirdheim for Jäbker 10.00. (S. -16.00.)

Poor students at Fort Wayne: For W. Deppert: by Fr. Schmidt at Seymour from the Virgin Society 10.00, from the congregation 23.50. Fr. Thiemes at Columbia City Zion- Gem. 3.35. By Fr. Zorn, ges. on the silb. wedding of G. Zapf, 8.54. By dens. Wedding of G. Zapf, 8.54. P. Stock's Gem. at Fort Wayne for H. Müller 8.14. By dens. sent at Böse-Heines wedding, for H. Müller and F. Stock 7.60. (S. -61.13.)
 Poor students in Addison: By teacher Fedder in Valparaiso, s. at Bro. Buuck's birthday party, 2.50.
 Household in Springfield: By Fr. Häfner in Jnglefield from sr. Petri-Gem. 1.00.
 Household in Fort Wayne: By Bro. Häfner in Jnglefield from sr. Petri-Gem. 3.25.
 Springfield Laundry Fund: Women's Club at Fr. Niemann's Gem. in Cleveland 10.00.
 Orphanage in Addison: Teacher Grimm's Students in Fort Wayne 3.00.
 Orphanage in Indianapolis: P. Zschoches Gem. in Marion Township 3.25.
 Orphanage near St. Louis: Through Fr. Goesswein in Vincennes by stranger.50.
 Deaf and Dumb Institution: Through Fr. Häfner in Jnglefield by Miss M. Kreft 1.00.
 Pilgrim House in New Uork: Trinity congreg. of P. Häfners in Jnglefield 5.75. part of mission feast coll. in P. Kocks congreg. in Huff 10.00. E. Nabrwold by ?.Zschoche in Marion Township 1.50. (S. -17.25.)
 District support fund: Woman's club in ?. Seuel's congreg. at Indianapolis 15.00. Fr. Kunschik's congreg. at Leslie 1.00. Fr. Böse 4.00, whose congreg. at South Ridge 10.43. ?. Häfner's in Jnglefield Petri-Gem. 2.75, Trinity-Gem. 4.65. Fr. Gotsch's Gem. at Hoagland 8.50. Fr. Hitler's Gem. at Minden 8.00. Durck Fr. Thieme, thank offering from Mrs. Fr. Auer in Columbia City, 3.00. Fr. Franke's Gem. at Fort Wayne 16.00. Fr. Horst in Hilliard 5.00. Fr. Ernst in South Euclid 3.00, whose congreg. that. 5.53. Fr. Kretzmann at Cleveland 4.12, whose congreg. that. 18.88. Fr. Goesswein and congreg. at Vincennes 15.25. Ges. at the birthday party of Teacher Fedders at Vaparaíso 2.50. Fr. Werfelmann's congreg. at Neu-Dettelsau 27.56. By Teacher Lange from the Teachers' Conference at Cleveland 25.00. ?. Kaiser's congregation in Liverpool 6.00. Women's club in Fr. Michael's congregation in Goeglein 20.00. Fr. Kleist's congregation in New Haven 8.00. Fr. Lehmann's congregation near Brownstown 8.75. Fr. Zollmann's congregation in Bear Creek 13.00. Fr. List at Preble 2.00, whose gem. that. 6.84. Fr. Kühn's gem. at Dudleytown 3.89. Schumms gem. at Kendallville 9.00. By Fr. Sauer at Fort Wayne, coll. on Joh. Messerschmidt's wedding, 6.50. Durck Fr. Gößwein in Vincennes from the Southwest Indiana Conference 157.50. Fr. Rupprecht in North Dover 3.00, etl. members from his Gem. that. 3.00. W. Herbkesmann by Fr. Zorn in Cleveland 1.00. Fr. Koch and Gem. in Huff 5.00. P. Zschoches Gem. in Marion Township 28.00. N. N. from P. Stock's Gem. at Fort Wayne 2.00. By P. Stock from the Gem. in Gar Creek 3.30. H. Steinmann in Logansport by P. Jox 1.00. By dens, coll. at teacher Klein's wedding there, 8.40. (S. -476.35.) Total: -1156.12.
 Fort Wayne, Oct. 31, '87. D. W. Roescher, Cassirer.

Entered the Coffee of the Nebraska District:

Inner discord: By Fr. I. M. Maisch, Missionfestcollecte sr. Joh.- Gemeinde, -22.00. By Fr. A. F. Ude, Mts- sionfestcoll. sr. Congregation, 30.00. By Mr. Peter Vogler, Coll. of Louisville Congregation, 6.40. By Rev. H. Mießler, Missionary Festival Coll. 50.50. By Rev. Joh. Meyer of St. Paul's Congregation, 2.03. By Rev. G. I. Bürger, Missionary Festival Coll. of St. Paul's Congregation, 49.00. By Rev. A. F. Ude, Mts. Zions-Gem., 49.50. Kassirer E. F. W. Meier from the General Missionary Fund 350.00. Fr. I. P. Kühnert, Missionary Festival Coll. sr. and Fr. Adams Gem. 16.00. Fr. F. Düver, Missionary Festival Coll, 20.00. P. L. Bendin, desgl., 17.35. P. I. Burmeister, mission festival coll. of his Jmm. congregation, 30.90. P. E. Holm of s. preaching place near Werna 3.05. P. A. Bergt sen., mission festival coll. sr. Gem., 40.00. Fr. A. Bergt Jr. from sr. Joh.-Gem. 4.50. Fr. H. Frincke from the communion box 4.42. (p. -646.65.)
 Mission to Omaha: By P. I. P. Kühnert, Mtssions- festcoll. sr. and P. Adams Gem. 3 p.m. By Kassirer Spil- mann 8 p.m. (S. -23 p.m.)
 Negro Mission: By P. I. P. Kühnert, Mission Feast Coll. sr. and P. Adams Gem., 5.00. P. F. Düver, Mission Feast Coll., 6.00. P. A. Bergt senior, desgl, 3.00, by H. Büthe 2.00. (S. -16.00.)
 New station in New Orleans: By P. A. Bergt sen. by H. Küster 5.00.
 Jewish Mission: Durck Fr. I. Fr. Kuehnert, Mission Festcoll. sr. and Fr. Adams Gem., 5.00.
 Heathen Mission: By Fr. I. Meyer of Mrs. Wmke 6.00, W. Guh 1.00. Fr. I. M. Maisch, mission feast coll. sr. Joh.- Gem., 11.00. (S. -18.00.)
 Emigr. Mission in New Uork: Durck P. F. Düver, Missionsfestcoll. sr. Gem., 3.00.
 Orphanage in Addison: By P. R. H. Biedermann from sr. Gem. 6.00.
 Orphanage at St. Louis: By P. F. König, evening meal coll., 9.15. Durck P. C. H. Becker, coll. at Wefel- Lauppe's wedding, 12.00. (S. -21.15.)
 Synodal treasury: By Fr. I. Meyer of sr. Bethlehem congregation 3.00. Fr. A. Hofius from sr. Gem. 10.00. Fr. H. Frincke, bell-bag coll., Feb. 4 (S. - Feb. 17).
 Sick Pastors and Teachers: By P. S. Meeske, Bell-bag Coll., 7.00.
 Stud. Gesterling in Springfield: ?.Tr.HäßlerO.OO, coll. on Mr. Th. King's silb. Hochzeit, 15.00. (S. -25.00.)
 Stud. Etgel in Addison: By P. G. Jung from the collection plate 10.00.
 Pilgrim House in New Uork: By Bro. A. F. Ude, mission feast coll., 12.80. By Mr. P. Vogler, coll. of Louisville congregation, 65.50. P. F. König, communion coll. 8.75. P. W. I. Gans, thank-offering of Mrs. W. Heiden, 5.00. (p. -92.05.)
 New construction in Addison: by P. A. Bergt, Sr. coll. at Long BrancK, 11.00. Total: -905.87.
 Lincoln, Nov. 1, 1887. I. C. Bahls, Cassirer.

Income to the coffers of the Eastern District:

Synod treasury: By the congregation of R. Grossberger -7.00. By the congregation of P. Wambsganß' 20.57. By the congregation of R. Oebbschlägers 12.00. By the congregation of P. Sanders in Otto 8.20. By the congregation of P. Sanders in Little Valley 5.60. By the congregation of P. Hers 4.50. By the congregation of R. Lauter- bach in Pine Hill 1.90. By the congregation of R. Weidmann in Mortons Corner 3:30. (S. -63.07.) New building in Addison: Jüngl.-Verein der Gem. R. Frinckes 5.00. Gem. R. Lauterbacks am Kreuzwege 3.10. By I?. Stürken by Mrs. Treide 20.00, Philipp Treibe 5.00. (S. -33.10.) New building in Milwaukee: Congregation I P. Sennes 42.75. Congregation R. Oehlschlägers 4.77. Congregation R. Zimmermanns 5.00. Young People's Association of the Congregation R. Frinckes 5.00. Congregation R. H. Schröders 11.25, from some Lutherans in North Collins, N. I., 1.75. For the Progymnasium: Congregation R. Biewends 11.70. (S. -82.22.) Pilgrhaus: By Fr. Steup from Mrs. Merkel 1.00. Kassirer Schmalzriedt in Michigan District 17.23. Missionary Festival Coll. of Baltimore Congregations 25.00. R. Weidmann 1.50. (p. -44.73.) Progymnasium in New York: By P. Steup from Mrs. Merkel 1.00. Mission Festival Coll. of Baltimore congregations 25.00. By R. Weidmann from Ashford congregation 5.25, Mortons Corner congregation 2.75. (S. -34.00.) Emigr. mission in New Yorkd Gem. R. Dahlkes 7.00. Kassirer Schmalzriedt in the Michigan District 20.17. (S. -27.17.) Emigr. mission in Baltimore: Kassirer Schmalzriedt in the Michigan District 10.08. Inner Mission: Mission Festcoll. of the Baltimorer Gemm. 50.00. Mission in the East: Peter Gompf in Baltimore 2.00. Gem. R. Sörgels 19.30, by dens. of Louis Nieländer 10.00. Gem. I P. Walkers 14.10. Thanksgiving feast coll. of Gem. in Bergholz 14.25. Mission feast coll. of Baltimore Gem. 100.00. By R. Steup from Mrs. Merkel for the New England States 1.00. (p. -160.65.) Lockport Mission: thanksgiving coll. of congreg. in Cambria and Wilson 11.50. Mission near Buffalo: mission feast coll. to Silver Creek for new congreg. to be established in Buffalo 339.97. Heathen Mission: By R. Ahner, bequest of the blessed Caspar H. Nierste, by his surviving widow Mßria Elis. Nierste paid out, 200.00. Jewish Mission: Kassirer Schmalzriedt in the Michigan District 5.00. Negro Mission: Mission Festival Coll. of Baltimore Congregations 25.97. St. Paul's Congreg. in Baltimore 21.00. (p. -46.97.) Haverstraw parish: parish of R. Stürkens 33.02. Lutheran Free Church in Germany: St. Pauls-Gem. in Baltimore 21.00. Poor students in Springfield: Gem. R. Walkers '14.00 for C. Ruesskamp, from s. Women's Club 25.00 for W. Bulk. (S. -39.00.) Poor students in Fort Wayne: Young Women's Association of the parish R. Frinckes 5.00. Parish of Fr. John' 5.00 for T. Fleckenstein, from s. Women's Association 10.00 for F. Buszin. (S. -20.00.) For R. L. M. Wagner: Gem. R. Dablkes 3.50. Orphanage near West Roxbury: Gem. D. Dubpernell's 3.00. Young Fr.-VereinderGem.l'. Frinckes 10.00. (S.-13.00.) Orphanage at Union Hill: Gem. R. Ebendicks 15.50. By R. Sander from I. Busekisch .25. (S. -15.75.) Widow's fund: Through R. Biewend from W. K. 2.00. Total: -1255.73. Baltimore, Oct. 31, 1887, C. Spilman, Cassirer.

Income into the coffers of the Western District:

Synodical Fund: From P. Michels' congregation at New Haven -5.25. P. Hüschen's congregation at Cape Girartean, Reformation festcollecte, 7.25. R. Winkler's congregation at Central 8.70. P. Richter's congregation at St. Charles 16.00. By Mr. Sieving from the congregation of Zum hl. Kreuz at St. Louis, Reformation festrcoll., 35.45. (S.-82.55.) New construction in Milwaukee: P. Winkler's Gem. in Central 8.70. New construction inAddison: P. Mahr's congregation in Ellsworth 5.50. R. Guenther's congregation in Mora 7.10. R. Winkler's congregation in Moke- ville, Harvest Festival Coll., 4.85. By R. Rotbe in Pevely, Mission Festival Coll., 10.00. P. Pennekamp's congregation in Topcka 15.25. U. Frese's congregation in Hanover 4.10. U. Michels' congregation in New Haven 4.00. (p. -50.80.) Inner Mission in the West: Reformation Festival Coll. of P. Rohlfing's congregation in Carrollton 10.20. By U. Hafner in Leavenworth from Mr. P. Scbott 2.00, from aneeren 3.30. By R. Winkler in Central from M. Reff and A. Wagner 1.00 each. R. Grupe's congregation in Eisleben, Mission Festival Coll. 15.00. U. Nützel's congregation in West Ely, Mission Festival Coll, 30.00. R. Friedrich's congregation in Chattanooga, 6.68. By U. O. Hanser in St. Louis by Mrs. Hölzer .50, Mrs. Krüger 1.00. (S. -70.68.) English Mission: R. Grupe's congregation in Eisleben, mission festival coll., 14.25. Emigrant Mission: By R. Achenbach in St. Louis by the Women's Association sr. Cong. 8 a.m. U. Nützel's Cong. in West Ely, Mission Festival Coll., 9 a.m. (S. -17 p.m.) Widow's Fund: by Mr. O. Wüst of St. Peter's congregation in Macomb 5.25. I P. Alexander's congregation in Palmcr 3.60. St. Louis Teachers' Conference 6.00. Miss Jda Goebeker by R. O. Hanser in St. Louis 1.00. (S. -15.85.) Sick pastors and teachers: Durck R. Achenbach in St. Louis by Mrs. Broihan 2.00, F. S. in Neu-Braunschwig 3.00. P. Albrecht 1.00. R. Arnold 5.00. R. Gräbner Sr. 1.00. (S. -12.00.) Orphanage near St. Louis: By R. Jungck in Pal- mer, sent on Mr. H. Bergmann's wedding, 5.43. R. Griebel's Gem. in California 4.15. By R. Michels in New Haven, sent on F. Beckmann's wedding, 4.00. (p. -13.58.) Hospital.in St. Louis: By P. O. Hanser in St. Louis, ges. at Güntber- Pechmann's wedding, 11.00. Deaf and Dumb Institution: Mr. Brockmann through R. H. Sieck in St. Lonis 5.00. W. Stelle through C. H. S. 1.00. (S. -6.00.)

Poor students in St. LousF: By Fr. Stemmermann in Humboldt, coll. on H. Bayer's wedding, 2.00. Poor students: By P. O. Hanser in St. Louis by Wittwe Geisel 2.00, Mr. Ed. Junghans 5.00. (S. -7.00.) Poor students in Addison: Mr. Brockmann through k. H. Sieck in St. Louis for L. Huber 5.00. k. Herb st s Gem. in Columbus: By P. O. Hanser in St. Louis by the sol. virgins' association sr. Gem. 15.00. k. Alexanders Gem. in Clay Centre: By P. O. Hanser in St. Louis by the sol. virgins' society of sr. Gem. 15.00. k. Tillys Gem. in Haverstraw: By Fr. O. Hanser in St. Louis by the sol. virgins' society of sr. Gem. 15.00. Pilgrim House in New Yorkt By Fr. Achenbach in St. Louis from Mrs. Brinkmann 1.00. St. Louis, Nov. 8, 1887. H. H. Meyer, Cassirer. 1328 Nordt Market 8tr.

inCome to the coffee deS WiScanfin districtS:

Poor students in Fort Wayne: wedding collection at Rob. Stolper -10.00. Desgl. at Fr. Brun's in Freistadt 10.00. (S. -20.00.) Poor Wisconsin Students: Coll. at the Wedding Rusch-Goshen 7.70. Poor sick pastors and teachers: mission feast coll. in P. I. G. Gruber's Joh. parish 5.00. By 2nd Offerhus of Mrs. Ohldag and F. Muster 3.00. (S. -8.00.) Organ in Addison: By the mixed choir of the Jmm. congreg. in Milwaukee 10.00. k. Alexander's Gem. in Palmer: P. Osterhus' Gem. there 4.00. Household in Springfield: Coll. in Whittlesey 2.00. By P. L. G. Dorpat by A. Tetzlaff 1.00. (pp. -3.00.) New construction in Addison: Mission festival coll. in P. I. G. Gruber's parish 5.00. Ernst Fischer and Th. Wiedenhöfer in Hancock 5.00 each. C. H. Lindenschmidt, Milwaukee, 5.00. (S. -20.00.) Deaf and Dumb Institution in Norris: Mission Festival Coll. in k.. I. G. Gruber's parish 4.20. Wedding coll. at L. Hilgendorf 7.00. F. Schössow in Freistadt 1.00. (S.-12.20.) Orphanage in Wittenberg: P. H. F. Pröhl's parish in Fairchild 5.19, in Augusta 12.94. Wedding coll. at Ferd. Woller's in Merrill 4.75. P. Fr. Schneider 2.00. N. N. by P. H. Sprengeler 5.00. mission feast coll. in Fr. I. G. Gruber's parish 5.00. Mrs. Weinhold in Abell 1.75. Fr. A. E. Winter 1.31, whose parish 8.69. wedding coll. by Fr. Plaß 4.50. 1 Fr. H. Ratbjen's congregation 7.00. Wedding coll. by F. Stolper 6.00. Desgl. by W. Weinhold in Adell 6.45. Coll. by P. Trülzsch's wedding in the rectory at Freistadt 8.25. F. Schössow 2.00. Teacher H. A. Laufer's pupil 3.28. Teacher W. Hirsch's pupil 1.63. Jmm. congreg. in Milwaukee 5.00. (S. -90.74.) Professorial salaries in Milwaukee: P. I. G. Gruber's

Joh.-Gem. 5.00. Poor Students in Milwaukee: Belated from Trinity Parish in Milwaukee 1.00. Fr. Schneider 3.00. Wedding Coll. at F. Stolper's in Adell 10.00. (S. -14.00.) Preacher's and teacher's widow's fund: I P. H. F. Pröhl 4.00. Mission festival coll. in P. I. G. Gruber's Gem. 5.00. k. Herzers Gem. in Plymouth 19.05. Mrs. John Pritzlaff 3.00. k. E. F. Eberts Gem. in Hartland 6.52, in Shawano 2.29. (S. -39.86.) New construction in Milwaukee: P. F. Leyhe's congreg. 5.00. k. F. L. Karth's congreg. 35.00. Cross congreg. in Milwaukee 40.00. k. I. M. Hieber's congreg. in Wilson 12.80, Zion's congreg. in Jackson 7.30. Mission Festival coll. in P. I. G. Gruber's congreg. 5.00. H. Affeldt in Portage 3.00, A. Thiel 2.00. P. A. E. Winter 2.00. k. G. Präger 1.00, reffen Gem. 7.50, 2.50 and 1.00. mission festival coll. in P. P. Plaß' Gem. 18.25. C. H. Lindenschmidt in Milwaukee 5.00, W. Miller das. 50.00. P. Th. Wich Mann's Gem. in Freistadt 60.50. P. H. Sagehorn's Gem. in Rantou! 8.62. (S. -266.47.) Synod Fund: Fr. F. L. Karth's congreg. 18.35. Fr. I. M. Hieber's congreg. in Sheboygan Falls 7.00. I'. I. Rennicke 1.00. tuition from Concordia College 20.00. mission festival coll. in k. I. G. Gruber's congreg. 5.00. P. C. Baumann's congreg. 16.60. P. Th. Wichmann's congreg. in Freistadt 45.70. I'. F. Keller's congreg. at Racine 11.23. Stephen's congreg. at Milwaukee 19.25. (p. -144.13.) / Inner Mission of the Wisconsin District: Hockzektscoll. at Reinb. Schmidt in Milwaukee 5.20. P. A. G. Döhler 2.50. P. Fr. Schneider's congregation in Wayside 7.00. Mission festival coll. in P. I. G. Gruber's Joh.-Gem. 5.00. Mrs. Pager in Milwaukee 1.00. From the congregations of the church: Ph. Wambsganß in Adell 19.05, E. Hübner 3.25, P. Plaß 18.25, Ledebur, Dreieinigkeitsgem. 5.63, Joh.Gem. 2.42, G. Barth 8.23, its Filial 2.79. P. H. Sagehorn's Gem. 8.00. John Wiedenhöfer in Hancock 2.00. By P. H. Rathjen of F. Köbn sen. in Sbeovgan 1.50. Friederike Dobberpbul 1.00. Mrs. John Pritzlaff 2.00. C. H. Lindenschmidt for the school in Butternut 5.00. (S. -99.82.) Budget in Milwaukee: By P. L. G. Dorpat by E. Bausner 1.00, C. Krämer 1.00, R. Töller 1.00. (pp. -3.00.) Milwaukee, Oct. 31, 1887. C. Eissfeldt, Cassirer.

For the orphanage at Addison, Ill, received from parishes

2c. in Illinois: from Chicago: by k. Reinke from P. Bräunling -1.00, Wittwe Bade 1.00; by k. Engelbrecht, Collecte on Sept. 11, 13.50 and at Karl Michael's wedding ges. 8.25; by P. Uffenbeck for orphanage reports sold 8.50 and from Karoline Schönbeck 1.00; by k. Hölter of Emil Wendlandt 5.00, Mrs. Maria Keller 2.00, Aug. Thiele 1.00, for orphanage reports sold 9.03, Mrs. M. Keller 2.00; by P. Succop of Minna Mack 1.00, Anna Holz 1.00, Mrs. Klopp 1.00 and coll. at H. Müller's wedding 10.00; by P. Werfelmann, coll. on Sept. 11 8.00, Mrs. Ewert 1.00, Mrs. Graf .35, Mrs. Hunnrmann .50, Mrs. A. Adam 1.00; by P. Wunder of Mrs. N. N. .50; by k. Bartling of Ernst Jüngling 2.00. by P. Müller in Lake View of Bro. Binzien 1.50, Heinr. Staffeld 1.50. by P. Noack's congregation in Roseland 6.10. by P. Wehrs' congregation in Oak Glen 10.00. by P. Große in Härlein of Ernst Harks 1.00, Fritz Harks .75, Alwine Harks .25. by P. v. Schenck in Algonquin of

N. N. 1.00. By I. W. Diersen from the Black Walnut Skul- Distriet in Crete 10.45. By 15 Landgraf in Decatur from Magd. Fretus 2.00. By 15 Brewers in Niles by W. Kolb 4.00. By I P. Roesch in New Brunswick by N. N. 1.00., By 15 Detzer in Niles Centre by Fr. Hartig 1.00. Joh. Lange 1.00, Karl Brühn 1.00, Christ. Pvppehagen 1.00, Bro. Bödl Sr. 1.00, Karl Luhr 1.00, Franz Hinrichs 1.00, Karl- Walters .50, Christ. Klamfoth .50, Fr. Laß .50, Fr. Jenßen .20, W. Godemann 1.00, Karl H. Rohbe 1.00, Karl Prachnow 1.00, Joh. Meier .50, Fr. Metz 1.00, Fr. Pvppehagen 1.00, W. Eggert 1.00, Heinrich and Karl Elsholz each 1.00. 15 Goses Gem. in Aellow Head 5.00. Half of Harvest Festival Coll. By 15- Brunns Gem. in Strasburg 9.50. Harvest Festival Coll. by R. Erd- ' manns Gem. in Renault 5.50. 15 Schröders Gem. in South Litchfield 8.50. By 15 Felten in Washington Heights by Mrs. Schröder 1.00. By 15 Döderlein in Homewood, Coll. at Hibbing's wedding, 9.34. (S. -174.22.)
From parishes 2c. outside Illinois: By Cassirer Bahls at Lincoln, Nebr., 1.00. Part of Coll. at Joh. Eberlein's wedding at Mishawaka, Ind., 6.25, By Cassirer Ren- fer at Weilesley, Ont., 3.00. (S. -10.25.)
From children: Teacher Nützel's pupils in Chicago 2.00. By 15 Succop in Chicago, from the piggy bank of Christ. Kruse's children 3.00. C. Lutze's children at Sheboygan, Wts, 2.00. By 15 Miracles at Chicago, Christian Teaching Collect, 5.33. Lekrer Kolb's pupils at Freeport, Ill, 5.00. Reinh. Kuhlmann at Addison, Ill, 1.00. (S. -18.33.)
In board money: By Karl Wesch in Chicago for Kath. Bret- scher from his sister 5.00. Gottf. Marquardt in Broadland, Ill, 48.00. (S. -53.00.)
Addison, Ill, Nov. 1, 1887; H. Bartling, Cassir.

For poor students received with heartfelt thanks by Mr. 15 Schwankovsky, collected at the wedding of Mr. Joh. Pott -9.00; by Mr. 15 I. G. Fischer, Drake, Mo. wedding collection -4.20 (for Stud. N.); by Mr. 15 Droge from Mrs. Marg. Hollenbacher, thank offering, -2.00; by Mr. R. Holls, Osage Bluffs, Mo., -10.00 (for Stud. G. M.).

F. Beeper.

Correction.

In my receipt ("Luth." of Nov. 1) read instead of "John Oesch": John Orff; instead of "Friedrich Blecke": Fr. Bleke; instead of "Henry" (1 bag of wheat): Henry Heitz.
Fort Wayne. A. Aehnelt, superintendent. Z

The receipts of the men 1? P. Dorpat, Her, Schup- mann and Schröder will follow in the next number.

New printed matter.

History of the German Lutheran congregation of St. Paul at Fort Wayne, Ind. from the year 1837 to 1887. - Distinguished for the fiftieth anniversary of the congregation by H. G. Sauer. St. Louis, Mo. Printing Office of the Lutheran Concordia Publishing House. 1887.

In another part of this paper the dear reader will find an account of the celebration which the St. Paul's parish at Fort Wayne held on the occasion of its 50th anniversary. However, we cannot refrain from referring to the above booklet, written by Father Sauer, which contains the 50-year history of the aforementioned congregation. Just as the descriptions of the lives of individual Christians and faithful servants of God are a most interesting and instructive read for all Christians, so too is the history of entire Christian congregations. And St. Paul's congregation at Fort Wayne is not only one of the congregations which met in the Missouri Synod in 1847, but from this congregation, in which such highly gifted and faithful men of God as the blessed Wyneken and the blessed Dr. Sihler administered the preaching ministry, has come a rich blessing both to the immediate vicinity and to the whole Synod. Their skill belongs with the skill of the Missouri Synod. We therefore commend this booklet to all our readers with the assurance that they will read the same not only with the highest interest, but also for their rich instruction, exhortation and edification. To be obtained from Siemon Bros, in Fort Wayne, at the price of 25 Cts. F. P. [Beeper]

Lochner, Fr. Liturgy for a Children's Service for the Celebration of the Holy. Christmas. The piece 5 Cts., per dozen. 30 Cts. - **Hymns for this.** The piece 10 cts., per dozen. -1.00. Available from Concordia Publishers.

Changed addresses:

Rev. 4th ^v. II. Daid, ^nti^o, Ran^lacke Oo., 1Vi8.
Rev. (5 ^4. IluxNoick, Ra There" Oo., Incl.
Rev. Oonr. .laeu;er, 734 Villa 8tr, Racine, Wi8.
Rev. .1. V. Xauckelcl, 323 IV. Rirst 8tr., Xervton, rank.
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(lor. CaiNoun L .leSer8on 8tr8., 4^ort IVa^ne, Inä, (I. XI. 8eNleivr, IVarcla, l'a^etto Oo., lex.



Herausgegeben von der Deutschen Evangelischen Kirche in Amerika

Zeitweilig redigirt von dem

Volume 23, No. 23, St. Louis, Mo., Dec. 1, 1887.

† Prof. G. Schaller. †

Once again we have to bring our readers some very sad news. Again our church, our synod, our local institution has suffered a heavy loss. It has pleased the Lord of the Church to take our dear Professor Gottlieb Schaller from us.

About 1-1/2 years ago, as our readers know, he was struck by a stroke. He recovered, but we always had to fear that the disease would return sooner or later. And so it came to pass. On Wednesday, November 16, he was still fresh and lively, participating in the negotiations of a pastoral conference in the city, when in the evening, on his way home, he was again struck by the stroke. He immediately recognized his situation and sighed to God for help and mercy. He soon regained consciousness, but not the ability to express himself clearly. He recognized his own and could hear the prayers and comforting encouragement. The hope that he would recover faded more and more. Well prepared for death, he passed away on Saturday, November 19, in the evening at 9-1/2 o'clock, "gently and quietly".

Prof. Schaller was an old member of our Synod. He came to America as early as November, 1848, having already held an ecclesiastical office in Bavaria. First he ministered in the East, in Philadelphia and Baltimore, and some years in Detroit. In the



ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

ig. St. Louis, Mo., den 1. December 1887. No. 23.

In 1854 he became pastor of the local Dreieinigkeitsgemeinde and after eighteen years of beneficial work - in 1872 - professor of theology at the local Concordia Seminary. His blessed effectiveness therefore extended into wide circles. Already during his pastorate here he was for several years the president of the western district and now as a teacher at the seminary he had to instruct many who were to serve the Lord in the preaching ministry here and there.

He was adorned by God with wonderful gifts. Among other things, we mention his rich knowledge of languages, especially his knowledge of the Hebrew and Greek languages in which God had the Old and New Testaments written, his knowledge of church history, his gift of preaching, and his beautiful gift of writing poetry. Yet he never flaunted these gifts, but was exceedingly humble and gave all glory to God, and placed his gifts entirely at the service of God and was faithful in the direction of his ministry. He adorned the pure doctrine of the divine word, to which he was devoted with all his heart, by an exemplary godly walk.

We have lost such an excellent man in our Schaller. Oh, what a great loss! But what is loss to us is gain to him. And we are comforted by the fact that this "pious and faithful servant" has now entered into the joy of his Lord and, in addition to the blessedness bestowed by grace, has also received a glorious reward of grace from the hand of his Lord.

The body of the dearly departed...

On Tuesday afternoon at 3 o'clock, accompanied by the professors, students and other friends, he was brought to the Seminary and laid out in the large hall, which was draped in black; on this occasion, Prof. F. Pieper gave an address to the students in the assembly hall, in which he presented the deceased to them as a model of succession. On Wednesday morning at 8 o'clock, after Prof. Stöckhardt had described the deceased in a short farewell speech in the assembly hall as a true soul of Nathanael, the transfer of the body to the Dreieinigkeitskirche, where the deceased had been pastor for eighteen years, took place, so that the members of the congregation would have the opportunity to take another look at the features of the former dear pastor. In the afternoon the funeral took place with great congregation. Mr. Pastor Achenbach, as deputy to the President of the Western District and the supervisor of the Seminary, and Mr. Pastor O. Hanser, as the Blessed's successor in the pastorate, delivered funeral sermons in the Dreieinigkeitskirche, which was dressed in crape, the former on Klagel. 3, 32, the latter on Hebr. 13, 7. Pastor Wangerin officiated at the grave. During the various funeral services (in the house of mourning, in the assembly hall, in the Dreieinigkeitskirche and at the grave) students sang funeral songs.

Blessed reached the age of 68 years, 9 months and 7 days.

"The teachers shall shine as the brightness of heaven; and they that guide many to righteousness as the stars for ever and ever."

(Submitted.)

How does a Christian church member act in regard to the outward needs of his church?

Since the church of Christ on this earth consists of people and is built by people, it also has earthly needs. The servants of the church, preachers and teachers, must be provided for, buildings must be prepared and kept in good condition. Every congregation should take care of its own household, and it is the duty of every member of the congregation to help faithfully in his part.

Although it is true that even in this matter the best of men can never say before God that he has done what he ought to do, but must wash himself continually with Christ's blood and hide himself in the fifth supplication of the Lord's Prayer, it is equally certain that in this matter, too, a Christian should grow steadily in the fulfillment of his Christian duty, that he should become more and more complete. And in this, too, the increasing diligence, the increasing faithfulness, should be found in all, whether voting or not, employer or worker, rich or poor, master or servant, wife or maid, young man or maiden, formally affiliated or still a guest of the local church.

And since even in our circles the flesh is still a hindrance to the Spirit in this matter, and a steady growth in sanctification is to be promoted, may this word of exhortation and encouragement also find a good place among us.

First of all, it will serve our purpose to give some hints on how to conduct ourselves properly in the exercise of this part of our Christian profession.

First of all, every Christian should also take care of the external needs of his congregation. Let him make it his business to become thoroughly acquainted with the whole situation of the congregation. If he is a man of full age, he should, if he has not yet done so, be included in the number of those who are able to vote and then attend the congregational meeting with all diligence; only the most urgent need should keep him from attending.

On the other hand, he gave willingly and gladly from the heart to provide for the preacher and teacher, as well as for the purchase of land and the erection and maintenance of buildings necessary for the congregation. He was a "cheerful giver". And there is no difference whether he is a single person or married, whether he has to send children to the parish school or not; whether he is a long-time parishioner who has already borne many burdens or whether he has only recently been accepted. Third, he not only righteously cares for the needs of the congregation, he not only gladly offers what he has to provide for them, but he also gives according to his ability. God has distributed earthly goods very differently, giving more to one and less to another. According as God has given to the Christian, he gives again. In his giving he is not governed by the old Adam, who is still to be found in Christians, nor does he take his cue from other people, but rather he asks

He is always conscientious before God about what he can offer for such and such a thing. A Christian, therefore, gives to the needs of the church as before the face of God.

Fourth, let a Christian give his gift in due season. As a serious, understanding and well-practiced Christian seeks to be punctual in his whole life, everywhere, so he is also punctual with regard to the needs of the congregation. He does not wait until he is followed up and reminded, but he presents his contribution at the right time, or where money is collected in the houses, he lays his own ready when it is due, so that those who have to go through the trouble of collecting it do not make the journey to him in vain.

But, someone might ask, how, if one would like to, but cannot? After all, there are times of embarrassment, even of hardship, prolonged unemployment, heavy losses through fire or water, hail and storms. Some are also permanently unable to contribute anything. How so? The answer to this would be: if someone has no money in the house in times of temporary embarrassment and has to spend it to provide for his household, he either borrows the necessary money, or he borrows from where he should pay, from the store, the cobbler, and the tailor. He does the same with the community. He either goes to an acquaintance and says: "Lend me so much for a few days or weeks; the municipal contributions are due, and I do not have so much in my hands at the moment. Or he may at least ask the municipality or its officials for indulgence, and then remain aware that the municipality has lent him for the time when he can pay, and that he should therefore pay off his debt as soon as possible. If, however, he is permanently unable to pay a promised contribution, or any contribution at all, he should not be ashamed to tell his brothers freely and openly, and the community will not let the brother pay for his poverty, but will willingly excuse him.

But what, then, moves a Christian to act? First, God's clear command. For the preservation of the right service of God, the good Lord wants the presentation, the willing and abundant presentation of our earthly goods. We see this already in the Old Testament; there, according to God's expressed will, every Israelite had to give the tenth part of his annual income to the priests and Levites, and he also had to bring all kinds of other sacrifices for the service of God. This commandment does not apply in its way to the time of the New Testament. But the duty which the Israelites were to fulfil by paying tithes, we also have; for we also have God's Word and Sacrament, and the public administration of these means of grace, have the first, second, and third commandments, according to which we are to serve God, sanctify his name, and hear his word. But if all these things are to be kept going among us, there must be and be maintained preachers and teachers, churches and schools. And through whom is this to be done? Let us only think of Christ's repeated command, "Preach the gospel." To whom does he say this? To His Church, and therefore also to every individual Christian. Now, is Christ's word, "Preach the gospel," to be applied to the whole

Church, every Christian, as no one can deny, so it is also obvious that the right support of the church with earthly goods is just as seriously required by the Lord as the righteous hearing of the Word. Quite the same thing that the Lord Christ teaches is also preached by His Holy Spirit-filled apostles. 1 Cor. 9:14. St. Paul writes: "The Lord hath commanded that they which preach the gospel should feed on the gospel." And Gal. 6:6, 7: "He that is instructed in the word divideth all manner of good to him that instructeth him. Be not deceived: for God is not mocked."

The other motive for faithfulness in this piece is our heavenly Father's merciful love. This should and can move us even more than the divine command. A Christian not only knows, but lives in his heart, that all the immeasurable good things which he possesses in body and soul, for time and eternity, are given to him by his God alone, and this not because of his merit and worthiness, but solely out of pure fatherly, divine goodness and mercy. It is vivid before his eyes that the good God not only created him, gave him body and soul, eyes and ears, and all the members, reason and all the senses, and still preserves them, but also did this, that he gave him, the lost and condemned sinner, the greatest enemy of the Lord, He redeemed him, the greatest enemy of the Lord, purchased and won him from all sin, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death; yea, that he thus set himself against him, that he, God himself, became his brother, and thus set him over all angels, not even the cherubim and seraphim excepted. Likewise it is their heart's certainty that the faithful God, through the means of grace, formally showers him with his mercy, daily forgives him all sins, comforts him in all distress, yea, has made him such a man that even hell must tremble before him. - This merciful love of God, which he has tasted, has kindled in him, through faith, a hot love in return, and he now knows no more blessed business than to thank his God for it and to glorify his name. How, then, should he not gladly and willingly do his God's will in the performance of the duties of which we are speaking?

The third reason, which can and should move a Christian to faithfulness in the matter under discussion, is love for the brethren. Because a Christian loves his Saviour, he also loves his brethren, especially his fellow believers, and especially his fellow church members. Where this faithful brotherly love is burning and strong, it will not be in the heart of a man to let the brethren diverge with the burden they have to bear, while he makes things as easy for himself as possible; nor will he cause trouble for the church and make it work; nor will he be careful to give trouble. But the congregation is troubled and troublesome, and trouble is caused, if a member of the congregation does not faithfully fulfill his duties in regard to the outward needs.

The fourth thing that can and should move a Christian, for the outward church needs

is his daily Lord's Prayer. In the second petition he asks for the coming of the kingdom of God. Such petitions and supplications are not empty words to him, but a matter of the heart. Since the kingdom of God comes only through the means of grace, his prayer will be a constant reminder to him to use all diligence so that Word and Sacrament, first of all in his presence, will be most effective.

Well, how about you here, dear reader? Do you faithfully attend to the needs of your congregation? - Do you give your dues gladly? Do you give according to your ability? - Dost thou give thine own in due season? - Do you exercise Christian order and conscientiousness even when you cannot pay your dues at the proper time, or are not able to pay them at all? - Examine thyself earnestly, and if thou findest thyself lacking in right faithfulness, ask God for pardon, and then for his Spirit's gracious and powerful assistance, that by the same thou mayest become more and more complete. This will be a blessing to you and to the congregation, in the midst of which you will receive grace upon grace from the fullness of your God and be called to devote your life to God and your brothers in love and faithfulness.

J.

(Submitted.)

Methodist gossip and lies about the Missouri Synod.

A Mr. K. (probably the Methodist pastor Keller) of Chicago could not refrain from sending a correspondence to the "Apologist" of November 10, in which he expounds on our Synod. If one subtracts from this his scribblings what is untrue and nonsensical, there remains almost nothing but Methodist holiness, which is nothing, because it allows lies to be written, as Mr. K. himself and also the "Apologist" know or could and should know. That he does not know how to distinguish "the Lutheran Synod of Missouri, Ohio, and other states" from the Northern Illinois Pastoral Conference, which met in Chicago at the beginning of November, is not to be credited to him. Then K. says: "As is well known" - he is therefore not unacquainted with our ways, and therefore the less excused - "they usually discuss theses at such meetings, which either concern a point of doctrine in their own church, or supposed errors of other churches." "That they always have to do so much doctoring on their own doctrine has long since strengthened me" (St. K.) "in the belief that they are not kosher on many a doctrinal point." This is meant to be mockery, but it is very silly talk. The effort to grow in the knowledge of the salutary doctrine is supposed to be a tinkering with the doctrine! K. should know that all Christians should grow in knowledge and not remain children in understanding, therefore they are commanded in many places in Scripture to teach, to punish, to encourage, to comfort one another 2c. But that the ministers of the word have need of this above all, and therefore also ought to continue to study and search the Scriptures alone and in fellowship, as the apostle Paul said to the bishop Timothy, with great

Ernst calls out: "Stop reading (1 Tim. 4, 13.), so that he may be 2c., thus wants to say that in our Synod it was only tolerated use "teachable" and "able to teach others", and also "take care" that and not considered a sin to preach like this at the funerals of he "rightly divides the word of truth", "be mighty to exhort by such drunkards and murderers who died unrepentant, his talk sound doctrine and to punish the gainsayers", as the same is hereby declared to be quite nonsensical, slanderous, lying apostle writes to Timothy and Titus: - a Methodist like K. does and malicious. If only all Methodists would refrain from such not care about this; in his delusion and conceit he considers "gruesome eulogies," the Lutherans could long ago have served himself perfect, and his Methodist doctrine is as "kosher" to him them as an example in this matter as well. To conclude with as pork is to the Reform Jew, because it tastes good to him. some good advice, let me say: How would it be if Mr. K., does not care; in his delusion and conceit he thinks himself although a Methodist preacher, went to one of our schools for a perfect, and his Methodist doctrine is then as "kosher" to him as few more years? It would not cost much, namely, besides the pork is to the Reform Jew, because it tastes good to him. The necessary school books 75 cents monthly K. could then still Methodist religion tastes good to old Adam, too. K. writes further learn much, especially in right religion, "as the Bible teaches," of us (he means the whole Synod): "At the last meeting they now but also unlearn, for example, his lying and slandering. A. W. also once" (!) "gave their attention to the practical field." The lying Mr. K. immediately continues: "First of all, they discussed that they want to have the baptized children better instructed in religion," and he adds: "That probably also means that they grow up too much without religion. That K. means by this us and our "Lutheran baptized children," he will not himself deny. But even if we had discussed having our children still better instructed in religion, it would nevertheless be an abominable lie that we should have meant to include or say that our children grow up too much without religion, i. e., according to K., the Synod of Missouri teaches its children too little religion, indeed lets "too many grow up without religion." For Mr. Methodist K. must know, because it is "well known," that immediately where but one of our congregations comes into existence, yea, in cities like Chicago, we often, if not always, begin school before. It is well known that our children are taught in our parochial schools five days a week, morning and afternoon, by able teachers, and are instructed in religion in the morning hour of each day. It is not unknown that our Lutheran weekly schools in Chicago at present number soon 8000 children. It is known that not only our voting members, but also our communion-goers, will not and must not allow the children to grow up without religion. It is known that our pastors almost consistently teach confirmation classes 5 days a week for 6 months. If Mr. K., a Methodist, now compares their school lessons with this, he must be ashamed of himself, if he still has any sense of shame. The same K. exhorts us "ministerial brethren": "Only more religion taught, but of the right, as the Bible teaches." Certainly, "as the Bible teaches," but not according to the mop-wash of the Methodists. - Then K. says our "Lutheran Synod of Missouri 2c." "desires henceforth to lay more stress on God's word in eulogies, and not so much on eulogies of the departed." This is what our Chicago Synod is said to have "secondly discussed at the last meeting," and "now" want "to do." O unholy Methodist! Of our Missouri Synod it is meant when K. goes on to say, "To exalt people who go to no church, or who have shortened their lives by drinking and other vices, to the third heaven in the funeral oration, as has often been done, is a sin against God and man. Even to beatify a murderer who ended on the gallows because he was baptized a Lutheran, as has happened in this state, is a gruesome eulogy." If K., as appears from his

(Submitted.)

A Roman Counter-Reformation in Franconia.

The Franconian nobility was for the most part already on Luther's side at the beginning of the Reformation. The Frankish knight Sylvester von Schaumberg wrote already on June 11, 1520, to Dr. Luther that if the Elector did not want to protect him any longer, he should only go to Franconia; "for I and otherwise at a hundred of the nobility, whom I want to muster, God willing, to keep you honest and to protect you from danger against your repugnant, until your good opinion would be unchallenged and unsuspecting, intelligent legal spokesmen, and until you would be best informed. When the often wavering Margrave Casimir wanted to reintroduce the feast of Corpus Christi, which had been abolished in 1525, in the following year to please the Emperor, Hans von Waldenfels wrote to his chancellor that he had consulted with the governors and councillors in the mountains (in the Bayreuth Highlands) whether prayers for the divine spirit should not be offered in all churches for the Prince; for this was highly required by necessity. The free imperial cities implemented the Reformation early on, and Margrave George, said to have "secondly discussed at the last meeting," and "now" who ruled together with his brother Casimir, was also among the first princes of the Reformation era to be instructed and chastised by the Lord. Since the two bishops of Bamberg and Wuerzburg at first calmly watched the progress of the Gospel, the fanatical papists could not intervene as they would have liked. The country still counted few independent parishes, and in many cases had to be served only by the monks. Where a castle chaplain, i.e. a noble court preacher, did not help out, a monastery often had to provide or use all the parishes for 10-12 hours. The Lutheran nobles now often built parish churches in community with their subjects, which they could provide with Lutheran preachers. The castle chapels were opened to the Gospel anyway. At Strößendorf in the diocese of Bamberg, the priest of the Mass served for years without having a congregation before him. The noble von Schaum

Berg's family there had set up a room of the bedroom to the church. When the preacher died, the bishop would not allow a Lutheran preacher, and the knight would not allow a Roman priest to be employed. So the church stood desolate and unused from 1532 until 1606. The service was held in the castle and the congregation had appointed a Lutheran teacher in spite of the bishop's prohibition. In 1597 the bishop sent a commissioner with the measured order that the teacher be sent away, the church renovated and the service restored. But everything remained as it was. The noble family renovated the church and even moved the Lutheran service into it in 1606. The bishop was indignant, but had to let the Lutheran pastor sit quietly.

In the 17th century, however, times became more favorable again for the papacy. As soon as a Lutheran noble family died out, the prince-bishop of Bamberg or Würzburg took possession of the land as suzerain and immediately ordered a counter-reformation. So it happened to Moggast, Wichsenstein, Truppach, Pottenstein and other places. In the time of the Thirty Years' War whole regions were brought by force under the papal yoke. Franconia today has many Catholic villages, which no one can see that they were once entirely Lutheran. Wherever it was desired to proceed leniently, the old were permitted to remain Lutheran, but the young had to become Papists if they did not emigrate, leaving behind their property. A detachment of episcopal soldiers, in whose platoon were both priests and sextons, moved into the village, the church was "cleansed" and everything was restored according to papal rules. Wherever it was desired to proceed gently, the Lutheran pastor was first informed of what was about to happen and ordered to leave the village as soon as possible. If he was still found with his wife and child, he was imprisoned and often mocked, ridiculed and ill-treated by the papists. A large number of such expelled pastors appeared before the Swedish king Gustavus Adolphus at Schweinfurt to lament their plight during his passage through Franconia. During this time, some congregations became disheartened and chased away the mass priests who had been forced upon them. But no sooner had they re-established Lutheran worship than the bishop took a terrible revenge. Bishop Philipp Adolph of Wuerzburg had all Lutherans expelled from his house and court. When he had to pause in response to the complaint of the Frankish knighthood to the emperor, he ordered fires to be set in the Lutheran towns and attributed them to the heretics. As a result, the Lutherans in Wuerzburg were imprisoned from 1627 to 1631 on the charge of sorcery and, if they did not take refuge in the Church of the Antichrist during the witchcraft trial, they were publicly burned as sorcerers. A whole number of citizens from the episcopal residence city itself had to suffer the death by burning.

An example of how the Roman Counter-Reformation proceeded is provided by the history of the above-mentioned v. Schaumberg village of Strößendorf near Lichtenfels in Upper Franconia. On April 22, 1629, a numerous commission suddenly appeared.

The prince-bishop's officials drove out the Lutheran pastor and rebuilt the idolatrous abomination in the church against the will of the surprised knight and the congregation. When after two years the Swedes came near, the people of Strößendorf got courage, sent the mass priests to Bamberg and held Lutheran church consecration. In 1632, however, the bishop sent a hundred armed men on foot and on horseback to convert the Lutheran heretics. The knight had received word of the approaching army and had quickly mustered the town's armed men, from the oldest to the youngest, equipped them as best he could, and placed them in the most important places. The entrances to the village were barricaded and manned with sentries. The people of Strößendorf, standing on elevated places, under the leadership of the Lord of Schaumberg, fought manfully for church, house and farm and beat back the first onslaught of their enemies. The besiegers, however, kept the upper hand and now a lamentable scene began. Women and children were maltreated. Castle and village were plundered; even the poorest hut was not spared. Horses, cattle, sheep, fodder, grain, wagons, household utensils, clothes, tools and everything that could be taken away, even the church clock, the organ, the baptismal font and the three bells were taken away. The mass atrocity had been happily transplanted back to Strößendorf. But only a few years later, Schaumberg again hired a Lutheran pastor and the congregation shook off the Papacy. According to the Peace of Westphalia of 1648, the Lutherans were also allowed to keep the church because it had been in Lutheran hands in 1624, which was set as the normal year.

G. G.

(Submitted.)

Ans of the German Free Church

To the dear Lutheran readers who take a warm interest in the building up of our Lutheran Zion in the old homeland, I am pleased to inform you that there, where one would have thought it least, in the extreme east of Germany, near the Russian border, the banner of the pure confession of the orthodox Lutheran Free Church has been planted among the Lithuanians.

On the 14th Sunday after Trinity, the undersigned was allowed to call, ordain and introduce into his office the candidate of the sacred preaching ministry from our seminary in Springfield, Mr. Georg Matzat, from the German-Lithuanian Lutheran congregation of Pastor Lauckandt in Rucken near Stonischken in East Prussia, which is independent of the state. He has been appointed as the second pastor of the aforementioned congregation, but mainly with the intention of gathering a congregation of his own by serving external preaching places. And one may hope that this will happen soon. For the Lithuanians are a people who desire to hear God's word, among whom the unbelief of our day has caused relatively little devastation. Unfortunately, justifiably unsatisfied by what the united state church does for their spiritual needs, they have strayed onto other quite dangerous paths. In view of the size of the parishes, in which often a myriad of villages

In view of the long distance to the church, whose pastor, not to mention the doctrine, often causes great annoyance through his worldly life, the unpleasantness of lay preachers has come to dominate among the Lithuanians in a way that is hardly found elsewhere in the midst of Christendom. Farmers, woodcutters, etc., who have become preachers overnight, as if asleep, in disregard of the order laid down by the Lord Himself concerning the sacred office of preaching, move from place to place, insisting on their inner profession, and hold meetings in private houses, often in four different villages in one day. Any theological education seems superfluous to these people. No one asks whether they have the ability to teach others according to the example of sound doctrine and to punish the adversaries. The only requirement is that they have a good mouth and know how to work their listeners so that tears may flow. At a recent conference of such lay preachers in East Prussia, no fewer than 60 were present. And the pastors of the state church often allow these angle preachers, if only they do not call upon them to leave the state church. Yes, they even concede the churches to them for holding their meetings. What hopeless confusion prevails as a result of these conditions, and how the most diverse sects take advantage of this opportunity to fish in the mud, hardly needs mentioning.

As much as possible, Father Matzat, a native of Lithuanian, is to bring the Lutheran truth to these people in their native language, as Father Lauckandt, according to the extent of his knowledge, has already done. For some time now, the latter has also been publishing a weekly church bulletin in the Lithuanian language under the name "*Lutherons*" (that is, "the Lutheran"), 500 copies of which are distributed, in which he brings his readers articles translated mostly from the "Lutheran" and from good Lutheran edification writings.

It is true that the work begun there for our free-church Lutheran Zion is also connected with great difficulties, not only because the authorities, incited by the state-church pastors who are concerned about the existence of their unruly mishmash church, try to suppress the testimony of truth by fines,*) but mainly because the people in East Prussia are badly damaged by the mentioned angle preachers. But God the Lord can and will also there, regardless of all hostilities and difficulties, according to His promise, Isa. 55:10, 11, promote the holy work that has been begun, that His church, free from the bonds and fetters in which both the Union and the state church regiment have nowadays beaten it, builds itself up there on the foundation of the pure Lutheran truth.

What Lutheran, who prays the second petition of the Lord's Prayer with earnestness, should not rejoice at the prospect that there is a orthodox

*)For example, Father Lauckandt has recently been sentenced to 60 Marks for each of the six days of Confirmation classes, thus in total to 360 Marks "for unauthorized teaching of school classes". Although an appeal has been made against this sentence, it remains to be seen whether he will receive the money again.



church is in the process of coming into being? Well then, dear American brethren in faith, become God's helpers with us in this blessed work and let it be recommended to you for diligent intercession and heartfelt loving care. The synodal treasury of our German Free Church has the task of supporting Father Matzat until he has gathered a congregation of his own, as well as providing him with the means to purchase a church hall in one of the outlying places, since the circumstances in Father Lauckandt's congregation are still so poorly ordered that he and his numerous family have so far been sufficiently provided with food by the "congregation members," but do not receive a regular salary. We have taken upon ourselves the task of supporting Father Matzat, in the hope that your love, which we have already experienced so abundantly, will not leave us in the lurch here either. But the Lord says of the laborers in his kingdom: "He that drinketh you a cup of water in my name, because ye are Christ's, verily I say unto you, it shall not fail him." Marc. 9, 41.

' Chemnitz.

P. Kern.

* *

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On this point, the undersigned takes the liberty of remarking:

1. That the otherwise so liberal. This year's donations to the German Free Church amounted to only half of the previous sums;

2. that therefore ---- the useful application will be

the dear Lutheran readers already do themselves. Enough that they learn how the matter stands.

H. C. Schwan.

To the ecclesiastical chronicle.

I. America.

Methodists and Jews. In El Paso, Texas, the son of a wealthy Jewish merchant had died. Since the rabbi was absent, the Jews asked the local Methodist preacher to speak at the graveside. The Methodist preacher granted the request.

In the "Happy Messenger", a paper of the United Brethren, a Methodist community, we read the following: "The preachers jump after the members all week long, so that they don't bite and tear each other; it's a nice story! Nobody looks after the poor sinners; who would have time, the congregation is at loggerheads, the preacher lives in constant fear that his sheep will tear each other's heads off; he cannot keep his eyes on the world, his congregation causes him too much worry and headache. Thus it comes about that so many are obtained from the Sunday school or elsewhere by the skin of their teeth, in order to maintain the number of members, so that there is no decrease; but often it cannot be prevented. - Laxity in the practice of church discipline often brings such sad consequences upon the congregations. People remain members, although they are a disgrace according to their character; they still pay, and the officials believe it is impossible to chastise someone who still pays. The officials often do not like to reach into their pockets themselves, so they are fond of a little help on the part of such sinners." - Note: Methodists like to look with contempt on others.

In Mexico recently three Protestant missionaries were slain by an excited mob, driven to it by the fanaticism and hatred of the priests.

to this. On this a prominent Catholic paper remarks that if such came to town to collect a debt. Contrary to expectations, the a thing as this triple murder kept other missionaries away from large sum was paid to him and he now carried all the money Mexico, papists might wish it to continue! (Sendb.)

Secret Societies. According to the Milwaukee Sentinel, a political paper, there are no less than 250-300 secret societies and lodges in Milwaukee, a city of about 160,000 inhabitants!

II. foreign countries.

Poland. A Lutheran cantor from the Lublin congregation writes to the Lodz "Kirchenblatt" that in addition to the Baptists there are also so-called "fighters" in the local governorate; their leader is a certain Tiede, who speaks half Low German, half High German and keeps the people under the delusion that they can repent neither in church nor in their own homes, but only in his meetings; repentance consists of lying on the ground for a long time with outstretched limbs, groaning and sighing. Tiede allowed 12 percent interest, but forbade smoking, wearing a beard, drinking brandy, etc., and sought only an outward conversion. His followers often travel 10 miles to his meetings, but they despise the church, and when they visit it, they generally sleep. The cantor rightly remarks that if the church remains silent about Tiede's activities longer, it is no wonder that this unhealthy phenomenon overgrows the colonies there.

The "new theology" also finds adherents among the Baptists of England. There is a "Baptist Union", a kind of Baptist preachers' association. For some years now, speakers have been heard at the annual meetings denying or treating lightly important scriptural truths, e.g. the inspiration of the Holy Scriptures, the divinity of the Holy Spirit, the fall of man, and a time of trial after death. Spurgeon, the well-known Baptist preacher, protested that such speakers should be permitted to present their unbelief on the occasion of Union meetings. Not finding the desired support, he declared his resignation from the Union, not, as some papers report, from the Baptist Church.

The Pope will soon celebrate his 50th anniversary as a priest. His letter of indulgence begins: "As the first day of the new year approaches, on which, with God's grace, We will celebrate the jubilee of Our priesthood, all the peoples of the earth (?) and all the burdens of society rejoice together and, in the midst of such difficult times in which, by divine will, We occupy the noble seat of St. Peter, offer Us, with their congratulations, the most solemn testimonies of their faith, their love and their reverence, in the most admirable forms. . . Moved by these sincere manifestations of firm attachment and piety, and willing to comply with the petitions addressed to Us that all Our children may derive from the feast of their Father some advantages for their eternal salvation, We have determined to open the treasures of the Church." The following are the conditions under which He grants "plenary indulgence and remission of all sins." Towards the end he says: "We further allow that all and every one of these indulgences, remission of sins, and remission of the sins of sin, may be applied to the souls in purgatory." - O, how are the poor people in the papacy deceived!

In Madras, a native missionary met a Hindu in the street, and it was evident that he was in some embarrassment. For he was

with him. He was very afraid that he would be robbed and murdered in the foreign city. He could tell by the man's clothes that he must be a Christian. So he spoke to him: I would be glad if I could spend the next night in your house. The missionary replied: "My dear man, I am a Christian and you are a Hindu. There are thousands of Hindus here. To which the pagan replied, "It is precisely because you are a Christian that I want to stay with you. I can trust a Christian, but not a Hindu.

(Submitted.)

P. F. W. Sandvoß. †

It has pleased the Lord, according to His wise counsel, to call a worker from His vineyard into eternal, blessed rest, so that he may receive the reward of grace from the hand of the one he served. This is Pastor Friedrich Wilhelm Sandvoß, most recently preacher and pastor of the congregation in and around Appleton City, Mo. who passed away blessedly on November

Weiland P. F. W. Sandvoß was born on February 28, 1842 in Erfurt, Thuringia. He spent his youthful years in Erfurt and, when he had reached the appropriate age, attended the grammar school there. Since he had in mind to become a preacher of the gospel, he went to Steeden at the beginning of the sixties, in order to educate himself theologically in the institute of Fr. Brunn. In 1864 he emigrated to America, and in the same year entered our St. Louis Seminary, where he took his Candidate's Examination in the spring of the following year, 1865. Soon after, on July 2, 1865 (3rd Sunday after Trinity), he was ordained and introduced by the late N. Wege in the midst of the Zion congregation at Jefferson City, Mo. which had called him to be their preacher. On April 24, 1866, he was married to Miss Elise Frentz, a foster-daughter of Bl.

Brohm. After the deceased had labored about three years in his first field of labor, he followed an appointment to the church at Port Hudson, Franklin Co, Mo. In 1877 he received a call from the township at Point Prairie, St. Charles Co, Mo. which he accepted. After two years the congregation at Augusta, St. Charles Co, Mo. called him, and he answered the call. About 6 years and 6 months he labored here in blessing, and then, in the fall of 1885, accepted a call to the church in and around Appleton City, Mo. This was to be his last field of labor.

In October of this year he was still attending the meetings of the Pastoral Conference in St. Charles, Mo. and was already complaining of indisposition to some of his fellow ministers. He had contracted a violent cold, which steadily grew worse after he returned home. Nevertheless, he continued his official duties until 28 October. Then, however, his indisposition threw him on the sick bed, which he was not to leave alive again. A heart ailment presented itself, which mocked all medical art. God had decided to bring his faithful servant home. After he had lain ill for 11 days in great pain, he passed away blessed in his Savior on Tuesday, November 8, in the morning at 9 o'clock, at the age of 45 years, 8 months and 10 days. He leaves a grieving widow and two foster children.

The funeral took place on November 10. Mr. P. C. I. Umbach conducted the funeral service in the house and held a prayer service in the church for the mourners.

The sermon on Proverbs 14:32 was most comforting to the bereaved as well as to the orphaned congregation: "The righteous is confident even in his death." During the funeral service at the grave the undersigned spoke about Revelation 2, 10.

May God grant us all one day a blessed hour of death, so that we may reach heaven from this pit of misery for the sake of Jesus Christ our Saviour. Amen. C. F. Gräbner.

Ordinations and introductions.

On the 22nd Sunday after Trin. the candidate of the sacred preaching office Neinhold Ludwig was ordained by the undersigned and introduced into his congregation in Russell County. Br. Hahn.
Address: Rev. R. Lvärviz, RvsseU, linssou Oo., Kansas.

On the 22nd Sunday after Trinity, Candidate Ludwig Achenbach was ordained and introduced by me as assistant preacher of my congregation. Fr. Sievers.
Provisional address: kov. L. ^ofiondaed, 409 8ou1d 91k ^ve., Llinnoapolis, Ninv.

On behalf of Mr. President Biltz, Pastor E. Müller was introduced by me on the 20th Sunday after Trinity in my previous branch congregation at Middle Creek. H. F. Eggert.

On behalf of Mr. President Niemann, on the 22nd Sunday after Trin. Pastor A. Schupmann was installed by the undersigned in the midst of his new congregation. S. F. Stock.
Address: Rov. 8eknpmanll, Oar Oreok, Incl.

By order of the Honorable Mr. District-President Biltz, on the 23rd Sunday after Trin. Mr. Pastor C. C. E. Brandt, assisted by Mr. B. Richter, was installed by the undersigned in his office in the congregation here. I. H. Ph. Gräbner.
Address: Rev. O. O. L. Lravül, 81. Okaries, No.

By order of Mr. President Biltz, on the 23d Sunday after Trin. Mr. B. I. F. Köstering instituted in St. Paul's parish at Lowell, North St. Louis, assisted by Mr. B. M. Wartens, byC L. lanzow.
Address: Rev. B. koeslerivA, 853 Brairie ^ve. corlk 81st Louis, Llo.

The former B. C. A. Dautenhahn having received and accepted a call from St. Paul's parish, Antonia, Jefferson Co. Mo. the same was installed on the 23d Sunday after Trin. by order of Mr. Praeses Biltz, by the undersigned, assisted by Mr. B. F. E. Rothe, was installed in his office. H. H. Norden.

By order of the Honorable Presidency of the Illinois District, Mr. P. G. Traub juu. was introduced by me to his parish at Matenzas on the 23rd Sunday after Trinity. L. E. Knies.
Address: Rev. 6th Brand sr., Bald, Llason Oo., IU.

On November 16, Rev. H. W. Bähr was installed in his new congregation in Town of Boston, Erie Co., N. A-, by order of Mr. Praeses Beyer, by. Enoch Schroeder.
Address: Rev. H. IV. Laekr, Ooicken, krie Oo., P. V.

By order of the Honorable Mr. Praeses H. Sprengelcr, on the 24th Sunday after Trin. Rev. W. Reb wink! to his new congregation, the Immanuels congregation at Town Burnett, Dodge Co, Wis. was introduced by me. C. Hol st.

Church dedications.

On the 17th Sunday after Trin. the new church of St. John's congregationto Town Wausau, Marathon Co, Wis. was dedicated. The preachers were Messrs. BB. Weber and Diehl. M. Citizens.

On the 18th Sunday after Trinity, the newly built church (28x54 with a 75-foot high tower) in Brandenburg, Dak. was dedicated to the service of the Triune God. The festival preachers were B. I. v. Brandt and undersigned. I. Hinck.

On the 20th Sunday after Trin. the Lutheran Zion congregation in Jefferson Precinct, Douglas Co., Nebr. dedicated their newly built little church (24)<40) to the service of the Triune God. Festival preachers were RR. F. F. F. F. F.

On the 20th Sunday after Trin. the Lutheran Cross congregation at Lake Creek, Benton Co., Mo. dedicated their newly built house of worship (40x70 with 4 foot steeple projection) to the service of the Triune God. The festival preachers were Mr. F. I. Biltz, president, and Mr. I*. I. A. Proft. W. Heyne.

On the 20th Sunday after Trin. the first Lutheran church (26X36) was dedicated at Town Nasew aupee, Door Co., Wis. The festival preachers were Mr. R. Stute and undersigned. A. G. Doehler.

On the 20th Sunday after Trinity, the Lutheran congregation of St. Martin's in Milwaukee, Wis. dedicated their newly built church to the service of the Triune God. The sermon was preached by Dir. Ch. H. Löber and the RR. B. Sievers and F. Lochner. G. H. A. Löber.

On the 20th Sunday after Trin. the Lutheran congregation of St. Peter's in Bergen, McLeod Co., Minn. consecrated their newly built church (32X54, with steeple and altar niche 71 feet

On November 6, the 22nd Sunday after Trinity, the undersigned's missionary congregation at Evansville, Ind. dedicated their newly built church (28X60). Mr. R. H. Bauer preached in the forenoon, Mr. R. I. G. Gößwein in the afternoon, and Mr. R. I. G. Häfner (English) in the evening. G. Bachmann.

On the 22nd Sunday after Trin. at Princeton Town, Mille Lacs County, Minn. the new church was dedicated to the service of the Triune God. Undersigned preached. F. Bösche.

On the 22nd Sunday after Trin. St. Paul's congregation on Clify near Columbus, Ind. dedicated their new brick church (60X40 with steeple) to the service of the Triune God. Solemn preachers were the RR. C. A. Trautmann and Ph. Schmidt. The undersigned gave a farewell address at the old church. M. Mertz.

On the 23rd Sunday after Trinity, my Trinity Lutheran congregation in Boone, Iowa, dedicated their newly built church (36X61 with altar niche and 91 foot high steeple) to the service of the Triune God. Celebrating preachers were RR. Ph. Studt, L. W. Dornseif, and C. I. Crämer (English). I. P. Guenther.

On the 23rd Sunday after Trinity, the Lutheran church near W inesburgh, O., which had been almost in ruins and abandoned, was rededicated to the service of God with praise and thanksgiving after it had been renovated inside and out. The undersigned preached the dedicatory sermon.

St. John's Church at La Porte, Ind. having been converted into a cross building and beautified, was dedicated to the service of the Triune God on the 24th Sunday after Trin. Messrs. Schlechte, Schlesselmann, and Heinze (English) preached. I. F. Niethammer.

On the 24th Sunday after Trinity a little church was dedicated to the service of the Triune God in my branch at Wilton, Minn. N. Gaiser and A. Müller preached.

On the 24th Sunday after Trin. the First German Lutheran congregation at Millard, Douglas Co., Nebr. consecrated their newly built church to the service of the Triune God. The festival preacher was R. F. S. Her, liturgist R. O. v. Gemmingen, confessor:

Mission Festivals.

On the 13th Sunday after Trin. the congregation celebrated a mission feast at Goochs Mills, Mo. to which guests from neighbouring congregations were present. The festival preachers were, Messrs. RR. M. Holls and A. Rehwaldt. Collecte: -41.40.

On the 16th Sunday after Trin. the congregation at Fort Smith, Ark>, celebrated mission feast. Signed preached in German, R. Bartbolomew of Springdale, Ark. in English. Collecte:-50.00. P.F. Germann.

The churches at Logan and Pebble Creek, Nebr. celebrated at the latter place on the 17th Sunday after Trin. Mission feast. Festival preachers were RR. Bergt and Mueller. Collecte: -60.00. I. P. Müller.

On the 17th Sunday after Trin. the congregation of the undersigned at Mount Olive, Ill, celebrated Missionary Feast. The festival preachers were RR. W. Kowert and Goehringer.



On the 17th Sunday after Trinity, my congregation at Eisleben, Scott Co. Mo. celebrated Missionary Feast. DU. I. F. Köstering and I. G. Pfplantz preached. Collecte: -29.25.

H. F. Grupe.

On the 19th Sunday after Trin. the congregation at Middleton, Canada, celebrated mission feast in the church. Mr. B. M. Halboth and undersigned preached. Collecte: -23.82.

I. Karrer.

On the 19th Sunday after Trinity, the three congregations belonging to the Missouri Synod celebrated Mission Day in Baltimore. At the morning service in Immanuel's Church preached Dir. E. Bohm, of New Uvrk; at the evening service in St. Paul's Church, U. W. C. H. Luebker. Collecte: -225.97.

G. John.

On the 19th Sunday after Trin. the St. John's congregation at Echester, Ill, celebrated Mission feast. The festival preachers were DU. G. Mezger and A. I. Bünger. Collecte: -58.50.

I. A. F. W. Müller.

On the 20th Sunday after Trin. the congregation at West Ely, Mo. celebrated Mission feast. The sermons were preached by Messrs. Hallerberg and Schülke.

F. Nützet.

On the 20th Sunday after Trin. the congregation celebrated mission feast at Ruma, Nandolph Co, Ill. The festival preachers were kB. C. Schroeder and F. Schwefel. Collecte: -40.60.

C. Schrader.

On the 20th Sunday after Trin. the congregations of BU. Heinemann, Kollmorgen, Mangelsdorf and Mezger in Washington County, Ill, mission feast. Festival preachers: Prof. A. Gräbner and B. I. Merkel. Collecte: -99.02.

G. Mezger.

On the 21st Sunday after Trinity, the congregation of Vincennes, Ind. celebrated a mission feast with the participation of the congregation of Purcell. The collecte was -40.13. Festive preachers were B. G. Koch and G. Goesswein.

On the 22nd Sunday after Trin. my Zion church in Bancroft, Cuming Co, Nebr. celebrated Mission Feast. U. Leuthäuser and U. Mueller preached. Collecte: -38.00. W. Harms.

On the 22nd Sunday after Trinity, the Lutheran Dreieinigkeits congregation in Los Angeles, Cal. celebrated the Mission Festival. The festival preachers were U. Nunkel and undersigned. Collecte (for California mission): -46.50.

I. Kogler.

On the 23rd Sunday after Trinity, the First Lutheran Threefold Church celebrated a mission festival in the church, to which the local St. Andrew's congregation was also invited. In the morning Father H. Schröder preached; in the afternoon a catechesis on missions was held with the children, and in the evening U. I. Sieck gave a lecture: "Dr. Walther as a Missionary."-Collecte -107.89.

Buffalo, N.A-A

. Senne.

Conference display.

Notice is hereby given that the Missouri Liverymen in and around New Fort libre this year's meetings on the 28th, 29th and 30th of December at St. John's School, 6or. Orudain ^vo. and Ton Bz:elr 8tr, Brooken, B. I). to be held. Applications for this will be received from Mr. F. W. E. Grützeinachcr, 147 Ton b^ok 81r., Brooken, B.I). teacher,

V., and should be received 14 days beforehand. The following papers, or practicals, will be fundamental to the proceedings: 1. the importance of drawing instruction in the parochial school. 2. the games of the school youth. 3. The prophetic ministry of Christ. 4. Division ob Dooimals. 5. .lnnl.vsi" ok IVords.

K. Seibel, Secretary.

Notice.

Upon request, the undersigned repeats again through the columns of the "Lutheran" the testimony which he gave orally in the matter of U. Karrer during the sessions of General Synod in May of this year at Fort Wayne, Ind. to the effect that the suspension from Synodal fellowship imposed on B. Karrer in his time was an unfounded and therefore unjust one, and that therefore in no way has P. Karrer been deprived of his membership in Synod since that time.

Fort Wayne, Ind, Nov. 18, '87, C. Gross,

Chairman of the Commission of Inquiry.



Reminder.

All those who have reports to send in for the Statistical Yearbook 1887 are urgently requested to do so immediately in the first days of January 1888. The District Presidents,

Pastors (Parochial Reports),

Directors of educational institutions,

Chairmen of the Mission Commissions,

superintendent of charitable institutions

are therefore kindly requested to prepare their reports in time to be able to send them in the first days of January.

Statistical reports only have value if they are complete. The parochial reports should be given completely for once. It is a small effort and no congregation will like it if their report is not published or not complete. A scheme for parochial reports will be sent to the pastors. Missionaries are asked to send their reports to their respective committees in a timely manner.

Hopefully this time there will be no need for postcards "to remember".

M. Günther,

koueorüiu 8oiuinur) , 81st I'onis, No.

Indication.

Since the responses received to date to the request contained in No. 15 of the "Lutheran" - quite a few thirty - are all in favor; since it can also be assumed that the dear congregations which have not given a response have also wanted to express their agreement with it; and since it is finally desirable that the new edition of the "Handbook" should appear soon: therefore, if no protest is received by the first of February 1888, the printing of the same will proceed. H. C. Schwan.

Solicitation.

Since Prof. A. Bäpler has accepted the call to Fort Wanne, a request is hereby made in the name and on behalf of the Board of Supervisors and the members of the Electoral College of the Institution at Concordia, Mo. to the dear Synodal congregations of the Western District to put forward candidates for the vacant professorship at St. Paul's Progymnasium at Concordia. C. L. Janzow.

Income into the coffers of the California and Oregon - Districts:

Inner Mission of the District: from 1 P. I. Kogler's congregation at Orange -12.60. 1 P. P. Block's congregation at Stockton 7.20. l". I. M. Buebler's Gem. in San Francisco 58.40. k. G. Runkel's congregation in Los Angeles 51.00. From the mission district of St. Paul's congregation in San Francisco (1 P. I. H. Schroeder) 5.00. Mission festival collect of P. I. H. Tisza's congregation, Oakland, Cal., 33.05. (p. -167.25.)

Seminar in Addison: I. Schwcrdt in San Francisco for the new organ 1.00.

San Francisco, Nov. 12, '87. I. H. Hargens, Cassirer.

400 Sixtk 8tr.

Proceeds to the Treasury of the Illinois District:

Synodal Fund: By t P. Wegener, Harvest Festival Coll. from Altamont congregation, -8.50. By 1 P. Sieving's congregation in Uork Centre 18.69. By M. Timm from Trinity congregation in Springfield 14.85. Reformation Festival Coll. from 1 P. Goehringer's Gem. in Staunton 11.79. 1'. Wagner's Gem. in Chicago 31.28. Out of the Synodal Box of t P. Lochner's congregation there 1.87. Contribution of Teacher Schwanke in Niles 2.00. IL. Mueller's Gem. at Echester 8.50. l". Heinemann's Gem. at Okawville 8.25. Reform. coll. of Werfelmann's Gem. in Chicago 25.20. k. Katthain's Gem. at Hoylcton 6.00. l'. Steeges Gem. at Dundee 22.50. (p. -159.43.)

Building fund in Springfield: by Kassirer Renfer in Wellesley, Ont. at 42.15.

Construction in Addison: by Kassirer Renfer in Wellesley, Ont. 7.00 and 14.44. l". Merbitz's Gem. in Beardstown 17.00. k. Bünger's Gem. in Steeleville 5.50. p. Luecke's Gem. in Jefferson 10.55. by 1'. Schmidt in Crstal Lake by I. Köppen 2.00. By Kassirer Röscher in Fort Wayne 72.00. By P. Schußlcr in Joliet, ges. on Nub's baptism of children, 11.07. By I. W. Diersen of Brauer's congreg. in Crete 28.00. By P. Jobst in Deer Park, Wis, from s. mission places 5.50. Half of Reform. coll. from Brauer's Gem. in Eagle Lake 10.04. By Succop in Chicago from F. Klußmann 2.00. (S. -185.10.)

Mission in Hegewisch, Ill: From Chicago: P. Wunders

Der Lutheraner.

Gem. 40.00, P. Succop's Gem. 90.00, P. Lochner's Gem. 16.21, k. Leeb's Gem. 20.00, and by P. Wagner of N. N. 1.00. k. Schmidt in Crystal Lake 1.00, teacher Hicken there 1.00. l". Kirchner at Matteson 1.00. Fr. Stephen's Gem. at Austin 11.08.

Mueller's comm. in Lake View 26.55. p. Holiday's comm. in Colehour 12.55. p. Gose's comm. in Grant Park 6.00. k. Brauer's Gem. in Brecher 11.30. reform. coll. of P. Brauer's Gem. in Niles 10.35. P. Döderlein's Gem. in Homewood 12.00. k. Büngers in New Bremen 10.46. (p. -270.50.)

Inner Mission: Bro. Schmidt's Gem. at Crystal Lake 9.50. Bro. Uffenbeck's Gem. at Chicago 14.25. By 1 Bro. Wagner there by W. Walk 5.00. Part of the Miss. coll. of the Gemm. of L'U. Heinemann, Kollmorgen, Mangelsdorf and Mezger 45.00. From U. Mueller's Gem. in Schaumburg 32.00. Harvest Festival Coll. of k. Kowert's Gem. in Montrose 8.25. Durck P. Strikter in Proviso of Mrs. H. Wesemann 2.00. (S. -116.00.)

English Mission: Part of the Miss. coll. of the Gemm. of the kk. Heinemann, Kollmorgen, Mangelsdorf and Mezger 15.00. k. Erdmann's Gem. at Renaut 2.00. By P. Ehlen, part of the Miss.-Coll. at Washburn, 11.00. By U. Müller at Ehester, part of the Miss.-Coll. 8.50. (S. -36.50.)

Inner MissioninWe st en: By P. Müller in Ehester, Theil der Miss.-Coll., 30.00.

Negro Mission: part of the Miss. coll. of the comm. of kk. Heinemann, Kollmorgen, Mangelsdorf and Mezger 30.00. By "Theodore" at Uork Centre .25. By Bro. Ehlen, part of Miss.-Coll. at Washburn, 9.00. (p. -39.25.)

Negro Mission in New Orleans: ByMüller at Ehester, Theil of Miss.-Coll., 15.00.

Negro Mission at Springfield: By Bro. Mueller at Ehester, desgl. 5.00. Pilgrim House in New Uork: By P. Burfeind in Rich, Coll. at Stünkel-Klüber's Hockzeit, 18.00. By k. Succop in Chicago from F. Nemitz 1.00. Coll. from P. Feddersen's Gem. in New Berlin 6.00. (S. -25.00.)

Poor students in St. Louis: Through Fr. Mayer in Bremen from the Women's Association for Drögemüller 4.00.

College household in Springfield: P. Brauer's Gem. in Niles 5.75. Reform. coll. of P. Dorn's Gem. in Pleasant Ridge7.00. (p.-12.75.)

Poor students in SpringfieldBy Fr. Wegener in Altamont for Krusche: Reform.-Coll. 12.94, from ibm itself 1.06. By Fr. Wunder in Chicago from Mrs. C. Otto for Louis Hagelberg 10.00. Reform.-Coll. from l'. Blankens Gem. in Buckley for Langebennig 10.00. Part of Miss.-Coll. in Washburn for H. E. 14.00. (S. -48.00.)

Poor college students in Fort Wayne: By k. Wagner in Chicago, Coll. at Frederking Jr.-Sckachameyer' wedding, for H. Preckel 12.50. By P. Hölter there from Mrs. N. N. for Starck 5.00. P. Mueller's Gem. in Ehester for E. Deffner 5.00. (P. -22.50.)

Seminarorgefin Addison: By Kassirer Eißfeldt in Milwaukee 10.00.

Laundry checkout in Addison: by P. Roeder in Arlington Heights from D. Luehrs 5.00, Ch. Teyler 1.00. L. in Addison 5.00-. (S. -11.00.)

Poor students in Addison: Through Fr. Wagner in Chicago from G. Millies for E. Mueller 1.00. From Fr. Mueller's parish in Schaumburg for O. and H. Martin 15.00. Through Kaslirer Renfer in Wellesley, O., for Wm. Weinbach 19.00. (Summa -35.00.)

Sick pastors and liver: L. in Addison 5.00.

Past. P. A. Weyel: By t P. Brauer in Niles by W. Kolb 5.00.

Widow's Fund: Harvest Festival Coll. by Fr. Hilde's congreg. in Bethlehem, 12.25. Fr. Sippel in La Rose, 4.00. L. in Addison, 5.00. Neform. Coll. by Fr. Schieferdecker's congreg. in New Gehlenbeck, 11.00. Teacher Mertens in Joliet, 3.00. By Fr. Bötticher in Mount Pulaski, sent at Fr. Rothe's wedding, 4.75 and Tbeil the Coll. at F. Maurer's wedding 5.25. By P. Döderlein in Homewood, ges. at Kollinann's wedding, 7.20. By l. A. Detzer of Paul Feth in Shermerville l.OO. P. Oettings Gem. in Golden 7.25. N. N. in Nokomts 5.00. By "Theodore" in York Centre .75. P. Kowert in Montrose 1.75. By k. Dörfler from the Chicago Teachers' Conference 30.00. By k. Bartling in Cbicago from FrI. Auguste Wojahn 2.00, Ferd. Schulz.50. (S.-100.70.)

Deaf and Dumb Institution at Norris:L. in Addison 5.00.

Orphanage near St. Louis: By l'. Merbitz at Beardstown, "found in the piggy bank of the late Mrs. Cath. Moormann," 1.00. By l>. Bötticher in Mount Pulaski: part of coll. at Bro. Maurer's wedding 1.35, from the S. O. Coffee 2.65 and from Mrs. Hanna 1.00. By P. Heinemann at Okawville, thank offering from Mrs. N. N., 1.00. By r. Lenk at Millstadt, ges. at Fr. Mappe's hock time, 6.25. Coll. at Schreiber-Erdmann'jcken wedding in Red Bud by k. Erdmann 6.40. Durck P. Mueller in Ehester of the Maiden Society 6.00. (S. -25.-c65.)

Studirende Waisen aus Addison: Aus Cbicago: durch k. Streckfuß von Frau Müller 1.00; durck P. Bartling von H. Trapp 2.00, FrI. Auguste Wojahn 1.00, Ferd. Schulz .50, (S. -4.50.)

Gem. in Council Bluffs, Iowa: By P. Schmidt in Crystal Lake by C. W. Schroeder 1.00.

Gem. in Frem ont, Nebr.: Döderlein's Gem. in Homewood 8.39.

Alexander's Gem. in Kansas: P. Doederlein's Gem. in Homewood 8.39. l'. Katthain's Gem. in Hoyleton 6.00. (p. -14.39.)

Building in Milwaukee: Reform. coll. of l'. Lewerenz' Gem. in Effingham 12.00. P. Streckfuß' Gem. in Cdicago 20.00. Further from Chicago: Reform.-Coll. of P. Lochners Gem. 14.62 and Coll. of l>. Hölters Gem. 27.50. Reform.-Coll. from k. Kühn's Gem. in Dieterich 3.50. P. Castens' Gem. i l East Wheat- land 2.65. half of the Reform. coll. of P. Brauer's Gem. in Eagle Lake 10.04. Neform. coll. of P. Namelow's Gem. in Elk Grove 15.26. P. Brauer's Gem. in Beecker 8.00. P. Strie- ters Gem. in Proviso 20.00. (P. -133.57.)

Poor college students in Milwaukee: part of Miss. coll. at Washburn for Th. S. 14.00.

Addison, Ill, Nov. 15, '87, H. Bartling, Cassirer.

Incoming in -the Kafle of the Michigan--District:

Synodal funds: From the congregation in Millers -16.77. By k. Muehlhäuser from l. M. Forester, Sr. 1.00. Congregation in Benona 2.36. Congregation in Mount Clemens 6.10. By teacher Backhaus, sent to Kusrav's wedding, 5.00. comm. at Clay Bank 2.00. comm. at Monitor 9.00. comm. at Grand Rapids 29.50. comm. at Grand Haven 6.00. comm. at Cold Water 2.00. comm. at Saginaw City 10.65. comm. at Monroe 16.63. (p. -107.01.)

Building Fund in Springfield: Trinity Congreg. in Detroit 5.00. Building fund in Addison: Gem. in Reed City 5.50. Gem. in Petersburg 8.74. Byl'. Kruger byN.N. 5.00. By 1 P. Schliepsiek by F. W. Ruess l.OO. Gem. at Bay City 24.42. Gem. at Montague 10.75. Gem. at Clay Bank 1.50. Gem. at Amelith 9.80. Gem. at Hllsdsale 5.50. By k Hempfing of 11 members sr. Gem. 9.75. (p. -81.96.)

Milwaukee building fund: Trinity congreg. in Detroit 25.75. Amelith congreg. 23.02. Cold Water congreg. 2.90. (p. -51.67.)

Inner Mission: l. F. Erb 1.00. comm. at Burr Oak 4.57. teacher Braun 1.00. comm. at Noseville 14.40. F. M. Forester, Sr. 2.00. comm. at Frankrnmuth 25.56. comm. at Merritt 5.60. comm. at Amelith 6.45. by P. Frincke of C. F. 1.00. Mrs. S. 5.00. mother S. 3.00. (S.-69.58.)

Widow's fund: teacher Braun 1.00. G. Minkus Jr. 1.00. Gem. in Sebewaing 14.45. Gem. in Lake Ridge 4.50. By k. Sievers Jr. of Mrs. Quinte! 1.00. By Frincke from Mother S. 3.00. P. Hempfing 1.25. Gem. in Cold Water 2.00. (S. -28.20.)

English Mission: By P. L. Fuerbringer of N.N. .50.

Deaf and Dumb Institution: By Bro. Link, Sr. wedding coëcte, 10.00. From the God's Box at Petersburg 2.73. At Bro. Gugel's wedding at Frankenmuth ges. 6.50. comm. at Richville 7.80. From the God's box at Caledonia 1.51. comm. at Big Rapids 3.16. comm. at Grand Haven 6.00. By Cassirer H. H. Meyer at St. Louis 16.45. (S. -54.15.)

Negro Mission: Through Sievers Jr. by A. Quinte! 1.00. Mrs. Hill.25. (S.-1.25.)

Orphanage in Addison: By P. Heinecke, on A. Arndt's wedding s., 3.10. By P. Krüger, on M. Hagen's hock time s., 6.47. On P" Gugel's wedding in Frankenmuth s. 6.00. (p.-15.57.)

Laundromat in Springfield: God Box in Caledonia .50.

German Free Church: P. Hempfing 1.00.

Pilgrim House: Gem. in Saginaw City 21.00.

Certain pupils: By Fr. Hügli from the Frauenverein sr. Gem. for Buckbeimer 9.00, Jungfrauenverein for Donner 10.00. By Krüger, on H. Wunderlick's birthday coll., for H. Gärtner 1.73. By teacher Backbaus, on Kusrav's wedding s., for A. Roßmann 4.00. A. Weisst 3.00. Gem. in Petersburg for Ebr. Drögemüller 6.52. (S. -34.25.)

Lansing: Noseville: 5.00.

Fremont comm., Nebr.: Noseville comm. 5.00.

Gem. in Council,Bluffs: By 1 P. Torney of W. Schilling l.OO. By P. l. Schmidt of the Virgins' Association sr. Gem. 10.00. (S. -11.00.)

Poor Michigan Sophomores: Bys.L.Fürbringer, on l. H. Arbürs wedding ges-, 10.50, on l. S. Trinkkleins Hockzeit 8.50. By Zlomke of N. N. 5.00. (S. -24.00.) (Total: -516.64.)

Detroit, Nov. 19, '87. Chr. Schmalzriedt, Cassirer.

Income in -ie Coffee of the Southern District

since last receipt dated July 1, 1887.

Synodical treasury: from St. John's parish, New Orleans, -10.15. Durck P. l. Kaspar, Giddings, Tex. coll. sr. Gem., 8.05; from W. Meissner there 2.00. (Summa: -20.20.)

Progymnasium inNewOrleans: Joh.-Gem. in New Orleans 12.50. By B. Poblmann in New Orleans by Zions-Gem. 9.15. (p. -21.65.)

Orphanage in New Orleans: By P. H. Ruhland, Dallas, Texas, sent to Mr. Thedens' wedding in Arlington, Tex. 1.00. By P. H. Wilder, Klein, Tex. surplus from children's party, .75. By P. M. Leimer, Swiss Alp, Tex. baptismal coll. with Mr. l. Kiesling, 2.90. By T. Stiemke in New Orleans from Mrs. Prötzel in Houston, Tex., 5.00. (p. -9.65.)

Negro Mission in New Orleans (new station): By k. C.L.Geyer, Serbin, Texas, baptismal coll. with Mr. Aug. Schulz, 2.20. By P. G. Birkmann, Fedor, Tex. baptismal coll. with Mr. A. Melde, 2.65. By Peter Urban, Fedor, Tex. 1.00. By k. L. Wahl, Mobile, Ala. coll. sr. Comm., 5.00. By the Missionary Association at New Orleans, 50.00. By Bro. M. Leimer, Swiss Alp, Texas, communion coll. sr. Comm., 3.00. By Rev. T. Stiemke in New Orleans from "C. E." in Warda, Texas, 5.00. (P. -68.85.)

Inner Mission: Through Fr. L. Wahl, Mobile, Ala. coll. sr. Gem., 5.00. By P. C. Burkhart, Collects at Birmingham, Ala., 4.60. From the Missionary Society at New Orleans, 116.55. Funds received by P. H. Ruhland at Dallas from Jan. 1 to June 30, 1887: from Dallas, Tex, 103.00; from Plano, Tex. 40.00; from Honey Grove, Tex. 43.00; from Pottsboro, Tex. 12.15; from Choctaw, Tex. 1.00; from Arlington, Tex. 7.75; from Mesquite, Tex. 2.00; from Big Springs, Tex, 20.00. By E. F. W. Meier, Allg. Kassirer, from the Allg. Inner Mission Fund, 300.00. By P. P. Rösener in New Orleans from Mrs. Wendt there .50, Mrs. Bennet .50. By P. C. L. Geyer, Serbin, Texas, baptismal coll. bet Mr. W. Leubner, 1.55. By H. T. Kilian, Serbin, Tex. ges. on infant baptism by G. Zoch, 1.50, by l. Mattkiza 1.25, by l. Bokot 1.00, by A. Drülßner 1.10, by M. Jakob! .75, by H. F. Beisert .85, by FrI. Maria Jannasch 2.00. By Fr. M. Leimer, Swiss Alp, Tex. communion coll. sr. Congreg. 2.00. By Bro. l. Trinkltn, mission feast coll. sr. Cong. in Houston, Tex. at 18.65, by Mrs. C. Döpke 1.00, and by Mrs. C. Stökli 1.00. By G. Birkmann, Missionary Festival Coll. in Fedor, Lee Co, Tex. at 64.50. By l'. C. L. Geyer, coll. sr. Gem. at Serbin, Tex. at, 6.35; Missionfestcoll. at Pattison, Tex. at, 10.00. By P. G. Birkmann, Fedor, Texas, ges. at Mr. Valtin's squat at Thorndale, 3.40; by Mr. l. Jank .25. by E. F. W. Meier, Allg. Cassirer,

from the General Inner Mission Fund, 550.00. By B. G. Buch- schacker, Miss.-Coll. at Warda, Tex. 84.00. By Lebrer G. A. Kilian, Miff.-Coû. of St. Paul's and St. Peter's parishes at Serbin, Tex. 106.30. By 1 P. H. Ruhland, Dallas, Texas, Collecting at Mesquite, Texas, 3.00; at Arlington, Texas, 4.25; iu Pottsboro, Texas, 2.95; at Cboctaw, Texas, 1.20; at Salt Creek Prairie 6.00; contributing at Dallas, Texas, 80.00; at Piano, Texas, 40.00; at Honey Grove, Texas, 28.00. (S. 1678.90.)

For P. G. W. Behnken (support): By B. M. Leimer, Swiss Alp, Tex. 2.00; baptismal coll. with Mr. Bro. Kaase, Sr. 2.00. By Bro. I. Trinklein, Houston, Tex. conference coll. of the Houston congregation, 26.50; by Bro. S. Süß, spec. 2.00; by Bro. Arvesen, spec. 1.00. By Bro. G. Birkmann, Fedor, Tex, baptismal coll. by Mr. Grützner, 2.05; baptismal coll. by Mr. Chr. Domann, 2.10. By P. M. Leimer, SwissAlp, Tex., Pfingst- coll. sr. Gem., 4.85. By P. Leimer's infant baptism 1.65. By B. G. Birkmann, Fedor, Tex. by Fr. Hermann Kilian, Serbin, Tex. 3.00. By Fr. C. L. Gever, Serbin, Tex, Baptismal Coll. by Mr. A. Mörbe, 1.95. By Fr. I. Kaspar, Gltdings, Tex. by H. Kaslan's Childhood Coll., 2.75; by E. Felfe's Wedding Coll., 4.55; by E. Cxner's Childhood Coll., 1.65. (p. \$58.05.)

St. Louis building fund: through P. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Building fund inFortWavne: By B. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Building fund at Addison: by P. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Gern, at Fremont, Nebr. by P. L. Wahl, Mobile, Ala. coll. sr. Gem., 8.50.

Comm. of Houston, Texas (debt retirement): By B. I. Trinklein, Houston, Texas, by Mr. F. Robbort in New Orleans 5.00; by Mr. L. Lambert in New Orleans 5.00. (S. \$10.00.)

Stud. G. Paliner" By teacher Leubner, Serbin, Tex. of P. G. Birkmann 5.00; Fräul. Maria Jannasch 3.00; Hrn. A. Mattiget 1.00; ges. at wedding at H. Schatte 2.65. (S. \$11.85.)

Heathen Mission: By P. I. Trinklein, Miff. coll. in Pattison, Tex. at 7.25.

S tud. Zöchin Springfield: by B. G. Buchschacher, Warda, Texas, of N. N. in Warda, Texas, 5.00; s. at the infant baptism of Chr. Schulz, 1.65. (S. \$6.65.)

Deaf-mutes in Morris, Mich.: By P. G. Buch- schacker in Warda, Texas, baptismal coll. with Mr. A. Bernstein, 2.00.

Cong. in Cullman, Ala: By Rev. T. Stiemke, sent at the ordination of the new preacher, Mr. S. Hörnike, at St. John's Parish, New Orleans, 22.20; from the Missionary Society at New Orleans, 10.00. (S. \$32.20.)

New construction in Springfield: by B. L. Wahl, Mobile, Ala. coll. sr. Gem. at 14.50. By B. I. Trinklein, Houston, Texas, Coll. sr. Gem. of, 1.60. By P. L. Wahl, Mobile, Ala. of sr. Comm. there .50. by P. I. Kaspar, Giddings, Tex. by W. Meissner 1.00. (p. \$17.60.)

Poor Students: By P. H. T. Kilian, Serbian, Tex. sent on infant baptism at I. Matthiez, 1.20; by A. Noack, 1.05. By P. M. Leimer, Swiss Alp, Tex. by Mrs. Schwede at Weimar, Tex. 2.00. By P. A. E. Michel of sr. Gem. at Pensacola, Fla. at, 7.40. (S. Hll.65.) Totalsumma \$1969.80.

New Orleans, November 1, 1887. G. W. Frye, Kasstrer.

38 8t. Luckrsv 8tr.

Proceeds to the Western District treasury:

Synodal funds: From Fr. H. Sieck's congregation in St. Louis through Mr. Gödmann \$11.00. Fr. Scwkankovsky's congregation in Baden 4.00. Mr. Fr. Meier in Hollyrood through Fr. Flach 2.00. Fr. Griebel's congregation. in California 4.30. P. Demetrios Gem. at Concordia 4.75. By Lebrer son in New Wells, s. at Mr. Miller's wedding, 5.00. P. Hoyer's Gem. in Spring Valley 5.50. (S. \$36.55.)

New construction in Addison: Fr. Germann's congregation in Fort Smith 16.25. Fr. Falle's congregation in Glasgow 3.80. Fr. Mueller's congregation in Blumenau, Tbeil of Harvest Festival Collecte, 4.15. (p. \$24.20.)

Progymnasium in Concordia: Through Mr. Kröncke in Concordia, school fees, 30.00.

College in St. Louis: From the congregation of St. Cross in St. Louis 72.50. P. O. Hanser's parish, 99.2l. Fr. Wange- rin's parish 75.00. Fr. Köstering's parish 35.00. Fr. Wartens' parish 5.00. (p. \$286.7l.)

Inner Mission in the West: Mr. H. Schäperkötter in

H. Sieck's parish in St. Louis 15.00. P. Liesc's parish in Hannibal through Prof. Pieper 15.00. P. Iben's parish in Harvester 8.10. Parish in Altenburg through Mr. Kükner 9.50. P. Lübke- mann's parish in Temvlin 2.00. Mr. I. Steffens through ? Gräbner in Sedalia .50. (p. \$50.10.)

Negro Mission: Mr. H. Schbäverkötter in P. H. Sieck's congregation in St. Louis 10.00. Mr. H. Heimsoth by P. Heyne in Lake Creek 25.00. Mr. A. Krause in Centreville, Dak>, by Mr. L. Lange .45. P. Tönjes in Farmington 1.00. (Summa \$36.45.)

English Mission: By Kasstrer Spilman 5.10.

Heathen Mission: Mrs. P. Mathias in Block 2.00. Ferd. Matthias 1.00. (S. \$3.00.)

Emigrant mission: Fr. Zschoches Gem. in Frohna through Mr. Weinhold 10.14.

Widow's Fund: P. Mathias' Gem. in Block 4.00. Mrs. Matthias 3.00. Jben in Harvester 3.00, whose Gem. 4.40. P. Polack's Gem. at Herktmer, Reformation Feast Coll., 15.14. Mr. G. H. Meyer in California by P. Griebel 5.00. ?. Mendes Gem. at Uniontown, Thanksgiving feast coll., 9.00. Grimm's Gem. at Waskington 6.00. Demetrios Gem. at Concordia 8.05. (S. \$57.59.)

Orphanage near St. Louis: Bro. Matthias in Block 1.00. Mr. Job. H. Niedaus by Fr. H. Sieck in St. Louis 5.00. bequest of the late Friedr. Streutker by Fr. O. Hanser in St. Louis 300.00. (S. \$306.00.)

Deaf and Dumb Institution: Mrs. Sckaap in St. Louis 1.50.

Poor students: By P. O. Hanser in St. Louis by M. S. 5.00.

Gem. in Clay Centre: Lübkemans Gem. in Templin S.00..

P. WagnerinGravelton: By Kassirer Spilman 3.50.

I*. Kranz' Gem. in Rawlins County: P. Matthias' Gem. in Block 4.00.

For those stricken with yellow fever in Tampa: teacher Hölter in St. Louis I.OO.

Correction:

In the last number read under synodal treasury: From the congregation Zum hl. Kreuz -45.35 instead of -35.45. The total -82.55 is correct because the relevant item in my manuscript was also correct.

St. Louis, Nov. 22, 1887. H. H. Meyer, Cassirer.

Received **for -en college house hall at Fort Wayne:** From the Woman's Club at Lafayctte, Ind, (P. Schoeneberg's parish) 2 quilts, 4 sheets, 12 pairs of stockings, 7 towels; for the student Lüssenhop: 2 pairs of stockings, 3 towels, 2 quilted bedspreads, 1 quilt. From Mr. I*. Gross' Gem. in Fort Wayne: from H. Paul, a cow. From Mr. ?. Daib's Gem. in Adams Co.: from Mr. P. Daib himself -1.00 and 2 sacks of grain; Mr. Teacher Nies 1.75; C. Heckmann 2 p. wheat, 1 p. grain; Ernst Bultemeyer 1 p. wheat; W. Conrad 1 busbel wheat, 1 p. grain; Dr. Buuck 1 p. wheat, 1 p. grain; Conr. Stubbenbagen 3 p. grain; Ernst Stubenhagen 2 p. wheat, 2 p. oats, 2 p. grain; F. W. Gallmeyer 1 p. oats, 1 p. grain, 1 gall. Apfelbutter, 3 Peck Aepfel; W. Gallmeyer 1 S. oats; Ebr. Fubrmann 1 S. oats; Ernst Buuck 1 S. grain, 1 S. wheat; Konrad Sckeumann 1 Busbel wheat, ZBushel potatoes, 1 Peck carrots; W. Witte 1 S. potatoes; Frau Wittwe Meier 1 S. potatoes; N. N. 1 p. wheat; Ebr. Krefft 4 p. grain, 2 p. oats; Jakob C. Kiefer 1 p. wheat, 2 p. oats; Bro. and W. Koldewey 2 p. wheat; Ebr. Blumenberg 1 p. wheat, 1 p. grain; W. Böse 3 pounds butter, 1 bag oats; Wittwe Friederike Gallmeyer 1j Bush. Wheat; I. Fubrmann 1 p. oats; E. Reese 1 p. wheat, 2 p. grain, 1 p. oats, 1 p. cart; E. C. Gallmeyer 1 p. grain; Chr. Homeier 1 p. wheat, 1 p. grain; E. Gallmeyer 1 p. oats, 1 p. grain; G. Müller 2 p. grain; Konr. Reinking 1 p. wheat, 1 s. cart; W. Jebke 2 rolls of butter; Louis Buuck 2 p. wheat, 1 p. grain; H. Prange 1 p. wheats; W. Bultemeyer 1 s. wheat, 1 p. oats; I. Wehrling 1 p. wheat, 1 p. oats, 1 p. grain; I. D. Dettmer 1 s. Wheat, 1 p. oats; I. E. Dettmer 1 p. wheat, 1 p. oats; W. Gekle 2 p. grain; Konr. Dörmann Jr. 1 p. wheat, 1 p. grain; Konr. Dörmann Sr. 1 p. wheat, 1 p. oats; Karl Ewel 1 p. wheat, 1 p. grain; Bro. Gallmeyer 1 p. Wheatens E. Eickhoff 1 p. wheat, 1 p. oats, 2 p. grain; H. Könemann 1 p. wheat, 1 p. oats, 1 p. grain; I. Kieß 1 p. grain, 1 p. oats; N. N. 1 p. oats, 1 p. grain; W. Hockemeyer 1 p. wheat; H. Fuhrmann 1 p. grain, 1 busb. Apples; F. Scheumann 1 p. wheat; W. Webr- ling 1 p. wheats; A. Fuhrmann 1 p. wheat; W. Eickhoff 1 p. wheat, 1 p. grain; Bro. Könemann 2p. Korn. From Mr. P. I. Lift's parish in Adams Co: of I. Kiefer 1 p. oats, 1 p. grain; C. Könemann 1 p. wheat; Adam Bley 1 p. cart; Bro. Schroeder 1 p. grain; Wittwe Meier 1 p. wheat; David Wehrling 1 p. wheat, 2 p. grain; N. N. 1 p. wheat, 1 p. oats, 1 p. grain; Aug. Bley 1 p. Grain; Louis Goldener 2 p. grain; M. Breiner 1 p. grain; Chr. Hoffmann 1 p. grain; H. Hoffmann 1 p. grain; Ebr. Bieberich 1 p. grain; H. Wesel 1 p. grain; Cdr. Eblerdng 2 p. grain; W. Schekel 1 p. wheat, 2 p. oats; Nie. Wehrling 1 p. wheat; I. Wesel 1 p. heats, 1 p. grain; H. Wesel 1 busb. Wheat; I. Wehrling 1 p./grain, 1 p. oats, 1 p. wheat; D. Webrling 1 p. grain; A/Webr- ling 2 p. wheat, 2 p. oats; M. Fackler 1 bush. Wheat, 1 S. grain; Ebr. Webrling 1 S. oats, 1 S. wheat, 1 S. grain; Geo. Schküler 4H busb. Wheat; Bro. Schüler 1 S. grain, 1 S. oats; H. Bieberick 1 S. grain.

A. Aehnelt, Property Manager.

Received with heartfelt thanks to God and the dear givers: For L. Buckheimer by Bro. Hügli from the Young Men's Association-10.00, from the Young Women's Association 5.00; for Ebr. Drewes, collected at Mr. H. Dietrich's wedding in Sommersett, N. A-, 8.21; for V. Kern by Bro. I. H. Bethke from sr. Gem. in Reynolds, Ind., 7.75; by sr. Gem. in Goodland, Ind., 6.75; for I. Klausing by P. Brömer of the Women's Club of the Gem. 20.00, by Mr. F. Schröder 1.00, Mr. Sckmitthorst 6.00, Mr. Goos 4.00, Mr. Schuh 2.00, Mr. Moormann 2.00, Mr. I. Knosv 2.50, Mr. W. Klausing 5.00, Mrs. Landwehr 2.00, Mrs. Hallmann I.OO, from the Jungmännerverein 20.00; for Buckheimer durck P. A. Hügli from the Frauenverein sr. Gem. 15.00; for F. Geffert by Mr. Lebrer A. Wardin in Reedsburg, Wis. 4.00; for C. Albrecht by Mrs. S. Schaller in Lansing, Mich. .60; for C. Demzien by Unnamed 20.00, by Mr. Chr. Hergelsbeimer 5.00; for F. Verwiebe by Fr. L. Schulze of Young People sr. Gem. 20.00; for A. Zitzmann dnrrck Fr. Mühlhäuser of the Women's Association sr. Gem. 35.00; for Tbeo. Hahn by P. M. Herrmann, collected at the Harvest Festival in Grant Tshp., Jda Co, Iowa, 10.00; for A. Kollmann, collected at the wedding of Mr. A. Wollenweber in Kendall Co, Ill, (?).

Fort Wayne, Nov. 22, 1887. H. Dümpling.

For our mission school at Butternut with thanks cold: by I. W. Doming, St. Louis, -2.00, F. I. Rank, Chicago, I.OO, Ad. Unser, Merrill, 2.00, H. H. Meyer, St. Louis, 1200. by Mr. Kassirer C. Eißfeldt 15.05. (Summa - 21.05.)

L. G. Dorpat.

Received with thanks for the mission to North Omaha from Mrs. N. N. in Nebraska -2.00, from N. N. in Irvington, Douglas Co, Nebr.

I. F. S. Her, city missionary.

Having received from my dear present congregation -48.75 for my support, certifies with heartfelt thanks Battle Creek, Nebr. Nov. 9, 1887. A. H. Cämmerer.

-16.25, collected at the wedding of Father Obermove, for a communion service of the local congregation.

Jngalls, Lincoln Co, Kans. Chas. Fisher, Foreman.



Received for the building of a church at Hamlet, Ind: From Schoeneberg's congregation at Lafa-yettc, Ind. -19.25. From P. Pruss's congregation at Auburn, Ind. -5.00.

From now on, he said, all funds for Hamlet should be sent to the Distrietskassirer. A. Schupman n.

Received with heartfelt thanks from the congregation at St. Clair, Mich. for the mission at Marlette, Mich. -9.42.

F. L. Schröder.

Correction.

In my receipt ("Luth." of Nov. 1) read: For the pilgrimage building: from Fr. Ernst's parish in Euclid -30.00 instead of "-15.00". S. Keyl.

Mr. Brammer's receipt and Mr. Messner's receipt will follow in the next number.

New printed matter.

Why should we hold the Christian education of our children in high esteem? Debt sermon, delivered ... in the First Lutheran Trinity Church at Buffalo, N. Y., and by resolution of the congregation submitted to print by A. Senne.

Although the parochial school system is flourishing in our Synod, and although much is being done for the establishment and maintenance of these Christian schools, in which our youth is taught above all the wholesome doctrine, it cannot be denied that here and there there are individuals who do not recognize the blessing of such schools. We must therefore not tire of showing again and again "what a delicious blessing a true-believing Christian school" is. We therefore also recommend the present sermon to our readers. In it the question is treated, "Why should we esteem the Christian school instruction of our children highly and dear?" The following three reasons are given: "1. Because God demands such Christian instruction of our children; 2. Because our children are only given by it what they need; 3. Because by omitting it we burden ourselves with a heavy responsibility."

The sermon will also be sent by Concordia Publishing House on sending in 5 Cts. **G.**

Church Sermon, delivered on the 10th Sunday after Trin.

1887 by H. Engelbrecht, pastor of St. Matthew's Lutheran Church at Chicago, Ills.

As our readers know, the beautiful, large St. Matthew's Church in Chicago burned down in July. The eager congregation immediately set about not only providing the necessary school rooms again, but also building a new church. To encourage them in such zeal, Father Engelbrecht preached the above sermon. In it he presented to the congregation: "Why should we gladly sacrifice from our earthly goods to rebuild our burned church?" And put to her heart the following motives: "1. Because it is God's will; 2. Because a great blessing is to be expected from it; 3. Because God will give an eternal reward of grace for it." The sermon contains truths which are important not only to a congregation whose church building has burned down, but also to those where the building of a new church or the enlargement of a church is necessary. May the sermon, therefore, find wide circulation. It should also be noted that "the net proceeds, if any, are to be used for the reconstruction of the burned St. Matthew's Church". Against sending in 10 Cts. the same will be sent by Mr. P. P. Brauns, 1119 b>. Eulitorniu Lvs, OliilenAO, Ills. - G

The Children's World. I. Edited by L. Lange,

Eor. Liiami 8kr.

8k. Doui8, Llo.

This is a beautiful picture book with 32 beautiful pictures and childlike songs and verses. The songs and verses are mostly from the pen of our own Prof. Schalter, who could write so beautifully. This beautifully designed booklet is highly recommended to all parents, teachers and others who want to give the little ones a nice Christmas gift.

Price: single 10 cts, dozen 75 cts, hundred -5.50.

50 biblical pictures from the Old and New Testaments after originals of first patterns in fine color printing. Price 50 Cts.

Mr. E. Kaufmann in New York has again published a new beautiful series of biblical pictures (3 by 4), which can be highly recommended. The text to the pictures can be found on the back.

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.1.1). Rass, 100 ^Vri^llt, 8tr., I^6ll8aeo1u, Ha.

For this purpose a supplement

The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Ludereä st, 111" ?08t Otllee 8.1 8t. Douls, Llo., L8 sseouct-dLss wuttsr.



Herausgegeben von der Deutschen Evang.
 Zeitweilig redigirt von dem Dr.

43rd Year, St. Louis, Mon., Dec. 15, 1887, No. 24.

(Submitted.)

Christmas Carol.

In dark night once brought
 An angel's glad tidings:
 The Lord, the Christ, was born in the night in a quiet hour!

The angelic host, so bright and clear, Praise aloud in
 glad choruses The wondrous deed in David's city, That all
 men may hear,

How God's Son came from the throne of heaven Into
 this world
 And God's child took man's sin upon himself For love.

The paradise that once man left with weeping and
 wailing, That now has an open place For you and all those
 who are yours.

A little child tender, but God of kind, A prince in a dark
 stall, The richest Lord, and hath no more Than poor
 children all.

Thus was accomplished in holy night, For which the
 fathers waited.
 Now you too may joyfully await heaven's rest in faith.

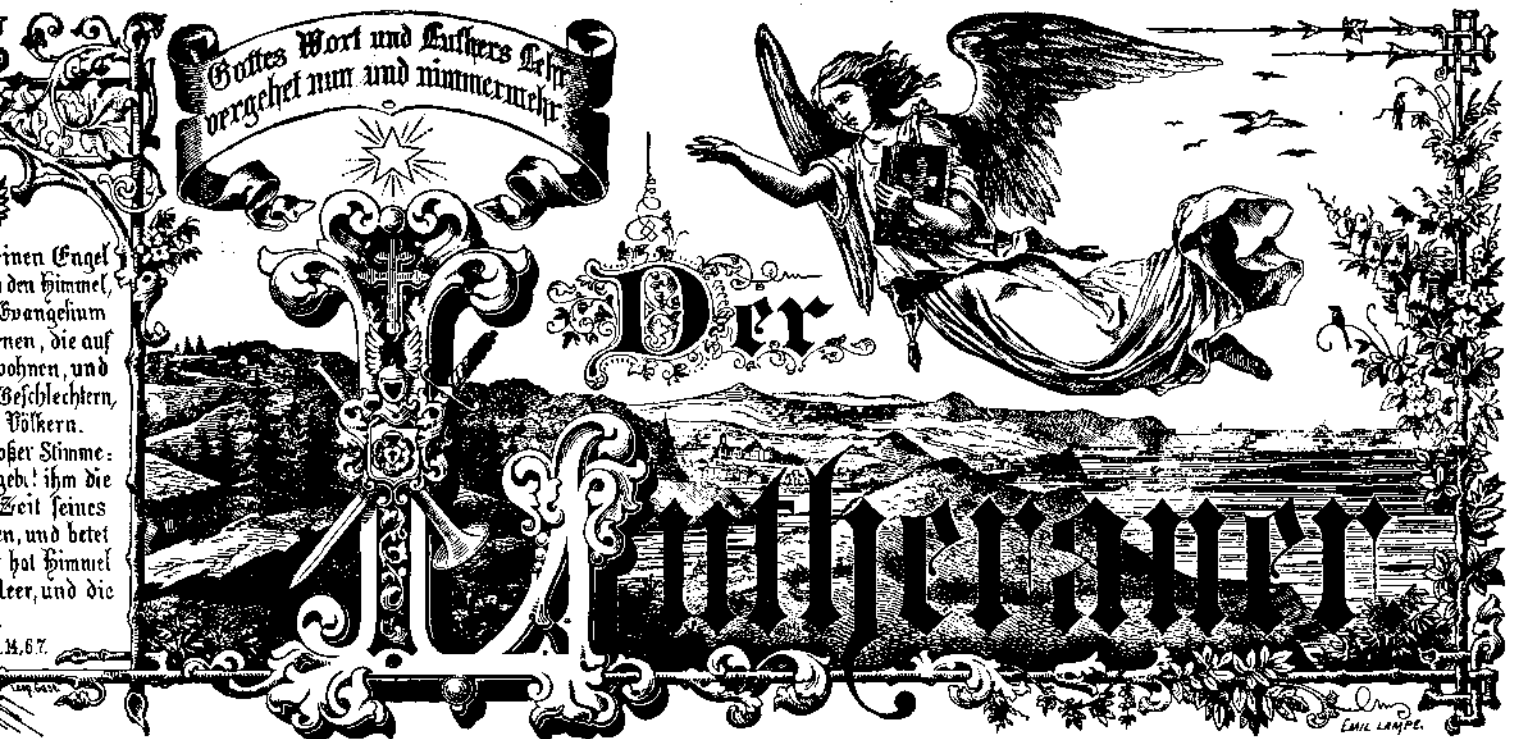
Therefore, Christian heart, leave all pain: Sing high
 songs of joy
 And lay down with me here by the manger all thy woe.
 Virtil.

To the merry Christmas.

"Unto us a child is born, unto us a son is
 given."

Isa. 9, 6.

The first thing in this prophecy of the prophet Isaiah is that
 you learn that the child is born to you and that your child is
 born to you; as we also sing, "A little child is born to us today.
 The word "us" you must make use of very well, and strike out
 with diligence. Therefore, when thou hearest, A child is born to
 us, make the three letters US as great as heaven and earth,
 and say, The child is born, that is true; but



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. December 1887.

No. 24.

to whom is it born? To us, to us it is born, saith the prophet. It is not born only to his mother, the virgin Mary; nor only to his friends, his brothers and cousins, the Jews; much less is it born to God in heaven, who has no need of the birth of this child: but it is born to us men on earth. Now therefore the prophet saith unto me, and unto thee, and unto all of us in general, and to every man in particular, Hear, brother, I will sing thee a merry song, and I will proclaim unto thee a glad tidings. There is a young child, a fine babe, lying in a manger in Bethlehem; this same babe shall be yours, given and given to you.

Oh, Lord God, who could open his hand and take hold of this child with joy? - Oh, that I could not insist and defy that the prophet should say that this child is mine, that he was born for my sake and for the sake of us all, that he might be my Saviour and the Saviour of us all. -

So the prophet's prophecy and the Christmas carol is, "Unto us a child is born." Who are the Us to whom this child is born? Or what are We the people, who are to take care of this child? -

According to theology we must count man against God, and thus speak: God is eternal, just, holy, true, and in sum, God is all good; but man is mortal, unjust, deceitful, full of iniquity, sin, and vice. With God is all goodness; with man is death, the devil, and hellish fire. God is from everlasting, and abideth for ever; man is in sins, and liveth in the midst of death every moment. God is full of grace; man is full of grace and under God's wrath. This is to reckon man against God. If, then, God and man are counted one against the other, and it is rightly discussed and described what God is and what man is, the little word "us" will become great, and the consolation will also become great. For when we men have a right idea of what we are before and against God, we shall find that there is a great difference between God and us men, and greater than between heaven and earth; indeed, there can be no difference between us and God.

equation. And this is where the prophet Isaiah wanted to lead us, that we should recognize and consider how deeply God lets himself down to us poor people, and how fatherly and warmly he takes care of us.

Therefore, notice what the word "us" or "man" means. - According to the Scriptures, man is a creature that has turned away from God, is ungodly and evil, subject to the power of the devil, guilty of the wrath of God and eternal death. To these desperate wicked, that is, to men who are lost and damned, Christ is born too good.

Now therefore, let him that is able take hold. I will say one more thing: God has caused this child to be born to those who are condemned and lost; therefore hold out your hand and take hold, saying, "I am indeed wicked and evil; with me there is no good, but wickedness, sin, vice, death, the devil, and hellish fire. But against all these things I set this child, whom the Virgin Mary holds in her womb and on her breast. Because it was born to me to be my treasure, I also take this child and set it against everything I do not have. If I am not righteous and godly, I will find in this child all righteousness and godliness.' If I have death and all unhappiness, I will find life and all good in this child. And this is as certain as if I saw it already before me with my eyes. This is what it means to have access to this treasure if we make use of it through faith.

He who wants to be a Christian should hear such a sermon with joy, and believe that it is certainly true that the prophet Isaiah says: "A child has been born to us," for whichever Christian grasps these words with earnestness and firm faith, what can the devil do to him with all his evil wiles? For though such a Christian be tempted of the devil, yet soon may he meet the devil, and say, Hearest thou, devil, knowest thou also that a little child is born? Yes. Do you also know that it is born to us, that is, to me? Then the devil must give way. Therefore one should have respect for the word

no "us," so that the "little child" and "born of us" may be brought together finely in faith; so then one is well armed against all attempts of the devil. (Luther XIII, p. 2591 f.)

This we preach and do so diligently and without ceasing, that we may learn to understand these two articles, "Conceived of the Holy Ghost, born of the Virgin Mary," and to each piece add the little word "us": Conceived of the Holy Ghost, born of virgins; and so henceforth: Suffered under Pontio Pilato, crucified, died, and buried. To whom? "To us." So that the whole Christ may be and remain ours.

Do you think, who can fathom it in thought, let alone reason it out in words, that we poor, miserable people should be so presumptuous as to accept this child, and not doubt it, but certainly believe that this child was not only born to us, but that the same Son was also given to us? No man's heart can fathom it, nor man's tongue utter it.

For "to give" means to give freely, for nothing and without money. Now the prophet saith, Let this Son be given unto us; which is so much as to say, Let him be our gift and offering, let him be mine and thine; and so mine and thine, that we may not buy him, nor give money for him, but that he is a pure gift and offering. (Ibid., p. 2597.)

(Submitted.)

How a Methodist seeks to save his church against charges of false teaching.

When the heretical sects are reproached for their false doctrines and it is pointed out to them that they deviate from the clear wording of Holy Scripture, they usually try to help themselves by partly denying, partly perverting God's Word and distorting, distorting and blaspheming the doctrine that opposes them. This is what happened to Luther in his struggle with Zwingli. How horribly this false spirit perverted the Scriptures in order to save his false doctrine that Christ's body and blood were not in the Lord's Supper. Zwingli was not afraid to interpret the words of the Saviour, John 6:63, "The flesh is of no use," where Christ speaks of the fleshly reason of the disciples, as if Christ meant His own holy flesh! And how he distorted and blasphemed the Lutheran doctrine of the Lord's Supper, as if the Lutherans believed in a spatial presence and a natural eating and drinking of the body and blood of Christ, as if Christ's body, like other food, were crushed and torn with the teeth, and called them flesh-eaters and blood-drinkers!

This is how the sects still do it today. We have before us the letter of a Methodist preacher to whom it was testified that his church, among other things, in the doctrine of entire sanctification, of holy baptism, and of holy communion, was in contradiction with the holy Scriptures, that it therefore led false doctrine and was an erring community. How then does he seek to defend himself against this? - Against the false doctrine of perfect sanctification it was held against him that according to 2 Cor. 4,16. Eph. 4, 15. Phil. 3,12. and 1 Thess. 4,1. the sanctification and renewal of the saints is not a matter of the saints.

ration of believers in this life is and remains imperfect. To this he answers with a strong denial, "This needs no proof at all, at least not against the Methodists, for they do not deny it." And this he dares to say, although the Methodists' heresy in question had been presented to him in their own words. They say of the entire sanctification which Christians can attain even in this life, in their Catechism (No. 3. p. 36): "Question: what is entire sanctification? Answer: The state in which we are wholly purified from sin, so that we can love God with all our heart, soul, and mind, and our neighbor as ourselves." After this question, with its answer, is it not an impudent denial to say that Methodists do not deny at all that the sanctification and regeneration of believers is and remains imperfect in this life?

He does object: "Where do you find the question: 'What is entire sanctification- in our catechism?'" It is not so stated in either the small or large catechism of the Methodist Church." But this is an empty evasion. For it is so stated, as already remarked, in their Catechism No. 3. The wretchedness of this evasion, however, is still more striking when it is considered that their Catechism No. 1. and 2. do not make any exception to this, but teach the same. In their Catechism No. 1. question 58 reads: "Can every believer be completely sanctified in this life? Yes; God's command is: 'Ye shall be holy, for I am holy,' and his promise. is that if we confess our sin, he will cleanse us from all our unrighteousness." Question 59: "What does it involve to be a perfect Christian, or wholly sanctified? That we love God with all our heart, soul, mind, and strength, and our neighbor as ourselves." And in Catechism No. 2. the two questions are the same. In Catechism No. 3. the questions of Catechism No. 1. and No. 2. are repeated; followed by a summary, in which it is said, "It is the privilege of every believer to be wholly sanctified, and to love God with all his heart in this present life." And in the "Methodist Church Order," ¶ 149 the preacher to be received is asked, "Do you expect to be made perfect in love in this life?" which is followed by an affirmative answer. Is it not, therefore, an impudent lie to say, "The Methodists do not deny at all that the sanctification and regeneration of believers is and remains imperfect in this life?"

The Methodists, as the passages quoted show, usually seek to prove the possibility of perfect sanctification by God's commanding, Ye shall be holy. Thou shalt love God thy Lord, &c. In the present letter, too, it is said: "The question in question" (in our Catechism) "is simply: What is sanctification? And the answer to this question is certainly orthodox and scriptural; for these are words which our Lord and Saviour Himself has spoken: Thou shalt love God thy Lord with all thy heart," etc., etc. But what folly it is to infer from the fact that God commands men to do something, that man can and is able to do it! God says, Thou shalt love thy Lord God with all thy heart.

with all his heart 2c. Is it then in this that man can and does do this? Luther writes about this: "If they" (the papists, and the same applies to the Methodists) "were not blind, mad, and foolish, they should see that Christ does not say what I can do or have done, but (what) I ought to do. It does not follow, when one says, Christ tells us to keep the commandments, therefore they can be kept by us. He tells me what I ought to do; they say, I can do it. Not by a long shot, journeyman; there is a great difference between ought to do and can do. So, if I owe a hundred florins, and am to pay them, can I do it? How, if I cannot pay a hundred florins? I shall not be able to pay it for a long time." The Methodists, therefore, cannot save their church against the charge that it teaches falsely about sanctification; by referring to God's command, "Ye shall be holy," any more than by denying it.

Against his false doctrine, the Methodist letter writer was also confronted with the following sayings: "We are all lacking in many ways", "There is not a man on earth who does good and does not sin". To these he again lies down in denial. He asks: "Who denies this? Certainly not the Methodists!" And yet you find enough among the Methodists who claim to have come so far in sanctification that they no longer sin. - To defend one's church by denial is, as you see, a small matter for a perfection-confessing zealot. -

The false doctrine of his community concerning holy baptism was also held against the writer of the present letter. He tries to save his church by resorting to distortions and perversions of the Lutheran doctrine and the divine word. He writes: "Item: Neither water baptism, nor confirmation, nor confession is regeneration, as the Lutheran Church erroneously teaches." Where has the Lutheran Church ever taught: baptism is regeneration? Nowhere. We do teach, in harmony with the words of God: Words of God, that in holy baptism is wrought regeneration, but not that it is regeneration itself. This much even a Methodist preacher should be able to understand, that a means by which something is done, and the effect produced by that means, are two different things. This assertion, therefore, is a gross distortion and misrepresentation of our doctrine, arising either from boundless ignorance or from malice.

But what is to be said to the fact that our Lutheran Church is accused of teaching that confession and confirmation are the means of regeneration? We are so far from this that we do not even declare both to be a means of grace and regeneration, like holy baptism. We hold Confirmation to be a good and wholesome, but free ecclesiastical ordinance. We do not make it a sacrament with the Roman. Nor do we regard the manner of confession, as it is practiced among us, as commanded by God, nor as a sacrament, but as an ecclesiastical institution, although I do not deny that by the absolution pronounced at confession, which is nothing else than a special form of proclamation, we are able to make it a sacrament.



confession of the gospel, but believers receive grace and forgiveness of sins. We do not even claim divine appointment for confession and confirmation, and yet we are accused of teaching that confession and confirmation are regeneration! Is not this a wretched invention, a shameful distortion and perversion of our Lutheran doctrine, worthy of a swarming spirit? Such means must be resorted to by those who advocate an evil cause; by those who wish to deny, against the clear word of Scripture, that holy baptism is the bath of regeneration.

Our Methodist is also guilty of a gross misrepresentation of the divine word in order to save his church from the accusation of false doctrine. He writes: "They still especially adduce Tit. 3, 5. where Paul calls baptism a bath of regeneration That Paul does not mean baptism as regeneration itself (!!), but merely as its symbol (?) and sign of God's grace in Christ Jesus, is most clearly shown by the epilogue (!), in which he expressly says that regeneration consists in the renewing of the Holy Spirit." That the apostle does not call baptism the regeneration itself was not necessary to say; but the Methodist should let it stand that the apostle calls baptism a bath of regeneration, that is, a means by which we are born again, and no man, not even a Methodist, has a right to make a bath of regeneration a mere "symbol," image, and sign. That from the "epilogue": "renewing of the Holy Spirit" it is to be seen that baptism is a mere "symbol", image and "sign of grace", can also only be seen by a Methodist. By the way, the apostle does not say: The rebirth is the renewal, but he calls baptism "the bath of rebirth and renewal of the Holy Spirit".

Finally, on the third point, the doctrine of Holy Communion, our adversary is not content to pervert our Lutheran doctrine, but begins to reproach and blaspheme it. He twists it, for he reproaches us for transubstantiation, as if we taught that the bread and wine were changed into the body and blood of Christ. He writes, "Transubstantiation cannot be proved by the holy Scriptures." What is the Roman doctrine of transubstantiation to us Lutherans? We reject it wholeheartedly and punish it on those where we find it, namely, on the Romans. But is it not a hopeless distortion of the Lutheran doctrine that Christ's body and blood are united with the blessed bread and wine, to present it as if we taught with the papists: bread and wine are changed into the body and blood of Christ?

But our opponent not only distorts, but also scolds and blasphemes. He writes: "They say that the Word of God teaches in clear and explicit terms that in the Holy Communion, in, with, and under the blessed bread and wine, Christ's body and blood are present and are partaken of by the communion guests with their mouths. O, how absurdly they teach of the holy Sacrament!!! How sensual, natural, and earthly is this view!" - Thus the Methodist again only shows that he does not understand the very simple words of Lutheran doctrine. For it is not a "sensual" enjoyment that is being compared to the

words "in, Mt, and under the bread and wine. But that the mystery of the presence of the body and blood of Christ should seem absurd to the Methodist is no wonder; for he does not understand much simpler things; how can he understand a mystery which is above all reason, and is not to be understood, but believed? We Lutherans stand by the word of Christ: "Receive and eat, this is my body; drink ye all of it, this is my blood."

Our opponent goes on to school us and explain the matter in a reasonable way: "At the celebration of Holy Communion, the disciples could not possibly have understood by the bread and wine the natural 'body and blood of the Lord; for Christ was proclaiming still among them with his earthly body." So there we have it. Because we can't understand how it happens, they just deny it; because we don't know how Christ could have done this, they just deny that He wanted to do this. I remember a conversation with another Methodist preacher. When I asked him if he believed that Christ's body and blood were present in Holy Communion and were partaken of with the mouth, he replied that he did not. I replied, "Does not the Saviour clearly say, 'Take, eat; this is my body; drink, this is my blood'? He answered: Yes, but we know that he does not mean that. I asked: But should we not abide by these words of the Saviour, and accept them as they are ? He: "No, I don't think we should. This is how Methodists make their reason the judge of God and His holy Word!

It is further said in this letter, "How can the body of Christ, i.e., his flesh and blood, as you teach, be partaken of by guests with the mouth?" We answer: How could the Son of God be a man and born of a woman? How can there be but One Being in God, and yet three Persons? In this way all the articles of faith would soon be abjured. "If this were so," our scribe further demonstrates, "the body of Christ would have to wander continually from one church to another, for the body is of a local nature." The blind Methodist does not know, or does not want to know, that Christ received divine omnipresence after His humanity. He concludes with renewed rebuke, "O, how absurd, contrary to Scripture and nature, I say again, is the doctrine of the Lord's Supper of the Lutheran Church!!! And then they still boast that they possess the pure doctrine - (emptiness)!"

With this we take leave of our Methodist. By his bawling over Lutheran doctrine, he can never free his church from the accusation that it leads false doctrine contrary to the word of God and is therefore an unbelieving community. But we, dear Lutheran Christians, want to be glad that we belong to a church that does not make human reason but God's Word its counselors and can therefore speak with David: "Thou makest me wiser with thy commandment than mine enemies are: for it is my treasure forever.

(Submitted.)

A few words about home devotions.

It was certainly a beautiful sign of the first Christians in Jerusalem that it is said of them: "They were daily and always with one another in the temple", Apost. 2, 46. The love of the Lord was so poured out in their hearts that they could not appear often enough before his face to offer sacrifices of praise, to sing psalms and hymns and spiritual songs. What their hearts were full of, their mouths had to overflow with, they had to preach about the great deeds of God, they could not refrain from the virtues of him who had called them from darkness to his wonderful light. Therefore the whole congregation came together daily in the temple, as it were like a large family, to edify themselves, to strengthen themselves, to comfort themselves, and then to pursue their calling with glad hearts. Yes, the first Christians knew and acted on the fact that man does not live on bread alone, but on every word that passes through the mouth of God. - As every word of God, so also the above is written for our learning, for our imitation. As those Christians diligently and daily exercised themselves in God's word, so we also ought to go and do the same. But it is, alas, one of the sad signs of our time, that beside in the word of God is more and more repressed, more and more pushed into the corner. "One sermon on Sunday does it for the whole week," is the saying of many, and so the whole week passes under the cares and labors of earthly occupation, without looking heavenward, without morning blessing, without evening blessing. Is this a living Christianity? Is that walking diligently in the pasture of the Word of God? Certainly not. The soul must perish and go to ruin. The body wants and must have its daily nourishment, and how should we deny our soul the bread of life or keep it so scarce that it must perish? Truly it should not be so. If we do not want to lose the heavenly goal, we must stop and persevere in that which can make our souls blessed; we must not make do with the sermon heard on Sunday for the whole week, but every day, morning and evening, lead the soul to the well from which living water springs; in short, we must establish daily devotions in the home, in order to read, hear, and contemplate God's word with the whole family, with the young and the old, with the children and the servants. Just as the first Christians met daily in the temple, so today every father of a family should gather his household around him daily - for every Christian home is a temple of God - in order to serve the Lord. Then the father of the house would become a true priest of the Most High, his family a congregation, praising God, his house a house of God and a gateway to heaven. And every Christian should have time for this. Many an hour and minute is wasted with useless things, with superfluous words, with unseemly jests, all of which should be omitted; would it not be better and more wholesome to spend the time rightly and to gather for it morning and evening before God's face? And where lust and love

Unbelief alone condemns all men who are condemned,
again also faith alone blessed all men. (Luther.)

to God's word is, there also the time is found, and should one also stand out a little earlier in the morning, or go to bed a little later in the evening, fatten. The children of this world, the unrighteous stewards, act so wisely in their ways, running and hunting, working and laboring to gain this world's goods, how much more should we Christians chase after the heavenly treasure, to gather for ourselves treasures that moth and rust do not eat, which happens when we deal with the Word day by day and let it be our heart's joy and delight! - And what is the use of such daily home devotions? A double, gloriously great one. First, for the householder himself. A true Christian must surely be concerned to grow strong in his inner man. And behold, the devotions of the house contribute in no small measure to this strengthening. If a Christian reads his Bible every day, diligently invoking the Holy Spirit, he will be like the disciples of Emmaus. The longer the Lord talked with them, the more their eyes were opened, so that they had to confess afterwards: Did not our hearts burn within us while he talked with us on the road? so the Lord still today opens the understanding of all those who desire to hear his testimonies. The longer they go on, the more they become rich in all things, in all doctrine, and in all knowledge. The more diligently they penetrate the sense of the holy Scriptures, the more their eyes are opened, that they may see the wonders of the law of the Lord. And what a precious thing it is when the heart becomes firm, when in all situations of life one has a support that does not waver, a staff that does not break! May trouble and tribulation break in, God's word, which has taken root in the heart, raises us up again; may the devil, the world, and the flesh want to rob us of our treasure, God's word is our armor, in which we can fight confidently, as David once did against Goliath, as Christ did against Satan; the testimonies of the Lord make us more learned than all our enemies; in short, God's word becomes in truth - and so it should be - a lamp to our feet and a light on all our paths in life. - But the blessing of such home devotions extends not only over the householder himself, but over all the members of the family, wife, children, and servants. A child's heart is especially receptive to the seed of God's Word, and the more abundantly and diligently it is scattered, the better it can come to fruition and bear much fruit. Where does the increasingly terrible wildness of our youth in our day come from? No doubt it is because the fear of God is lacking, because many parents only look at worldly education, but leave the instruction in God's Word completely to the left, in the opinion that this is the business of teachers and pastors. Oh, how dear this neglect can be to the parents, when through their fault the souls of the children are lost! - And also the servants should be present at the devotion. In our day they too need teaching, admonition, punishment, correction, chastisement in justice, and consolation. The relationship between masters and servants would often be quite different, and indeed better, if God's Word were diligently practiced in all Christian homes. The

The word of God, as a living and powerful word, would also shape their hearts in such a way that they would do their job more and more, not only with a view to pleasing men, but in simplicity of heart and in the fear of God. O, what a blessed house it is in which husband and wife, children and servants, gather daily around God's word, and from it draw food and nourishment for their life, suffering, and death! Yes, how the angels in heaven would rejoice if every householder chose as his motto the word of Joshua: "I and my house will serve the Lord. From such homes streams of blessing would flow to the whole church, to city and country. Therefore, dear Christians, diligently heed the word of the apostle: Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, and sing to the Lord in your hearts. Col. 3:16. A. Pf.

To the ecclesiastical chronicle.

I. America.

Concerning a proposal that the birthday of the blessed Dr. Walther be celebrated annually by all members of the Synodal Conference, the "Synodal Messenger," the paper of the Minnesota Synod, remarks, among other things: "As highly as we wish to honor the memory of the Blessed Dr. Walther, and wish with all our hearts to help, even in our very small part, that 'the great benefits which God has bestowed on our church through this highly enlightened servant' may be preserved to us, we cannot agree to this proposal. ... We do not believe that the Lutheran Church here would be greatly served by such a celebration, but that, on the contrary, it would only give our enemies the opportunity to blaspheme. And finally, we do not believe that it would be in keeping with the humble spirit of the blessed deceased. We can hold him in honor according to God's word, remember him, and rejoice in the Lord that he has given us such a teacher. We do not celebrate Dr. M. Luther's birthday every year, but only that of our dear Lord and Savior, and we sober Lutherans want to be content with this celebration for the time being." - We agree with this and add that the Blessed One has often, especially since the celebration of the 400th anniversary of vr. Luther's 400th birthday, that it is not the ecclesiastical custom to celebrate the birthdays of ecclesiastical persons in public.

Lutheran Statistics. According to the Allentowner (Brobst's) calendar for 1888, which again brings the well-known statistics, there are in America: 4202 Lutheran preachers with 7336 congregations and 994,405 communicants. Would to God that all of them led the Lutheran name in truth!

In the Norwegian Indian Mission School at Wittenberg, Wis. there are at present, as reported by the superintendent of that institution, eighteen children, twelve boys and six girls. The administration could have brought more Indian children under its care, if it had had the means in its hands to provide them with beds and clothing, and intends to bring in more as soon as the caste permits. On the occasion of a missionary meeting held in the asylum building, two Indian children, a boy of seven and a girl of five, were baptized at an evening service on the 26th of October; these were, it was reported, the first Indian children to be baptized.

Indians ever baptized by Norwegian Lutherans.

A. G.

"The Evangelical Lutheran Church in America" is the modest name given to a small Norwegian body, whose members are listed in the Norwegian Folkekalender as four pastors. However, this "church" has its own bulletin, in which it is reported that during the last synodal meeting a proposal was made to make a certain Ole Vangsnäs a pastor for a year on probation, so that he could, if possible, be ordained for the year. The vote was taken by ballot and was unanimously in favor of the proposal, and the one-year probationary pastor is now to visit congregations that want to be served with God's Word and Sacrament.

A. G.

A terrible sign of the times is the carelessness with which marriages, many of which were concluded just as carelessly, are being dissolved with the approval of the authorities. It has recently been reported in Chicago, for example, that five judges there have pronounced a full hundred divorces in a single morning, in many cases for the most trivial of reasons. This is a sad sign of moral and social decay, of a rottenness which increases with the diminishing of the fear of God, and which in its corrosive effect helps to hasten the ruin of our people. Would that we Christians, especially our young people, as in other respects, so also especially in this respect, according to the will of our Saviour, be a salt that counteracts this spreading rot.

A. G.

Against the secret societies, the Synod of Reformed Presbyterians of North America, at its last meeting in Newburg, N. Y., adopted resolutions and made the following declarations: "That secret societies, among the essential peculiarities of which is secrecy, are for that very reason immoral, selfish, and unjust; that they degrade and subjugate the consciences of their members ; that too many of them, in addition to their secrecy, are Christless, and yet falsely imitate the worship of the church, hindering its work; and that for this reason, as well as for the sake of their secrecy, the members of such societies are not to be admitted to church membership; and that the synod make it the duty of the courts of this church to deny to the members of all secret orders admission to the privileges of the church, and to exclude from membership those who belong to such societies, if there were any in the church who had crept in unnoticed.

A. G.

"In no other country," writes one of our English papers, "has the feeling of tolerance and cordiality against opposing systems of religion been so rapidly developed among the Jew as here. **When** an Episcopal church had been destroyed by fire in New York, Temple Emanuel was offered to the use of the congregation. When Cincinnati University was partly burned, the Hebrew Union College was made available to the faculty and students. Examples of such kindly sentiments are numerous, and pave the way to still closer religious fellowship, which we hope will culminate in their accepting the Messiah whom they have so long rejected." If only this hope is not vain, and rather the friendly rapprochement of the Jews and Christians has its explanation in the fact that the Jews are giving up more and more of their Judaism, just as the Christians are giving up more and more of their Christianity, until they are on the common ground of natural religion, with which, however, as with an insufficient religion, man can go to the devil.



must join hands for a common journey! God preserve Christendom from this. But in our ecclesiastical circles, into which the spirit of indifferentism will also seek to penetrate, we must be vigilant and pray against this sign of the times.

A. G.

II. foreign countries.

How deep does the consecrated earth go in the papist graveyard? This question, dear reader, seems striking to you, doesn't it? Yet it has been asked and solved, differently than you might think. Late last year an Austrian Protestant (not Papist) officer died in Galicia. He was supposed to be buried in the place assigned to suicides; but the energetic intervention of the district governor succeeded in obtaining a burial place in the churchyard itself. Those present at the funeral noticed the unusual depth of the grave. But one remembered that years ago in a similar case the episcopal ordinariate had decided that the consecrated earth was 3 feet deep, so a Protestant had to be buried deeper! (Frb.)

Turkey. The Sultan has approved 32 editions of the Bible in Arabic and 290 out of 300 Protestant writings at Beirut; thus the same may be sold unhindered throughout the empire.

A Christian should open his hand, not always to take, but also to give.

He who wants to be a Christian should not always open his hand to take and give so hard that not a penny drips out of it; but he should gladly, willingly and charitably help the needy and give where he can. That is serving God, who will also reward you. On the other hand, the miser and the usurer, who can do nothing but scrounge up everything for themselves, giving nothing or even meagerly to no one, serve the wretched devil, who will also reward them. (Luther. 4, 411.)

Christ's first and other futures.

As Christ in his first future came to us to the end on earth, that he might accomplish the work of redemption and acquire eternal salvation for us, so in his other future he will come to the end that he may put us in full possession of the acquired heavenly goods. (J. Gerhard.)

Lutheran Community Schools.

In 1530 Luther wrote to the Elector of Saxony: "The tender youth of boys and girls is now growing and is well acquainted with the catechism and the Scriptures, so that I am glad in my heart to see how young boys and girls can now learn, believe, and speak more about God and Christ than all the monasteries, convents, and schools have been able to do before and still are able to do. Truly, such a young people in Your Grace's land is a beautiful paradise. Land is a beautiful paradise, the like of which is not to be found in the world."

Once a great scholar sent his servant to Philip Melanchthon and asked him why people always used to sing around Christmas: "A little child is born to us 'today', since the Lord Jesus was born a man several hundred years ago? To this Melanchthon said, "Tell thy Lord, whether he be not in need of consolation to-day?" And that was a good Christian answer, for we cannot deprive ourselves of the dear Christ Child for a day, or even for an hour; we must have it today, for a day and for all days.

A short confession.

Bavarian Capuchin monasteries still had their own breweries until recent times. The monks were also famous as the best brewers. Judging by their outward appearance, their brew itself did not turn out badly; in any case, they did not fast themselves to death. According to their pretence, however, they brewed only out of love for the poor wanderers. Hops and barley they begged together annually. A Capuchin monk from the Schwarzenberg monastery in Franconia also came annually to Neustadt an der Aisch to beg hops for the monastery brewery, as he did in the entire Protestant region. Where he got something, he distributed pictures of saints among the children present, along with prayers to Mary and other saints. And - who dared to refuse the grey man! There was some grumbling about the loafers, who were allowed to beg freely, while a poor craftsman who had begged a piece of dry bread got a day's arrest for it; but he still got his basket of hops, and a polite excuse to the effect that unfortunately no more could be given. A Latin pupil of about 14 or 15 years of age had read some Lutheran tracts and writings of Luther and could not keep silent about such denial, but urged his parents to send the monk away. When the hop harvest of 1865 or 1866 came, he took it upon himself to make a Lutheran confession to the monk himself. With solemn, measured steps the Capuchin came up to the house one day, behind him the man who was carrying the sack of hops after him. The boy had prepared himself for a little fight; but his heart beat as if he had to take on a Goliath. All who were with him picking hops ran away, leaving him alone. The monk had scarcely uttered his request when the lad began, "No , we are Lutherans-". The monk desired to hear no more. He went out without saying good-bye, and in his anger slammed the door shut. - "No, we are Lutherans," that would often suffice to repel the false believers who beg from our people for their churches and institutions. But it is easier for many a businessman to accuse a leader of his own congregation of many things and to let him go empty-handed than to reject an insolent monk, Methodist, or Uniate. This is also called denying Christ.

G. G.

On the 2nd Sunday of Advent MrR. C. C. Schmidt, hitherto in Indianapolis, was installed in his new office at the Kreuzgemeinde here by order of the Reverend President of the Western District, assisted by Prof. Pieper and R. Wangerin, by the undersigned.
St. Louis, Mo., Dec. 12, 1887. G. Stoeckhardt.

By order of the Reverend Mr. Praeses Sprengeler, Mr. R. E. Roller was inducted into his new office by the undersigned on the 2nd Sunday of Advent, at Stevens Point in the forenoon, and at Amherst in the afternoon. F. H. Siebrandt.
Address: Rev. L. Roller,
Lox 350, Stevens Roint, LortaZe Oo., Wis.

Church consecration and introduction.

On the 2nd Sunday of Advent the Lutheran St. Matthew's Church (20X30) at Hamlet, Ind. was dedicated to the service of the Triune God. L. C. A. Huxhold, whose branch this congregation is, was ordained there on the same day by order of the honorable Mr. Praeses Niemann.
W. I. B. Lange.

Church dedications.

On the 23rd Sunday after Trin. the Lutheran Christ congregation at St. Louis, Mo. consecrated their newly built house of worship (44)<80 with 90 foot high steeple) to the service of the Triune God. Festive preachers were: Mr. Prof. F. Pieper, Mr. L. O. Hanser and Mr. Prof. A. B pler (English). H. Birkner.

On the 1st Sunday of Advent the Lutheran Zion congregation near Kokomo, Ind. consecrated their newly built little church (28X38) to the service of the Triune God. The sermon was preached by R. H. Schlesselmann (German) and the undersigned (English).
F. W. Husband.

Mission Feast.

On the 24th Sunday after Trin. the Lutheran congregation at William Penn, Texas, celebrated Mission Day. The festival sermon was preached by R. I. Eckhardt and undersigned. Collecte: \$13.05 for inner mission in Texas.
P. Klindworth.

Vorsteven; - Ads.

The La Porte Specialconference will assemble Dec. 28-29 at South Bend, Ind.
P. Heid.

The Buffalo Districtsconference will meet, s. G. w., January 3 and 4, at Tonawanda, N. N- - Entries requested.
J. W. Grosse.

The mixed pastoral conference of Manttowoc and Sheboygan counties will meet at Two Rivers, January 3-5, 1888, at the home of Mr. L. Koehler. - Application desired.
M. Denninger.

The Conference of Teachers of Sheboygan and Calumet Counties will meet at Sheboygan on the 28th and 29th of December, 1887.
O. v. NarLv Kort , 917 Nerve VorL^vs., S bo^Zuii, Wis.

The Southern District

of the Synod of Missouri, Ohio, &c. States, according to resolution, will meet February 1, 1888, s. G. w., within St. Paul's Parish, New Orleans, La. Subject of doctrinal discussion: the second petition' of the Holy Father-Unsers. All who desire quarters are requested to contact the local pastor, Mr. L. G. I. Wegener, 86 Rort 8tr. to register.
T. Stiemke.

Notice.

Mr. Hermann Rohde, a teacher from the Grand Duchy of Oldenburg, wishes to be accepted into our Synodal Association. He has good credentials from his home country, is highly recommended by Mr. R. St. Keyl, passed a colloquium before the Pastoral and Teachers' Conference in New Orleans last summer, and is currently active at the school in Fedor, Lee Co. The congregation there now intends to employ him definitely as a teacher.
T. Sticmke, President.

Please.

All those who have borrowed books from the local seminary library are kindly requested to return and address them:
Library Oonoorclln 8ewliLLr^, enre ok Ooneorcki", VerlaZ, 8t. Louis, No.

Inaugurations.

On the 23d Sunday after Trin. Mr. R. G. I. Wegener was installed in office at St. Paul's parish, New Orleans, La. by the undersigned, in the presence of all the other pastors of our synod at New Orleans.

C. G. M dinger.

Address: Rev. 6. L
86 Rort 8tr, Orleans, Lu.,

On November 17, MrR. C. A. Huxh old by order of Mr. President Niemann at Tracy and Wellsboro, La Porte Co, Ind, was installed by me in his office. I. F. Niethammer.

Ami. Sunday of Advent Mr. L. G. W. Bruegmann was introduced by the undersigned on behalf of Mr. Praeses Wunder iw- of the congregation at Jamestown.

C. G. S ch uri ch t.

Address: Rev. 6th IV. LrueAnakmn, ckarnkstown, Olilltou Oo., III.

On the 2nd Sunday of Advent, Father Friedrich Pfothenhauer was introduced by the undersigned in the midst of his new congregation by order of Praeses Sievers. C. W. Nickels.

Address: Rsv. Rr. kotenlmuor,
Lorvlston, Winonn Oo., Nlnn.

By order of Mr. President Niemann, Mr. R. E. Sitz - mann was installed on the 2nd Sunday of Advent by the undersigned, assisted by Mr. L. G. F. C. Seemeyer in the congregation at Van Wert, Ohio. R. F. Kunschik.

Address: Rev. L. 8itLiuallll, Vrua Wert, O io.

Reminder.

All those who have reports to send in for the Statistical Yearbook 1887 are urgently requested to do so immediately in the first days of January 1888. The District Presidents, Pastors (Parochial Reports), Directors of the Teaching Institutes, Chairmen of the Mission Commissions, Heads of the Welfare Institutes are therefore kindly requested to prepare their reports in time to be able to send them in the first days of January.

Statistical reports only have value if they are complete. The parochial reports should be given completely for once. It is a small effort and no congregation will like it if their report is not published or not complete. The missionaries are asked to send their reports in time to their respective committees.

Scheme for parochial reports is enclosed with "Lehre und Wehre" and "Magazin". Whoever has not received one should report it immediately.

Hopefully this time there will be no need for postcards "to remember".

M. Günther,
Concordia Seminary St. Louis, LI"

Explanation.

After my congregation had decided at the April meeting of this year, for various reasons, that it no longer wished to accept pastoral care from the Ohio Synod, the undersigned also declared his resignation from the said Synod, especially since he no longer felt at home there for some time, and requested a meeting with the Venerable Synod of Missouri, with which he had known himself to be in agreement in doctrine and practice for some time.

Bennett, Allegheny Co, Pa, Nov 18, 1887.

Chr. Fr. Meyer.

Proceeds to the Treasury of the Illinois District:

Synod Fund: Reform. coll. from Fr. Kühn's congregation in Belleville - 15.05. From Fr. Engelbrecht's congregation in Chicago 16.50, from the diverted new congregation 2.31. Communion.Coll. of Bro. Schuricht's congregation in St. Paul 15.00. Bro. Weisbrodt's congregation in Mount Olive 5.04. Coll. on 1st Sunday of Advent of Bro. Gross's congregation in Addison 24.00. By H. Arbeiter, Reform.- Coll. of congregation in Fountain Bluff, 3.20. (S. -81.10.)

Building in Addison: Fr. Koch's congregation in Lemont 5.75. By Fr. Jobst of his own. Christ's congregation at Perley, Wis. 4.50 and from his mission places 6.50. Fr. Wessel's congregation at Nokomis 10.00. By Fr. Hilo at Bethlehem from members of his congregation. 11.75. ? Bergen's congregation in Prairie Town 8.50. By S. Arbeiter from the congregation in Fountain Bluff 9.00. Thanksgiving Day coll. from Fr. Dietz's congregations in Seester and Lansing 8.00. (p. -64.00.)

Inner Mission: by P. Succop in Chicago from H. Hedder 7.00, W. Thoms 5.00. by P. W. v. Schenck from s. Gemm. in Harvard 10.25, Alden 10.50, Algonquin 8.25. by P. Landgraf by Johanna Heinz in Argenta 3.00. By P. Weis- brvds Gem. in Mount Olive 5.60. By P. Große in Hartem by H. Hillmer 1.00. By P. Müller in Lake View by Karl Neubauer 1.50. (S. K52.10.)

-Mission in Hegewisch, Ill: P. Uffenbeck's Gem. in Chicago 20.25. P. Eißfeldt's Gem. in South Chicago 14.50. By P. Frederking of the Gem. in Dwight 2.00, at Dwight 6.50. Coll. of 1 P. Great Gem. at Addison 27.53. Subsequently by P. Brauer at Niles 1.10. (p. -71.88.)

Mission to the Jews: Through P. Succop in Chicago by H. Hedder 3.00, W. Thoms 2.00. (S. -5.00.)

Negro Mission: Through Fr. Succop in Chicago byH. Hedder 5.00, W. Thoms 2.00. Through Fr. Wunder das. by K. Mickow 10.00. (S. -17.00.)

Heathen Mission: N. N. in Homewood 2.00.

Negro Mission in New Orleans: From Chicago: by P. Engelbreck from Jul. Zessin 1.00, by P. Hölter from G. Merkel 1.00, Anna Merkel .50, by P. Succop from Joh. Schramm .50. (^ -3.00.)

Negro Mission in Springfield, Ill: Fr. Roesch and Gem. in New Brunswick 13.00.

Poor Students in St. Louis: By Fr. Schuricht in St. Paul for Karl Albrecht from the Women's Club 17.00, M. Zink 2.00, I. Kaiser 1.00. By Fr. Brauer in Niles for H. Müller from W. Kolbe 5.00. By Fr. Succop in Chicago from the Women's Club for A. Schälke 18.00. (S. -43.00.)

Poor students in Springfield: By Fr. Reinke in Chicago from the Young Friars' Association for Heinr. Bode 20.00. By Fr. Succop there for M. Gericke from the Young Friars' Association 20.00, W. Tdoms 2.00, Omega 1.00, H. Hedder 8.00. By Fr. Wunder there from the women in his congregation for W. Licht 6.00. (S. -52.00.)

Laundromat in Springfield: By P. Haake in Chapin by Kath. & Lizzie Perbix .50. each (p. -1.00.)

Poor college students in Fort Wayne: From Chicago:

durck P. Hölter by N. N. for Starck 2.00; by P. Succop for W. Ritthamel 45.00 and by the Women's Association for M. Ilse 15.00. (S. -62.00.)

Seminar organ in Addison: By Kassirer Hargens in San Francisco by I. Schwerdt 1.00. By T. C. Diener in Chicago by the teachers F. Ränzel u. H. Ahrens 2.50. each (p. -6.00.)

Wash cash register in Addison: By P. Succop in Chicago from H. Hedder 3.00. Coll. at Stünkel-Böske's squat in Addison 11.26. (S. -14.26.)

Poor students in Addison: Through Kassirer G.W.Frye, ges. through teacher Leubner on Herm. Schatte's wedding in Serbin, Tex. for Gerh. Pallmer 2.85. Through Fr. Engelbreckt in Chicago from the Woman's Club for Karl Kramp 15.00. (S. -17.85.)

Sick pastors and teachers: Through Fr. Succop in Chicago by H. Hedder 2.00.

P. Wagner in Missouri: by P. Lochner in Chicago by G. Leßmann 2.00, C. Esemann 1.00, R. Lüning 1.00, C. Jörn 1.00, Ph. Lawall 1.00, Ferd. Korn 1.25, C. Klein .50, Carol. Lütter.25, Carol. Arp.25. (S. -8.25.)

Wittwe Hoppe: By P. Brauer in Niles by W. Kolb 5.00.

Widow's fund: P. Koch in Lemont 4.00. From Chicago: by P. Reinke from Mrs. Marie Hörmann 1.00; by P. Succop from W. Bostedt 2.00, Joh. Schramm .50, Gem. 38.00; by P. Wunder, Coll. sr. Gem., 35.10 & by Wittwe Schwartz 2.00; P. Engelbrecht's Gem. 10.00; by P. Hölter from M. Keller 1.00; P. Uffenbeck's Gem. 12.17; F. I. Rank 5.00. By ? Merbitz at Beardstown by N. N. 1.00. by P. Hild at Bethlehem by Wittwe Huhnholz 1.00. by P. Drögemüller at Arenzville 2.00 and Abendm.-Coll. sr. Gem. 1.80. N. N. in Homewood 1.00. Fr. Löschen in Meredofia 4.00 & Coll. sr. Cong. 6.30. By Bro. Weisbrodt in Mount Olive, thanksgiving offering from Fritz Reuter, 5.00. By H. Arbeiter, Thanksgiving coll. of Cong. in Fountain Bluff 3.36 and from an unnamed person 1.00. By Bro. Rabe in Warsaw, sent at wedding of Lei Joh. Knoche, 3.75. (p. -140.98.)

Deaf and Dumb Institution in Norris: By Father Succop in Chicago from H. Hedder 7.00. By Father Uffenbeck there from Geo. Hornbostel .50. (p. -7.50.)

Studying orphans from Addison: Through Father Wunder in Chicago from Mrs. Fleischer 2.00. Through Father Hölter there from M. Keller 2.50. (p. -4.50.)

Poor Brothers in Faith in Tampa, Fla.: From the collection bag of Fr. Brauer's congregation in Eagle Lake 12.50.

Gem. in Council Bluffs, Iowa: By Fr. Haake in Chapin of Dor. Perbix 1.00.

Poor college students in Milwaukee: Fr. Bartling's congregation in Chicago for Alfred Schwarz 16.00. From Fr. Müller's congregation in Lake View and through Fr. Bartling in Chicago from the Young Friars' Association for Aug. Zitzmann 35.00. (p. -51.00.)

Building in Milwaukee: By Fr. Eißfeldt in South Chicago, thank offering by Mrs. Klose, 5.00. By Fr. Wunder in Chicago by L. Hacker 2.00, I. Güsloff 1.00. By Fr. Wessel in Nokomis, thank offering by N. N., 1.00 and by sr. By Fr. Hild in Bethlehem from members of his congregation. Reform. coll. from P. Dröaemüller's congregation in Arenzville 7.00. By H. Arbeiter from the congregation in Fountain Bluff 5.00. (p. -42.75.)

Addison, Ill, Nov. 30, '87. H. Bartling, Cassirer.

Income to the Middle District coffers:

New construction in Addison: From P. Berg's congregation in Adams County -10.00. Postscript from P. Daib's congregation in Friedheim 4.00. By teacher Fedder in Valparaiso, s. at W. Harbeck's birthday party, 1.65, at Bro. Findling's birthday party .80. (S. -16.45.)

New construction in Milwaukee: Fr. Berg's parish in Adams Co. 12.00. Fr. Hiller's parish in Minden 12.50. Fr. Michael's parish in Vöglein 33.50. Fr. Schäfer's parish in Waymansville 10.00. Fr. Schmidt's parish in Elyria 26.00. Durck Kobbe of Fr. in Elyria 26.00. Durck Kobbe of Fr. Eirich's congregation in Jvnesville 2.58. Portion of the Collecte given at the celebration of the 50th Anniversary of St. Paul's congregation at Fort Wahne 100.00. (p. -196.58.)

Synod treasury: P. Schoeneberg's parish in Lafayette 51.10. P. Lothmann's parish in Akron 22.50. P. Berg's parish in Adams Co. 7.00. P. Zollmann's parish in Bear Creek 7.50. P. Huge's parish in Briar Hill 9.20. P. Wesel's parish in Pomeroy 7.03. P. Werfelmann's parish in Neu Dettelsau 26.22. P. Schmidt's congregation at Indianapolis 20.05. P. Hiller's congregation at Minden 9.50. P. Michaels' congregation at Vöglein 12.50. P. Hassold's congregation at Huntington 5.26. P. Mertz's congregation at Clifty 7.16. P. Franke's congregation at Fort Wayne 12.00. P. Zorn's congregation at Cleveland 90.07. Fr. Kuehler's Gem. at Farmers Retreat 13.88. Fr. Horst's Gem. in and near Florida 5.25. By King of Fr. Wambsganß' Gem. at Newburgh 17.00. Fr. Daib and Gem. at Friedheim 18.00. Fr. Bisch off's Gem. at Bingen 16.00. Fr. Gross' Gem. at Fort Wayne 58.62. Fr. Weseloh's Gem. at Cleveland 47.50. P. Querl's Gem. at Toledo 6.55 and 11.18. P. Lift's Gem. at Preble 6.64. P. Bethke's Gem. at Reynolds 6.75. P. Schmidt's Gem. at Elyria 14.00. P. Sauer's Gem. at Fort Wayne 37.30. P. Markworth's Gem. at White Creek 7.25. (p. -553.01.)

Gem. in Hamlet, Ind: By P. Schoeneberg in Lafayette ofMertz and Theurerje 1.00, E. Schuessler.50. P. Sieving's Gem. in Fairfield Centre 6.20. P. Schmidt's Gem. in Adams Co. 6.00. Durck P. Berg in Adams Co. coll. on Becker- Filling's wedding, 18.00. By P. Querl in Toledo 2.00. (S. -34.70.)

Gem. in Columbus, O.: By P. Querl in Toledo from H. 1.00.

Gem. in Council Bluffs, Iowa: By Bro. Kähler in Farmers Retreat of H. N. 1.00.

Emigr an ten Mission in New Nork: Fr. Lothmann's Gem. in Akron 9.50.

Inner Mission: Part of the Mission Festival Coll. in Fr. Lift's congregation in Preble 8.00. Fr. Michael's congregation in Göglein 33.50. Fr. Schlesselmann's congregation in Bremen 13.40. From the Misstons' bückse of Fr. Zorn's congregation. in Cleveland 3.55, Joh. Dremann das. 1.00. Part of the mission festival coll. in Fr. Goesswein's congreg. m Vincenncs (for the West) 20.15. Fr. Niemann's congreg. in Cleveland 13.00. H. M. by Fr. Schaefer in Waymansville

1.00. Part of the mission festival coll. in U. Querl's congregation in Toledo 20.00. F. H. in Elyria by U. Schmidt 1.00. Part of the coll. sent at the celebration of the 50th anniversary in Fort Wayne. Anniversary of St. Paul's Congregational Church in Fort Wayne Coll. 23.34. (S. \$137.94.)

Negro mission: part of the mission festival coll. in U. List's congregation in Preble 8.00. By teacher Nechlin from Sabine in Cleveland .15. By 1 Fr. Niemann there by C. H. 1.00, by C. K. 3.00. By U. Hafner in Jnglefield by Mrs. Umbach 1.00. Part of the Mission Festival Coll. in U. Querl's parish in Toledo 8.94. For New Orleans: Mrs. A. Conzelmann in Julietta 2.00. part of the mission feast coll. in Fr. Goesswein's parish in Vincennes 10.00. By U. Hassold from I. Gemmer in Huntington 1.00. part of the coll. sent at the celebration of the 50th anniversary of St. Paul's parish in Fort Wayne. 40.00. For Springfield, Ill. part of the mission celebration coll. in I^A. Goesswein's congreg. at Vincennes 10.00. 1 P. Cooler's congreg. at Farmers Retreat 5.27. (S. G90.36.)

Jewish Mission: By B. Weseloh in Cleveland by Böster and Jerohn each 1.00. (p. ^2.00.)

English mission: part of the mission festival coll. in
 ~ Poor Students in St. Louis: For O. List: women's club at R. Lift's gem. in Prella 17.00, at Witte-Bieberich's wedding that. ges. 7.62. By R. Horst in Hilliard from Mrs. W. 1.00. By R. Hafner in Jnglefield, ges. at H. Kracht's wedding, 4.60. By R. Querl in Toledo from M. 2.00. R. Kunschik's Gem. in Leslie 4.05. By R. Schmidt in Elyria for Haserodt: at Schride's 20th wedding, ges. 7.15, by K. Gg. 2.00, I. Ps. 1.00, by Misses L. M. and T. W. 10.00. (S. -56.42.)

Poor students in Springfield: R. Hugu's Gem. in Briar Hill for G. Koch 4.65. By I P. Schmidt in Adams Co, ges. on Bro. Thieme's wedding for G. Runge 6.75. For dens. by P. Sauer in Fort Wayne, ges. on H. Gerberding's wedding, 4.25. Part of same coll. for G. H. Koch 4.25. By R. Walker in Cleveland for C. Giese and R. Gaiser 12.00 each. I P. Wambsganß' Gem. in Bedford for Aug. Gresens 5.00, for Aug. Sallmann 5.00. For the same: R. Schwan's Gem. in Cleveland 19.65, R. Crnst's Gem. in Euclid 11.80, F. Welcher Sr. by dens. 1.00. R. Schwan's congreg. in Cleveland for W. B. 10.00. (S.-96.35.)

Poor students in Fort Wayne: Unnamed from U. Sauptert's Gem. in Evansville for Cd. George" 7.00. From two members at Seymvur for W. Deppert 10.00. Ges. at Conr. Tielker's at Fort Wayne birthday party for T. Flcckenstein 6.00. By U. Lchmidt at Elyria from Mrs. F. Ps. for Rimbach 1.00. (S. -24.00.)

Poor Students in Watertown, Wis: Women's Club at R. Nützel's parish in Oshkosb, Wis. for D. Markworth 5.00.

Poor students in Addison: Women's club in U. List's church in Preble for A. List 16.00. Women's club in U. Niemann's congreg. in Cleveland for F. Klee 10.00, whose congreg. that. 69.30. Young Men's Club in U. Trautmanu's congreg. in Columbus for H. Engelbrecht 7.00. (S. -102.30.)

Hausbalt in St. Louis: Treieinigk.-Gem. R. Hafners in Jnglefield 9.90.

Fort Wayne household: R. Schmidt's Indianapolis congregation 19.70. Tri-County congregation U. Hafner's Jnglefield 11.25. (S. -30.95.)

Laundry Coffee in Addison: Women's Club at R. Niemann's Congreg. in Cleveland 10.00.

Orphanage at Addison: N. N. from U. Michael's Gem. 2.00. R. Kunschik's Gem. at Leslie 3.50. By R. Hcid at South Bend, coll. at H. Domke's wedding, 2.50. From the missionary box of U. Franke's Gem. at Fort Wahne 2.50. (p. -10.50.)

Orphanage near Boston: R. Kühlers Gem. in Farmers' Retreat 5.15.

Orphanage in Indianapolis: R. Lothmanns Gem. in Akron 10.00.

Orphanage near Pittsburgh: from the missionary box of R. Franke's Gem. at Fort Wayne 2.50.

Orphanage near St. Louis: By R. Backmann at Evansville by C. Schünemann 1.00. R. Stegers at Archbold Joh.-Gem. 5.20. R. Querls Gern, at Toledo 8.33. (S.-14.52.)

Taub mute-an instead: N. N. from R. Michael's congreg. 2.00. Mrs. N. N. from R. Mertz's congreg. on the Clifty 2.15. R. Kuehler's congreg. at Farmers Retreat 5.00. From the missionary bridge of R. Franke's congreg. at Fort Wayne 5.00. (S. -14.15.)

Pilgrim House in New Uork: part of the funds donated at the 50th Anniversary Celebration of St. Paul's Parish in Fort Wayne. Coll. 50.00.

Districts support fund: by R. Schoeneberg in Lafayette from M. Schnaible 1.00. R. Dankworth in Mount Hope 1.00, whose Gem. das. 4.00. R. Bachmann's Gem. in Evansville 16.00. R. Stegers in Archbold Jacobi Gem. 6.80, R. Sieger das. 2.00. I'. Heinze and Gem. in Elkbart 6.77. R. Sieving's Gem. in Fairfield Centre (for Mrs. R. Steinbach) 11.40. Ferd. Köpke of R. Schmidt's Gem. in Indianapolis 1.00. R. Schmidt in Seymour 4.25, whose gem. das. 15.75. R. Eirich's gem. in Jonesville 4.62. R. Scheips in Hobart 2.00, whose gem. das. 7.58, whose gem. in Lake 1.20, to Galt Creek 3.45. I'. Schlesselmann in Bremen 2.00, whose gem. in Woodland 3.60. R. Schmidt in Adams Co. 5.00, whose branch near Monroeville 3.00. I'. Dröges Joh. Gem. at Fryburgh 9.64. Prof. H. W. Diederich at Fort Wayne 10.00. R. Kuehler's Gem. at Farmers Retreat 10.00. By dens. of Mrs. R. 3.00. The same (for sick pastors and livery) 2.00. R. Horst's Gem. at Hilliard 7.65, near Dublin 4.63. R. Bischoff's Gem. at Bingen 9.00. R. Sauptert's Gem. at Evansville 26.00. from R. Heintz's congregation at Crown Point 10.00. R. Weseloh's congregation at Cleveland 28.50. teacher M. Conzelmann at Julietta 4.00. R. Polack's congregation at Dudleystown 17.65. R. Schäfer's congregation at Waymansville 6.00. Several members from R. Vrömer's congregation at Cincinnati (for H. D. Schröder) 71.25, singing society das. for dens. 10.00. R. Trautmann's congreg. in Columbus 14.50. Ges. at celebration of R. Hafner's 10th anniversary of ministry in Jnglefield 5.25. R. Ouerl in Toledo 3.00. By dens. of H. and M. 1.00 each. I'. Treff's congreg. in Cleveland 10.00. R. Kaiser's congreg. in Julietta 9.00. R. Bethke's congreg. in Gvodland 4.00. R. Sitzmann's in North Amherst 5.00. (S. -384.49.) Total: -1873.77.

Fort Wayne, Nov. 30, 1887, D. W. Roescher, Cassirer.



Entered the Coffee of the Nebraska District:

Inner Mission: Through G. Bullinger of sr. Clear- Water-Gemeinde \$7.75. P. I. P. Müller, Missionsfestcollecte sr. and P. Bergts Gem., 55.00. I'. W. Hüsemann of his Gem. 8.22. P. H. Dannenfeldt, Nefrom. coll. sr. P. W. Harms, of the same name, from his congregation. Zions-Gem. 35.00. P. C. H. Becker, desgl., of sr. St. Paulus-Gem. 7.20. P. M. Adam, desgl., of sr. Jmm. congregation, 15.00, Zion congreg. 3.65. P. I. G. Lang of I. Meier 1.85. P. I. Htlgendorf, Communion Coll. 7.52. I P. G. Bullinger of sr. Clearwater comm. 5.25. P. I. C. Bodc, Harvest Festival coll. sr. Gem. 11.86. P. H. Frincke of the Abcndmahls-Büchsc 2.85. P. A. Hofius of sr. Gem. 22.50. (p. \$187.25.)

Negro Mission: 1 P. I. P. Müller, mission festival coll. sr. and I'. Bergts Gem., 5.00.

New station in New Orleans: I Fr. King of s. School children 5.65.

Jewish Mission: i P. W. Harms, Mission Festcoll. sr. Zions- Gem., 3.00.

Heathen Mission: M. Adam of N. N. 1.00.

Emigrants - Mission: i Fr. G. Jung, Communion coll. sr. Gem., 10.00.

Widows and orphans: P. I. Hilgendorf, sent on H. Stork's golden wedding anniversary, 30.10. ByM. Adam, 2.00. P. A. Hofius, 2.50. I Chr. Bock, 4.00. P. G. Jung, Harvest Festival Coll., 14.66. (P. \$53.26.)

Orphanage in Addison: A. Hofius from his school children and others 6.00.

Orphanage near St. Louis: A. Hofius from his school children and others, 7.35. Teacher Döring, at his own birthday party, 2.15. Birthday party, 2.15, from H. Mafimann .50. (p. \$10.00.)

S v n oda lka sse: I P. F. König, Reform. Festcoll., 7.50. ?. H. Bremer, desgl. of sr. Joh.-Gem. 10.30. Fr. I. Hilgendorf, Nef.-Festcoll., 10.85. Fr. A. Leutbäuser, desgl., 6.50. G. Weller, Erntefestcoll., 20.00. Fr. Tr. Häßler of sr. Parish, 18.25. (P. \$73.40.)

Poor students in St. Louis: Fr. P. Schulte of Mr. Alb. Döring at Eoleridge, Lkebr., 5.00.

Poor students in Addison: P. S. Meeske, Harvest Festival Coll., 9.50. I'. Tr. Häßler from sr. Congreg. 12.00. (p. \$21.50.)

Poor students in Springfield: Fr. I. G. Lang of sr. Gem. 5.55.

Sick pastors and liver: IC A. Leuthäuscr 2.00. k. Chr. Bock 2.00. (S. \$4.00.) Total: \$390.61.

Correction:

In No. 22 of the "Luth." read instead of "For new construction in Addison": New construction in Milwaukee \$11.00.

Lincoln, Dec. 1, 1887.

I. C. Bahls, Cassirer.

Entered the coffee of the Eastern District:

Synodal treasury: of the congregation of P. Senne's \$38.15. Gem. I P. Wurls 6.31. Gem. 1^ Biewends 13.07. Gem. I'. Beyers 19.40. Gem. Pfeiffers 8.00. Gem. Pechtolds 6.00. Gem. Hers 4.50. (S. \$95.43.)

New construction in Addison: Gem. I'. Heblers 5.00. Gem?. O. Hansers 19.00. Gem. iL. Sanders in Otto 10.00, in Little Valle 5.37. From the missionary box of the Gem. P. Schutzes 10.00. Gem. I'. Walkers, 1st inst. at 36.67. (S. \$86.04.)

New construction in Milwaukee: Gem. 1>. Lindemanns 54.00. Gem. Heblers 5.00. Gem. I Stürkens 100.00. Gem. I Oelschlägers nachtr. 1.25. Gem. P. Großbergers 3.25. (S. \$163.50.)

Teaching institutions: Gem. I Beyers 12.95.

Progymnasium in New York: Gem. Nauß' 7.00. Gem. Ich Siecks 12.00. Gem. Ich Beyers 15.35. Part of the Mission Festival Collection of Gem. Ich Sennes 16.50. From the Mission Collection of Gem. Ich Schutzes 8.00. (p. \$58.85.)

Pilgrim House: By I Steup of Mrs. Bleuler 1.00. Durcbs Children's Sheet ges. 14.14. Kaff. Schmalzriedt in Michigan District 21.00. - (p. \$36.14.)

Emigr. Mission: Kaff. Meyer in the Western Distr. 17.00.

Emigr. mission in New Uork: Gem. P. A. K. Freys 20.00, Gem. P. Dubpernell's 3.50. Gem. I Oelschlägers 3.50. Part of the mission festcoll. of Gem. I Sennes 25.00. By P. Sieker of H. Fick 5.00. (S. \$57.00.)

Inner Mission: Gem. I Pfeiffers for Dakota 5.00.

Inner Mission in the East: By I Sieker of Father Feth 7.00 and 2.00. By I Schmidt, thank offering of Father M. Krebs, 3.00. Comm. I Oelschlägers 2.86. E. Felder in Baltimore 5.00. (S. \$19.86.)

Mission to Lockport: By Teacher Robert, ges. on H. Schroeder's wedding 4.00, on A. Lobreke's silb. Wedding 3.48, Collecte in Wolcottsburg 5.00. (p. \$12.48.)

Mission at Buffalo: Gem. Ich Siecks 13.00. By Ich Senne of E. Heutschel .78. part of the Missionftstcoll. of Gem. Ich Sennes 25.00. (S. \$38.78.)

En g l i s c h e M i s s i o n: By I F. King of G. Eiffler 1.50.

Heathen Mission: Through Fr. Koch by I. Hoffmeister 10.00.

Jewish Mission: By P. Sieker of H. Feste 2.00, H. Fick 5.00. E. Felder in Baltimore 2.50. Gem. I Pfeiffer's 5.00. (S. \$14.50.)

Negermission: Through me A. E. Frey from sr. Gem. 25.00, ges. in Kinderlehre 10.50, von s. Confirmanden 8.50. By k. Senne from Mother Wieser .50. Gem. Ich Lindemanns 5.88. Gem. Ich Oelschlägers 3.95. E. Felder in Baltimore 5.00. Tbeil der Missionsfestcoll. der Gem. Ich Sennes 25.00. From the missionary box of Gem. I P. Schutzes for the enlargement of St. Paul's Chapel 3.00. (S. \$87.33.)

Rochester: Gem. I A. E. Freys 25.00.

Poor Students jn St. Louis: By Ich Lindemann of N. N. 1.00. By P. Koch, s. at the wedding of Bröcker-Dall, 2.75. E. Felder in Baltimore 10.00. (S. \$13.75.)

Poor Students-in Springsiield: by ^Lindemann of N. N. 1.00, Mrs. M. 1.00 for M. Wagner. St. Pauls-Gem. in Baltimore 19.65, ges. at the wedding of Ben- nett-Ticck 10.35 for G. Wockenfuß. (S. \$32.00.)

Poor students in Fort Wayne: women's club of the Gem. k. F. Koenigs 10.00 for Merz. Gem. P. Frinckes 20.50 for T. Fleckenstein. (S. \$30.50.)

Poor students in Addison: By P. Lindemann of N. N. 1.00.
 Health insurance: Mrs. N. N. in Richmond 1.00.
 Deaf and Dumb Institution: Gem. A. E. Freys 25.00. Ges. on R. Zacharias' wedding 6.69. E. Felber in Baltimore 5.00. (S. §36.69.)
 Hospital in East New Uork: Women's Club of the Comm. ?. Beyers 20.00. Comm. P. Schutzes 11.69. (p. §31.69.)
 Orphanage near West Roxbury: By P. Senne from Father Lußki 1.05.
 E. Felber in Baltimore 10.00. Part of the Mission Festival Coll. of the Gem. U. Sennes 16.39. Gem. P. Pfeiffers 5.00. By P. Schulze from Mrs. Klauinünzer 1.00. Durck k. W. A. Frey by W. Glaser 5.00, L. Henze 1.00. (S. §39.44.)
 Orphanage in Union Hill: Through U. Steup von sr. Gem. 10.00. S. Wehrenberg 5.00, Prof. Dr. E. Sihler 1.00. By P. Beyer, bequest of the be. Frau Dankelmann, 12.00, F. Sibberns 2.00. Gem. P. Pechtolds 7.00. By P. Schulze from Frau Klauinünzer 2.00. (S. §39.00.)
 Laundromat in Springfield: By U. Senne from H. Balke 1.00, F. Scheuermann .50, N. N. .75. E. Felber in Baltimore 2.50. (S. §4.75.)
 Bible Society: Through Fr. Schmidt, Thank Offering of Father Krebs, 1.00.
 Widow's Fund: Gem. k- F. Koenigs 20.00. By k. Schmidt, thank offering from Father Krebs, 1.00. I'. Rademacher 5.00. I. R. Niebaum in Pittsburgh 10.00. By Biewend from W. K. 2.00. E. Felber in Baltimore 5.00. P. Walker 5.00, by dens. from N. N. 1.00. (S. §49.00.) Total: §1021.18.
 Baltimore, Nov. 30, 1887, C. Spilman, Cassirer.

Entered the caste of the Western District:

Synodical treasury: from the treasury of the congregation ? Vettres in Atchison §.80. From the congreg. in Kirkwood by Prof. Guenther 4.75. (p. §5.55.)
 College-Un terh altsiasse: Zschoches Gem. in Frohna by Mr. Seibel §40.00.
 Building in Addison: P. Barteis'Gem. in St. Louis 14.25. 1'. Buszin's Gem. in Linnwood, Reformation Festival Collecte, 2.30. (p. §16.55.)
 Building in Milwaukee: Matushka's comm. in New Mile 15.00. P. Vetter's comm. in Atchison 7.63. (S. §22.63.)
 Progymnasium in Concordia: U. Gruber's congregation at Orton, Reformation Festival Coll., 11.00. Fr. Zschocke's congregation in Frohna by Mr. Seibel 25.00. Praeses Biltz's congregation in Concordia 20.00. (S. §56.00.)
 Inner Mission in the West: Mrs. N. N. by k. Wangerin at St. Louis 2.00. From the God's box of the congregation of U. Vettres at Atchison 4.15, by Christ Brune 2.00, by Mrs. Stagemann 1.00. P. Wolf's congregation at La Grange 14.00. By Praeses Biltz at Concordia by I. R. 1.00, by I. M. 1.00. U. Skriefers congregation at Lockwood 2.75. (S. §27.90.)
 Negro Mission: Zschocke's congregation in Frohna through Mr. Weinhold for St. Paul's Chapel 13.86. Wolf's congregation in La Grange 6.00. Kirkwood congregation through Prof. Günther for the building of a Negro church in New Orleans 4.00. (p. §23.86.)
 Jewish Mission: U. Wolf's parish in La Grange 4.00.
 Heathen Mission: Through Fr. Herzberger by Mr. John Matches in Seneca 3.00.
 Widow's fund: By U. Bundenthal in Augusta from sr. Gem. 3.50, thank offering from I. Stelzer .50. By U. Wangerin in St. Louis from the Frckuen: N. N. .50, M. R. 1.00, M. .50, K. 5.00; from the gentlemen: L. N. .50, G. M. 5.00, H. B. 2.00, E. H. Sch. 5.00, C. B. 3.00, A. W. 5.00, F. D. 2.00, N. N. 1.00, A. G. 1.00, P. Keller's congregation in Palmer 10.00. By Praeses Biltz in Concordia from sr. Gem. 10.00, by Br. Br. 5.00, Wittwe N. N. 1.00. Durck U. Nütze! in West Ely 10.00, by ibm himself 4.00. St. Louis Liver Conference 8.00. By Wangerin in St. Louis by Mr. I. Schäfer 5.00, Mrs. Brauns and Mrs. Cassens each 2.00. Pflanz' Gem. in Gordonviue 5.00. P. Schriefers Gem. in Lockwood 2.75. (S. §100.25.)
 Sick pastors and teachers: By Praeses Biltz in Concordia of A. Fr. and Br. 1.00. each (G. §2.00.)
 Orphanage near St. Louis: Mrs. N. N. by Fr. H. Sieck in St. Louis 40.00. F. Windhorst in New Welle by k. Matuschka for the Christmas gift 5.00. By Fr. Vetter in Atckison from Hannchen .50. Durck Praeses Biltz in Concordia from the Jungfr.-Verein 10.00, from I. R. and Br. 1.00 each. Durck U. Nützet in West El" 8.00. (S. §65.50.)
 Poor students in Ft. Wayne: Reformation Feast Coll. of Feuersville Parish for Fz. Buszin 6.80.
 Poor students in Addison: Ges. at Rethe- ineyer-Godling wedding in Feuersville for Paul Buszin 3.20.,
 Saxon Free Church: k.Zschoches Gem. in Frohna by Mr. Weinhold 10.00.
 Gem. in Clay Centre: U. Vettres Gern. in Atchison 7.63.
 Ge in. in Nasbville, Ill: Schmidt's Gem. in St. Louis by Mr. Sieving 18.90.
 Gem. in Mascoutah, Ill: P. Schmidt's Gem. in St. Louis by Mr. Sieving 16.90.
 Melodium for the high school in Concordia: By Praeses Biltz of the Jungfr.-Verein 8.00.
 Pilgrim House in New Uork: By Praeses Biltz of sr. Gem. in Concordia 10.00.
 St. Louis, Dec. 6, 1887. h. h. meyer, cashier 1328 nortlr l4urt" t 8tr.

Incorporated into the WiSconstn DistrictS caste:

Poor students in St. Louis: from Fr. P. Pless' parish §4.00.
 Poor students in Fort Wayne: wedding collecte at Capelle in Freistadt 7.38. Women's Club of St. Stephen's Parish in Milwaukee 28.00. Mrs. Niemann this. 2.00. (S. §37.38.)
 Poor Sck Schüler in Addison: U. F. Leyhes Gem. 5.00.
 Springfield Laundromat: P. G. Barth .50.
 New build i n Add is on: U. Fr. Wesemann's Gem. in Grafton 10.75.
 U. G. A. Feustel's Gem. in Bloomfield 8.50. By P. G. Präger of Karl Hackbarth 1.00. P. I. G. Gruber's Gem. 3.00. U. F. Wesemann's Gem. 13.01. P. C. I. Schwan's two Gems. 8.50. (P. §44.76.)

Jewish Mission: From a Grateful Father in Sheboygan 2.00.
 Emigrant Mission in New York: IN E. Grothes Gem. 6.50.
 Deaf and Dumb Institution inNorris: B. Osterhus' Gem. 4.00. Teacher Elbert 5.00. (S.-9.00.)
 Milwaukee debt repayment: Trinity congreg. in Milwaukee 62.02. B. F. L. Karth's congreg. 12.25. (S. -74.27.)
 Poor students in Milwaukee: wedding coll. at H. Amelung in Pilot Knob 2.40. Two parishioners in Kilbourn 2.25. IN F. W. Herzberger's parish in Carson, Kansas, 5.00. (S. -9.65.)
 Walther Foundation: B. I. Schlerfs Gem. 5.08.
 English Mission: Through B. E. Theel by Fräul. A. Kluck 2.11.
 Negro Mission: From a grateful father in Sheboygan 2.00. H. Meier, Milwaukee, for New Orleans 1.00, for Springfield 1.00. (S. -4.00.)
 Pilgrim House in New Uork: B. C. Sorg 3.00. B. Schüttes Zions Gem. 10.05. B. I. G. Gruber's Gem. 3.42. B. F. Wesemann's Gem. 17.10. (S. -33.57.)
 Preacher 2c. Widow's Fund: B. A. E. Winter 2.00. B. F. Leyhe 4.00. N. N. in Milwaukee 1.00. Chr. Linden- schmidt, Milwaukee, 2.00. B. Th. Wichmann's Gem. 18.03. B. A. G. Doeher 2.00. Mrs. R. N. in Jackson 1.00. IN E. Roller 2.59. IN I. M. Hieber's Gem. in Sheboygan Falls 5.30. Herm. Luckt and wife 2.00. IN E. Präger's comm. 4.40. Trinity comm. in Milwaukee 52.30. N. N. in Watertown 10.00. (S. -106.62.)
 Synodical treasury: Jmm.B. I. Schlerf's congregation 8.06. B. Georgi's congregation in Cedarburg 6.50. B. G. Löber's congregation in Milwaukee 15.40. B. I. G. Nützel's congregation in Oshkosh 14.95. Cross's congregation in Milwaukee 13.25. B. F. Wolbrecht's congreg. in Sheboygan 30.07. B. Osterhus' congreg. 12.50. Zion's congreg. in Milwaukee 17.35. B. G. Barth's congreg. 3.70, its branch 1.65. B. W. Graf 2.00. IN C. Seuel's congreg. in Portage 11.00. (p.-169.43.)
 Free Church in Saxony: From a Grateful Father in Sheboygan 3.00.
 New construction in Milwaukee: By B. G. Präger of Karl Hackbarth 1.00. B. A. E. Winter 1.70, whose Dreieinigk. Gem. 3.20, Joh.Gem. 9.10. IN Georgiis Gem. in Cedarburg 6.05, in Fredonia 7.00. B. I. G. Nützels Gem. in Oshkosh 15.48. B. I. T. L. Bittners Gem. in Grand Rapids 4.75. B. F. Schneiders Gem. 6.00. K. Hinz in Wayside 1.00. From the Dreieinigk. Gem. in Milwaukee by Alb. Tews 2.00, E. Eggert & Söbne 15.00, C. Eißfeldt Co. 100.00. By B. G. Präger by Karl Hackbarth 1.00. IN I. Mueller's Gem. in Blumenau, Colorado, 4.15. IN H. Nauß' Gem. in Cohocton 17.50. IN W. Rehwinkel's Gem. 6.12. B. A. E. Winter 1.75. W. Schulz .25. (p. -202.05.)
 Orphanage at Wittenberg: B.G. A. Feustel's Gem. at Bloomfield 15.00, to Wolf River 7.00. IN I. G. Nützel's Gem. at Oshkosh 17.28. IN F. Leyhe's Gem. 1.00. IN C. Strasens Gem. at Watertown 44.53. B. F. Schumann 4.00. I. Bensien 1.00. By IN Ledebur of Mrs. M. Schneider 1.00. Wedding coll. at A. Maas 5.48. Mrs. Sievers .50. k. A. G. Döhler 1.00. IN I. M. Hieber's comm. in Wilson 7.50. Wedding coll. at G. Maaß's in Sandusky 2.45. IN W. Graf 2.00, whose comm. is 9.80. Women's club in Hancock 13.50. (S. -134.24.)
 Wisconsin District Inner Mission: P. H. Erck's Gem. 4.00. Wittwe Voß in Watertown 1.00. B. I. T. L. Bittner's preaching place in New Rome .65, O. A. Georgas 2.50. From a grateful father in Sbeboygan 3.00. IN F. L. Karth's congreg. 8.16. N. N. of Zion's congreg. in Milwaukee 2.00. IN E. Roller's congreg. in Buena Vista 4.17, in Almond 4.24. IN A. E. Winter's congreg. 8.00. (S. -37.72?)
 Household in Milwaukee: N. N. at Grafton 1.00. From Sheboygan by Fr. Köhn, W. Ronnow, H. Pfrenger, W. Krüger, C. Grade each 1.00, I. Jäger 2.00, H. Rennert, A. Hersing each .25, I. Wendel and Höft each .50. (S. -9.50.)
 Milwaukee, Nov. 30, 1887. c. Eissfeldt, Cassirer.

For poor students from Iowa

undersigned received the following gifts of love from May 17 of this jabres: Pentecost Collecte from my Trinity Parish in Lowden §13.23; from St. Paul's Parish in Mechanicsville 1.95, from Immanuel's Parish in Olive Township, Clinton Co. 2.78. By Fr. Strobel from his own parish. Parish 7.30. By Bro. Bretscker, Pentecost Coll. of his parish, 8.50, found in the bell bag 5.00. Coll. at the wedding of Mr. Karl Tage 10.25. By U. Gülder, Pstngftcoll. of sr. By Mr. F. L. Weiß of St. Paul's congregation at Fort Dodge 25.00. By Rev. Ph. Dornseif of several members of St. Paul's congregation, 5.00. Congregation, 5.00. By Bro. Aron, Coll. of St. Paul's Congregation, 14.14. By Brandt 2.00. By P. Rei- singer, part of a missionary festival coll. of our congregation and the congregation in Dav. Gem. and the Gem. in Davenport, 10.00. At the wedding of Mr. W. Lührmann by undersigned coll. for F. Kröger 3.65. By P. Studt for the aforementioned, at Mr. Krüger's wedding ges., 5.00. By k. Horn, Coll. sr. Gem. at children's festival, 7.00. By H. Otto 1.00. By I P. Haar, remainder of a fund for travel money, 25.25. By k. Brandt 3.00. By P. Mattfeldt from Joh. Lübke 1.50. By Mr. F. L. Weiß from the mission coll. of St. Paul's congregation at Fort Dodge 68.84. By U. Ansonge from the women's association of his congregation 13.75 and from individual members of the congregation 7.60 for Schlackt and Däumler. Coll. at the Northwest Specialeonfercnz for H. Wind 8.00. Durck P. Reisinger, at the wedding of sr. Tochter ges., 10.00. By I P. Bretscher, harvest festival coll. sr. By P. Strobel for H. Knust, 5.00. By P. Bünger, collected from the housekeeping of Mr. Jansen, 4.50. By U. Herrmann, surplus of a coll. for travel expenses at the general pastoral and teachers' conference, 2.00. By H. Licht and F. Wirbel for F. Kröger, 5.00 each. By Horn for his sons from the alms fund of sr. Gem. 9.67, from H. Otto 2.00. From Mr. Kassirer Tiarks 10.00, 20.50, 9.19.

The treasury is empty and our fosterlings are asking for the second quarter of board money. May the Lord make hearts and hands willing, so that the greatest need may soon be remedied!

Lowden, Nov. 14, 1887.

I. H. Brammer.

Received with thanks for the college household at Springfield, Ill: From the parish of Mr. P. I. Nachtigall at Bethalto, Ill: from H. Marshalt, G. Schubert, I. M. Aljets each -3.00, I. Deye, D. Balster, B. Schubert, R. Hinrichs, A. Heintze, Ch. Glaßmeier, R. Kelsey, W. Gill, A. Betterson, F. S. Stahlhut, Joh. Heeren, Fr. Heeren, El. Nachtigall, B. Klein, B. Pickert, W. Ohley each 1.00, A. Behrends, W. Kruse, T. Neumann, F. Feldjes, E. Plegge, I. Klein, F. Hinrichs, A. K. Bischofs, G. Renken, Ph. Spitz, C. Tobias, I. D. Hutchins, I. F. Zimmermann, H. Müller, G. Albers, C. Bowmann each .50, G. Westhof, H. Tücken, I. Büß, Herm. Heeren, B. Gerrits, H. Reimers, Sck. Sarges, Bro. Meier, H. Langhorst each .25, E. Klopmeier .75, H. Renken, B. Hill, I. Albers, H. Neunaber each 2 Bush. Wheat, G. Heeren IZ Bush. Wheat, B. Glaßmeier, H. E. Heeren, G. Neunaber, F. H. Heeren, I. Neunaber, R. Wühler, H. Meinten, I. Verhusen, W. Meiners, H. Klopmeier, G. Wie- mers each I Bush. Wheat, I. F. Kruse 50 lbs. flour, I. Bruns 25 lbs. do., C. Süssen Ij Bush. Potatoes. From the comm. of Mr. P. C. Schroeder in South Litckfield, Ill: of Mr. Fritz Niemann 6 bnsbel wheat, Mrs. W. Whitchouse 0 bushel do. From the comm. of Mr. P. H. Weisbrodt in MountOlive, Ill.: of Heinr. Monke, Sr. 2 sacks of wheat, 1 s. cart, M. Manski 2 s. wheat, 2 s. cart, Meint Arkebauer 3 s. wheat, Herm. Blanke 2 s. do., Herm. Monke 6 bush. Wheat, Heinr. Gehner Sr. 3 bushels wheat, 2 geese, Heinr. Gehner Jr. 3 bushels wheat, I S. cart, Heinr. Monke Jr. 1 S. cart, Joh. Keiser 6 Bush. Wheat, Nick. Moritz Bush, do., P. Weisbrodt 1 p. yellow turnips, 1 p. cart, 1 ham, 2 lbs. butter, 2 gall. Sckmalz, C. Saßmannsbausen 1 side bacon, C. I. Keiser 5 lbs. tbee, 10 lbs. coffee, 20 lbs. sugar, 10 lbs. butter, 4 gall. Sckmalz, P. H. Weisbrodt 1.00, Louis Simmcrring 1.50, Wittwe G. Keiser 2.00, Heinr. Renken .50, John Kraushaar 2.00, Th. Wilde 1.00, Frank Pakde 1.00, Franz Simmering .50, Herm. Bartels I.OO, Heinr. Sies .50, Fritz Hitmeier I.OO, W. Wellen- brink 5.00, W. Mehl I.OO, Fried. Drösle 2.00, Fritz Wessel I.OO, H. H. Drösle I.OO, Frank Rüter 1.00, Karl Neuenlist I.OO, Fritz Reuter 2.00, Karl Küneth I.OO, H. Leischenring I.OO, Eugen Kübneth 1.00, M. Günther .50, Paul Theis 1.00, Fritz Brandhorst I.OO, Aug. Helmbvld 1.00, Tb. Peine 1.00, teacher L. Kanke 2.00, Karl Schönfelder I.OO, Th. Koch 1.25, Franz Geirgi .25, women's club 1 Ouilt, I Dutz. Underpants, Aug. Blumenroth .50, Joh. Mariens .50, W. Hooßsheider I.OO. From the comm. of Mr. P. P. Hansen in Worden, Ill: from L. Lümer, Sr. 6 Bush. Wheat, H. Pieper 3 Bush, do., L. Lümer jun. 2 Bush. do>, H. Gerdan 2 Bush, do., H. Mautz Ij Bush, do., H. Nobbe 1 Bush, do., H. Roffmann and H. Döding each Ij Bush, do., C. Nobbe Bush. do>, H. Neubaus, L. Pieper, W. Bormann, P. Emerich, H. H. Lümer each 50 lbs. flour, Wittve Lümer I Bush. Kart, H. Böhmer Ij Bush, do., I. Brase I Bush, do., H. L. Schultze I Box Soap, H. C. Picker I Box String Beans, H. Knollmann 1 Busb. Ruben, I Box Grceries, A. Hubert, Joh. Englisk, F. W. Pötting, I. Ditis, I. Dornseif, Wittwe Tausch .50 each, R. Lorck .25, Jan Scaf .25, W. Schütte .50, Wittve Scklipsiek .50, W. Winter .25, Wittve Hubert .25, S. Mertz 1.00, F. Mueller.10, F. Schmidt.50, F. Ouade 1.00, A. Schumacher .50, E. Brüggemann .25, H. Tausch .25, R. Wilde .50, - H. Schlüter .50, F. Fricke .25, M. Schmidt .25. From k. Löscken's Gem. in Meredesia, Ill, 7 pages of bacon, 3 hams, 10 shoulders. From Andr. Rodrer 2 hogs. From H. Harms, of Saltsbury, Ill, 1 hog.

Ms. Jansen, property manager.

For the orphanage in Addison, Ill.,

in gifts of love received since July I of this year: Through Father Meinecke at State Centre, Iowa, on July 0, from the Young Women's Association 16 nuthatches, 1 apron, 5 pr. stockings, from Mrs. Oehlsen 2 pr. stockings, Mrs. Hartwig I dress; on September 28, from the Young Women's Association II undershirts, 7 underpants; on December 1, 12 pairs of woollen stockings and 5 pieces of woollen yarn. From k. Brauer's Gem. in Crete, Ill, from the Women's Club 3 shirts and 2 sock aprons. From Chicago, Ill.: durck P. Wunder of N. N. 3 dresses, 2 skürzen, I shirt, Mrs. Dikmann I remainder calico, I nest muslin, W. Griese 25 combs, Sophie Fleischer 12 pieces woolen yarn, I remainder calico, Frank Howe I bundle worn dresses, Jakob Stumpfhaus 25 skürzen, 14 shirts, 18 dresses, 8 pieces woolen yarn, 3j dozen handkerchiefs, 6 Ud. trouser stuff, 2 Pr. wool. Stockings, 6 petticoats, I wool. Cap, I Corset, I wool. Cloth, I Dozen.Lead Feathers, 10Bückerand some worn Dresses and Hats; from U. Bartlings Gem. of F. Wilke I Ouilt, I Rest Calico, from Millhahn 2 Skirts for Boys; from U. Suc- cops Gem. of Job. Schäfer I Pr. boots, I cap, 2 night trousers and buttons, Mrs. Schramm 1 hat, I petticoat, 2 collars, I Pr. stockings; from P. Werfelmann's Gem. of Wagner I rest calico; from P. Wagner's Gem. of Dr. Mießler 6 bottles of medicin, Emilie Hunot I remainder trouser stuff and buttons; from Kreuz- Gem. of Mrs. Limberg 1 remainder muslin; from U. Lochner's Gem. of an unknown person I trousers; from P. Müller's Gem. (Lake View) of Karl Kemnitz I sack onions, I S. roots, j S. Leeks, Ludw. Wenzel I S. roots, I S. parsnips, I S. red beets, I S. celery, F. Jakobs 2 S. roots, W. Jakobs 1 S. red beets, I S. onions, I S. celery, W. Huchsholt 2 S. red beets, 2 S. roots, Aug. Jakobs I S. Roots, I S. rotbe Ruben, I S. Celery; from H. Dreier I Pr. shoes; by L. Brauns from unknown I Packet worn clothing, I Ueberrock, I Coat, 2 Shawls, I Apron; from unknown I Packet tr. clothing. From Mrs. Henriette Wudke of P. Hnxholdt's Gem. in Gundrum, Ind, 15 ab. Calico. From Mrs. Kimmet of U. Pfotenhauer's Gem. in Palatine, Ill, 7 hats, 5 handkerchiefs. From Lncian White of k. Ansoiges Gem. at Fort Dvdge, Iowa, 1 ouilt. From k. Großes Gem. in Härlein, Ill: from Mrs. Schwatz I underpants, I shirt, I cap, 2 Pr. stockings, 2 handkerchiefs, Mrs. Frick 1 remnant of clothing, I Pr. stockings, I shawl, I Nd. rubber, Christine A. Ainling 1 shawl. From P. Grosse's parish in Addison, Ill: from F. Krage 10 p. potatoes, H. Hulke 2 sacks of apples, F. "tuhlmann 6 pr. gloves, 2 pieces wool yarn. From P. Grupes Gem. in Rodenberg, Ill, from F. Heine 2 sacks of oats, I 'S. Grain, I S. Potatoes.

To all dear givers hearty thanks and God's rich blessings! Addison, Ill, 1 Dec. 1887.

Joh. Harmening, orphan father.

Hamann'sche Stiftung. - Report 1 December 1887.

	Revenue.
Renthe-495 .....	.00
1886.	issues.
Dec. 20. Taxes-43.....	00
1887.	
June 1.	Prof. M. Günther 35.00
	Prof. I.-r. H. Dümling 17.50
	Prof. E. Hamann 17.50
	Prof. C. A. T. Selle 17.50
	Porto60
June 20.	taxes 43.00
July 1.	Repairs 10.37
Aug. 6.	Likewise .....Il.10
Nov. 16.	Prof. M. Günther 42.25
	Prof. Dr. H. Dümling 21.13
	Prof. E. Hamann 21.12
	Prof. C. A. T. Selle 21.13
	4 Widows G Pl9.31 77.24
	G. Bracher 50.00
	Building fund 65.86
	Porto70
	----- -495.00
Building sand.	
1886. Dec. I.	Inventory-282.....55
1887. Nov. 16.	Received from the foundation coffee .....65.86
	Inventory-348..... .41
Cincinnati, O., Dec. I, 1887, G. Bracher, administrator.	

Love Gifts for the Martin Luther Orphanage at Wittenberg, Wis.

(From July 15 to December I, 1887.)

In money: By teacher Trupke, ges. at infant baptism at Louis Bode, - 7.80. By Kassirer C. Eißfeldt 15.85, 24.29, 49.58, 90.74. By P. G. Plkhn of the parish at Nellow River 5.25. by P. F. Präbl of E. Hofmann 1.00, B. and E. Schumacher .40. by I. Meisner of B. Möller of Milwaukee I.OO, of K. Hekling at Bear Creek I.OO. By I'. Ebert, at the children's festival in Hartland ges., Mar. 4. By k. Dicke from Job. Lemke I.OO. By P. F. Otte 2.50; P. C. M. Otto 2.00; P. E. Aulich .30; P. L. Winter .75; P. C. Engelder's Maidens' Association 12.00. By P. L. G. Dorpat 1.27; by teacher L. Schlacht from Missivnsbückse sr. school 3.00. Teacher A. Brandenstein's school children 1.60. By P. W. Hinnenthal, sent on Joh. Haas' wedding, 5.00. By P. Fuhrmann, sent on Fred. Töpke's wedding, 9.10. By P. F. Bauer, evening meal collecte sr. Cong. in Turk Lake, 2.00. By Bro. Heyner in Mondovi, Wis. sent to Heeke-Machmeier's wedding, 12.25. By Bro. Hähnel, Harvest Thanksgiving Collecte sr. Cong. at Cascade and Bolivia, Wis. 16.50. By P. Arnold's Christian teaching collecte at Calumet, Mich. 5.00. By P. Hudtloff's school children at Belle Plaine, Wis. 2.00, by N. N. there I.OO. By P. Dicke from Mrs. S. Meyer at Cecil, Wis. 1.00, and from N. N. at Mayville, Wis. 2.00. John Dicke .40th C. Vogel at Scotland, Dak. I.OO. By P. Kothe, of upper Jmm. parish, near Mayville, Wis., 17.15. S. H. in Wittenberg, Wis., 1.50. W. Zellmer in Tigertvn, Wis-, I.OO.

Food, clothing, 2c.: By?. Kühle from Mrs. Lawerentz a little dress. From Mrs. Ohm of Bear Creek, a pair of trousers and blouse. ...given to us by unknown persons at the orphan festival.: I blouse, I petticoat, two dresses, I boy's pants... P. Dicke, barrel of apples. H. Knorr, a dozen. Bottles of Hien-Fong-Cssenz. P. Christ. Döbler's Women's Club at Ahnapee 27 pr. stockings and darning wool. From "403" in Dakota 2 pants, 2 skirts, I worn vest. From P. P. H. Dicke and Heinr. Dicke each I p. flour. By P. Hudtloff from Anna Verbal IH m. calico. From P. H. Dicke 5 p. apples. By ?. Engelder in Marquette, Mich. from the Maidens' Association 3 Waists, 6 Sckürzen, 5 Dress Skirts, 4 Petticoats, 5 Bodices, 6 Girls' Trousers, 4 Girls' Shirts, 2 Pr. Stockings. From P. Hudtloff's parish in Belle Plaine 18 p. with cardboard, krant and turnips and 3 p. flour. From P. Leyhe's Gem. at Grand Rapids, Wis. 33 p. Potatoes, 3 p. turnips, 7 p. flour. From P. Schütz's comm. in Caledonia, 12 p. Mebl. From Ernst Jung in Sbawano, Wis. i wash racks. From P. Diehls' comm. at Marion, Wis. 4 p. flour, 2 p. cabbage, 3 p. potatoes. From P. Ebert's comm. at Hartland, Wis. 6 p. flour, 15 p. Wheat, 12 p. Potatoes, I p. cabbage, I p. turnips. From Sbawano, Wis. 2 p. flour, 2 p. turnips, I p. potatoes. From the comm. at Tigerton, Wis. from F. Krenke, 2 p. potatoes; A. Oestreich, H. Leitzke, I. Lehmann, A. Klug, P. Michaelis, A. Nedden, C. Klug, A. Spiegel, F. Laars, Ebr. Höft, C. Höft, each, I p. potatoes; A. Oestreich, 1^ bush. Peas; H. Leitzke I p. turnips. By P. B. Sievers from the Women's Association of St. Stephen's Parish, Milwaukee, I ouilt, 4 dresses, 2 wool. Jackets, 3 wool. Caps, I Shawl, I Pr. Sckuhc, 18 Pr. Stockings.

God's rich blessings to all dear givers!

Antigo, Wis. i. Dec. 1887. S. W. H. Daib.

The following gifts of love received with "heartfelt" thanks for pupils of our Progymnasium: By Mr. P. Präbl for Tb. Sckurdel KII.25. By Father Rüdiger for A. Hoppe I.OO. By P. Rolf for E. Ebcrbardt 16.00. By P. ?. Rennicke, s. on the squat of Mr. Lebrer Janz, for S. Schlacht 7.25. By Mr. P. Baumann, Neformationsfest- collecte, 7.75. By Mr. P. Nütze! of the Werthen Frauenverein der Gemeinde in Oskkosh for H. Markworth, 5.00. From some women of the local Trinity congregation for Baumann, 8.00. From Mr. Plötz of the Women's Association of the congregation in Oshkosh, I Dutz. Sheets, I dozen. pillowcases, 1 dozen. Towels, I dozen. Pr. woolen stockings and 14 white bust shirts. By Mrs. Pritzlaff of the Werthen Frauenverein of the local Drei- einigkeitsgemein- 7 pr. woolen stockings, 6 handkerchiefs, 7 underpants, 6.undershirts.

Concordia College, Milwaukee, I Dec. 1887.

Ch. H. Löber.



For our progymnasium

with heartfelt thanks: From R. Wichmann's congregation in Freistadt, leftovers from the mission festival, bread, cake, 4 Galt. butter and 5 pounds of coffee. From R. Präger's parish: from C. Volke 1 sack of potatoes, 1 p. apples, 1 p. cucumbers, 1 bush, red beets; C. Lemke 1 p. of apples; W. Knoll 50 cents and 1 p. of apples; H. Volke 2 p. of cartons; Bro. Treichel 2 p. of cartons, 1 dozen. Cabbage heads, 1 bush. Turnips, 2 Pumpkins; W. Schmechel 1 S. Flour, 1 Bag of Apples, 1 Pumpkin; Bro. Bölke 1 S. Cart. Apples; W. Bölke 1 S. cart; W. Hackbarth 1 S^ cart, 1 Bush, red beets. From the comm. in Sheboygan by H. Krenzien 1 S. Cart. ; Rakn 1 S. flour, 1 S. cabbage; Vrege 1 S. cabbage, 1 S. beans; Neujacht 1 S. peas, 1 S. turnips; Torsch 1 S. Cart.; F. Kaufmann 3 S. turnips, 2 S. Cart, 1 p. flour; Gorsege 1 p. cart.; F. Schmidt 1 p. cart.; Matthias 1 p. turnips; I. E. Hinz 1 p. flour; Schachtschneider 1 p. cart. From R. Hudtloff's Gemm. I. sdg., II I. cart. 2nd ^-dg., 1 p. flour, 1 p. turnips; 3rd sdg., 2 p. cart. From Milwaukee: by H. I. Kock 1 Bush. Onions and red beets; from H. Wehle, 20 pumpkins. From R. Leyhe's Gem.: 35 p. with flour, card. cabbage & turnips. From I P. Osterbus' Gem.: fromD. Quabius 1 p. cart., 5 cabbage heads; A. Häuser 24 cabbage heads; I. Jäger 1 sack cart., 16 cabbage heads; F. Kipp j Bush. Soup cabbage; W. Jens 1 Bush. Cart.; C. Oldenburg 1 S. Cart., leeks and turnips. From R. Döbler's Gem. 14 p. Cart. From R. Feustel's Gem. 26 pp. Flour, 20 p. Cart., 4 p. Grain, j Bush. Peas. From R. Sievers' comm. in Milwaukee: from F. Vollmaun, 12 cabbages, 1 bush, red turnips; R. W. Fröming, 1 p. cart., 1 p. yellow turnips; N. H. Witt, 1 p. cart.; F. Gipp, 1 p. cart.; K. Nehfeld, 12 cabbages, 1 bush. Cart., 2 Bush. Turnips, 1 doz. Leeks; F. Rabn 2 p. Reuben, 1 doz. Leeks; M. Koplien 2 p. cart, 1 S. turnips; A. Scklüter 3 p. turnips; G. Schulz 2 p. cart, 1 Bush. Turnips; I. Lützke 1 p. cart., 1 turnips, 26 cabbage heads; L. Vicker 1 p. cart., j Bush, rothe turnips; K. Braß* 20 cabbage heads, 2 Bush. Turnips; I. Burmeister 1 S. Cart., 3 S. Turnips; H. Noloff 1 S. Cart., 2 Bush. Turnips, 1 Bush. Onions, 50 leeks and 25 pieces of celery; I. Brimmer \$1.00; G. Bud- zien 2 "L>. Turnips, 1 S. onions, 5 dtzd. Leeks, 16 heads of cabbage; D. Meier 1 p. cart, 1 p. turnips; I. Schroeder 1 p. flour^ A. Bischofs 2 p. cart. From R. Wesemann's Gem. 8 p. FlourA 6 p. cabbage, 7 p. turnips, 12 p. Cart. 2 p. carrots, 1 p. green, 1 p. dried apples. From I P. Roklack's Gem. 17 p. cart. 10 p. turnips, 2 p. cabbage, 2 p. flour, 3 p. wheat. From k. Dorpat's Gem. in Glidden 9 p. cart., 5 p. turnips; in Buttert nut 9 p. cart., 3 p. turnips; in Philipps 9 p. cart., 1 sack of turnips, 2 pumpkins; in Whitessey 8 p. Cart. 6 p. of turnips. From 1'. Otto's Gem. in Dorchester 12 p. Cart. and some cabbage. ? From I P. Baumann's Gem. 3 p. cart, 2 p. flour, 2 p. turnips, 2 rolls of butter, 5 heads of cabbage. From R. Löber's Martini- GemJ in Milwaukee: from Karl Gudert 5 p. beets, 6 dozen pieces of celery. Further, in aid of a poor pupil from- R. Oetjens Gem. 15 p. Cartons, 1 p. of beets. From R. Albrecht's comm. 10 p. flour, 14 p. Cartons, 1 p. of beets.

Milwaukee, 16 Rov. 1887.

I. Messner, superintendent. 4

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Kansas Student Coffee.

At the conference in Aroma collectirt H10.30. From R. Großes Frauenverein 10.00. From R. Drögemüller 3.00. Part of the Mission Festival Collect in St. Joseph 18.67. R. Mahrs Gemeinde 2.50. From Fräulein S. Schott 1.18. From hiesigem Frauenverein 5.00.

Leavenworth, Kan, Dec. 15, 1887, C. Hafn er.

On the dissemination of English tracts

received from Prof. Zucker \$50 from the Fort Wayne Bible Society. M. Guenther.

New printed matter.

First Synodal Report of the California and Oregon Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1887. St. Louis, Mo. Lutheran Concordia Publishers.

This report contains doctrinal discussions on church fellowship according to nine theses presented by Fr. Bühler - an important subject in general and especially suitable for a first meeting of a newly organized district. The report contains 40 pages and costs 10 Cts.

Changed addresses:

- Rov. 6. 0. R. Brandt, 8t. 61iur168, Llo.
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